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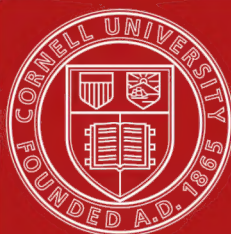
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CONDITIONAL SENTENCES

IN

GREEK AND LATIN



THE THEORY  
OF  
CONDITIONAL SENTENCES  
IN  
GREEK & LATIN

*FOR THE USE OF STUDENTS*

BY

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“Des ächten Mannes wahre Feier ist die That.”—GOETHE *Pandora* ad fin.

‘ κρεῖττον γάρ που σμικρὸν εὖ ἢ πολὺ μὴ ἱκανῶς περᾶναι.—PLAT. *Theæt.* p. 187 E.

London  
MACMILLAN AND CO.  
AND NEW YORK

1894



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TO  
THE DEAR MEMORIES  
OF  
THOMAS HEWITT KEY,  
HENRY MALDEN,  
AND THE  
REV. RICHARD SHILLETO :  
TO WHOM,  
IN THEIR LIVES, THIS BOOK, IN ITS FIRST PUBLISHED FORM,  
WAS, BY PERMISSION, GRATEFULLY INSCRIBED.





## PREFACE

THIS book is the fruit of nearly half a century's study of the subject of which it treats on the part of the writer; and if he thought that, notwithstanding that the *nonus annus* of the poet<sup>1</sup> has long since come and gone, yet further delay would add substantial value to his work, he would not scruple to impose it upon himself. But he doubts any such policy of further hesitation. There is such a thing, as the Preacher warns us,<sup>2</sup> as the "loosing of the silver cord" and the "breaking of the golden bowl." It has been remarked<sup>3</sup> as a common "incident in artificers to be enamoured of their own works," which they are ever "still mending, never ending." It can be said of a writer, as Carlyle<sup>4</sup> said of Schiller, that he "*könnte nie fertig werden*, never could get done." And if to get done is at the same time to expose the doer to the gaze of all as also the maker of mistakes, his consolation must be found in the wise reflection of the late American Minister Mr. Phelps,<sup>5</sup> that "the man who makes no mistakes does not usually make anything"; and in the consciousness that, whatever may have been his own mistakes, there are always

<sup>1</sup> Hor. *A. P.* 388.

<sup>2</sup> Eccles. xii. 6.

<sup>3</sup> Lyly *Alexander and Campaspe* act v. sc. 4.

<sup>4</sup> Carlyle *Critical and Miscellaneous Essays* "Sir Walter Scott," ed. 1872, vol. vi. p. 73.

<sup>5</sup> Speech at the Mansion House, Farewell Banquet to him, 24th January 1889, reported in the *Times* of the next day.

at hand persons wiser than himself to supply the necessary antidote.

“With all its imperfections on its head,”<sup>6</sup>

therefore, of which no one is more sincerely conscious than the writer himself, this volume at length sees the light.

Composed, as it has been, in hours snatched from the avocations of an engrossing profession, hours often in that profession legitimately given up to recreation of a lighter kind, but seldom—to its honour be it said—wasted in that

“somno do ocio ignavo,  
que o animo de livre faz escravo,”<sup>7</sup>

the writer has yet spared no pains to render the result of his labours at once worthy of the dear memories to which he consecrates it, and acceptable to those who yet live to hand on in their turn the lamp of classical learning.

<sup>6</sup> Shaksp. *Hamlet* act i. sc. 5.

<sup>7</sup> Camoens *Os Lusíadas* ix. 92. 7.

Whatever his defects in some other respects, Cicero was no idle lawyer as touching the off-hours of his profession. See his description of his mode of putting into practice Cato's maxim—“clarorum virorum atque magnorum non minus otii quam negotii rationem exstare oportere”—in *pro Planc.* 27. 66; *pro Archia* 6. 12 sqq.

In our own country Lord Coke preserves to us (*Co. Litt.* p. 64 b) certain “advice” to the student of law, “given in these ancient verses, for the good spending of the day,” in the lines—“sex horas somno, totidem des legibus aequis; | quattuor orabis, des epulisque duas; | quod superest ultra sacris largire Camenis”; advice fully acted up to in its last particular by Sir Samuel Romilly, whose travelling carriage was “filled with the best books of the general literature of the day,” and whose answer to his astonished friend was (see Lord Campbell's *Lives of the Lord Chancellors* iv. p. 174 note †) “As soon as I found I was to be a busy lawyer for life, I strenuously resolved to keep up my habit of non-professional reading; for I had witnessed so much misery in the last years of many great lawyers whom I had known, from their loss of all taste for books, that I regarded their fate as my warning.”

According to the Corinthians at the Spartan Congress in B.C. 432 (*Thuc.* i. 70. 9) mere idleness was a thing abhorrent to the very genius of the whole Athenian people: ἀπολαύουσιν ελάχιστα τῶν ὑπαρχόντων διὰ τὸ αἰεὶ κτᾶσθαι καὶ μήτε ἐορτὴν ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξει, ξυμφορὰν τε οὐχ ἥσσόν ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον. ὥστε εἰ τις αὐτοὺς ξυνηλὼν φάλη πεφυκέναι ἐπὶ τῷ μῆτε αὐτοὺς ἔχειν ἡσυχίαν μῆτε τοὺς ἄλλους ἀνθρώπους εἶναι ὁρθῶς ἀνελποί.

It would be tedious, without at the same time serving any useful purpose, to advert in any detail to the process of evolution of the present essay from its embryonic form, in the writer's yet undergraduate days, or even from the form of its first public appearance in 1859.<sup>8</sup>

Many things have happened in the domain of scholarship since those days.

Madvig, illustrious alike in the worlds of statesmanship and of letters, to whom his countrymen may with pride and with justice apply the eulogium of Cato<sup>9</sup>—

“Clarum et venerabile nomen  
Gentibus, et multum nostrae quod proderat urbi”—

has sunk full of years and of honours to his rest at Copenhagen. Holland laments her brilliant, if withal eccentric and headstrong, Cobet. Germany is the poorer in the absence of its Dindorfs, its Ritschls, its Bergks. In our own country the places of the writer's fondly remembered instructors, Professors Key and Malden and Mr. Shilleto, know them no more. Cambridge scholars look round, too, in vain for their Kennedys, their Thompsons, their Munros; whilst at Oxford gaps difficult to supply have been made by the disappearance from the scene of scholars like Dr. Scott of Balliol, and Mr. W. E. Jelf of Christ Church. Alike on the banks of the Cam and of the Isis have new generations arisen to carry on the traditions of Porson, Monk, Dobree, John Wordsworth; of Elmsley, Arnold, Gaisford; to bear aloft the flag of classical culture and carry the cause to victory against the indifference, if not even the hostility, of modern sciolism. Nor have our

<sup>8</sup> *An Outline of the Theory of Conditional Sentences in Greek and Latin. For the Use of Students.* By R. Horton Smith, M.A., Fellow of St. John's College, Cambridge, and Classical Lecturer of King's College, London. Cambridge: Macmillan and Co. 1859.

<sup>9</sup> Lucan ix. 202.

Transatlantic brethren been behind, and the publication in 1860 of Professor Goodwin's *Syntax of the Moods and Tenses of the Greek Verb* marked a distinct epoch in the forward march of modern American classical scholarship.

This last mentioned work contains matter germane to the Greek part of the subject of this present essay. Published, however, as the Professor's book was, after the present writer's former publication, and after the cessation of his official connection with the teaching of classics, an acquaintance on his part with the results of the American scholar's labours was unnecessary. And, in point of fact, they remained wholly unknown to him, except by reputation, until after the completion of this present work.

Indeed, when the comparative leisure, which usually falls to the lot of a young "silk," enabled him, in 1879, to resume with something like seriousness his interrupted labours on Conditional Sentences in Greek and Latin, he preferred—

nullius addictus jurare in verba magistri <sup>10</sup>—

to do so with absolute independence, and to leave the issues to the arbitrament of an unbiassed investigation.

Nor does he regret his determination.

If, on the one hand, such knowledge as he has, since the completion of his own work, gained of that of Professor Goodwin has shown him that in more than one important point in the Greek part of his subject, even in matters of principle, his own views and those of the learned Professor are not always in accord, he is free to confess, on the other hand, that he has himself had very considerably—and that not in connection with Greek only—to modify his own preconceived ideas; to lay aside as destitute of adequate foundation many matters which in his own early training

<sup>10</sup> Hor. *Epp.* i. 1. 14.



had been placed before him as axiomatic truths; to accept conclusions against the truth of which, in some cases, he had himself in earlier days even publicly protested. It could not have been otherwise. It was not for him to controvert the thoughtful wisdom of Aristotle, when he affirmed <sup>11</sup> — *δόξειε δ' ἂν ἴσως βέλτιον εἶναι καὶ δεῖν ἐπὶ σωτηρίᾳ γε τῆς ἀληθείας καὶ τὰ οἰκεία ἀναιρεῖν, ἄλλως τε καὶ φιλοσόφους ὄντας.*

The writer has retained upon the title-page of his work in its present shape the statement, also contained upon that of its predecessor, that it is intended “for the use of students.”

Students, indeed, of some degree or other, they must almost necessarily be, who will be attracted by such a subject as that of which it treats. But that which has mainly determined the retention of the phrase in question is the existence, in the shape of notes—which for the sake of clearness follow, instead of being interwoven with, the Text,—of much matter, suggested by the Text, and interesting, as it seems to the present writer, in varying degree, to all students of Greek and Latin, and particularly so to those who are reading for Classical Honours in our Universities.

Nor does the writer apprehend that such students will deem their convenience otherwise than consulted by his having, for reasons given in note 257, deliberately preferred in the main the old traditional English mode of spelling Latin to any endeavour to construct a new one out of the presently existing hopeless chaos of innovating ideas on the subject.

Or, again, by his having massed together in support or illustration of his various propositions a larger number of

<sup>11</sup> Arist. *Eth. Nic.* i. 4. 1.

passages in various languages than might at first sight have seemed requisite. A Prior might have suggested that

“When one’s proofs are aptly chosen  
Four are as valid as four dozen”;<sup>12</sup>

and when the four had been given an Aulus Varius<sup>13</sup> might have testily exclaimed—“Aut hoc testium satis est, aut nescio quid satis sit.” But—apart from the fact that the last mentioned worthy “est habitus,” as Cicero tells us, “judex durior”—it seemed good to evidence not merely the foundation, but also the breadth of the foundation, upon which the present writer’s superstructure was based. To this end, therefore, he has made subservient a long course of miscellaneous reading; careless, on the one side, whether his authorities were drawn from the primeval Sacred Books at the one end, or from the last ephemeral French novel or newspaper at the other; careful only, on the other side, that nothing should be accepted or admitted at second hand, or otherwise than after having been seen by him, with his own eyes, in its own proper place, and as surrounded by its own proper context.<sup>14</sup>

Nor, further, has he forgotten the wants of English students in particular, or the testimony lately given against them by his friend, Professor Mayor,<sup>15</sup> that they are “in general little accustomed to consult original authorities, and” are “debarred from the best and latest books of reference.” As a rule, therefore, the present writer has quoted at length, rather than merely referred to, the various

<sup>12</sup> Prior *Alma* i. 515.

<sup>13</sup> Cic. *de Fin.* ii. 19. 62.

<sup>14</sup> “I have quoted,” says Mr. Hallam in the Preface to his *Introduction to the Literature of Europe* p. xiii. ed. 3, “to my recollection, no passage which I have not seen in its own place. . . . Without censuring those who suppress the immediate source of their quotations, I may justly say that in nothing I have given to the public has it been practised by myself.”

<sup>15</sup> Mayor’s *Juvenal* ed. 4 (1888), vol. ii. p. x.

illustrative passages of which he has made use.<sup>16</sup> If by so doing he has somewhat added to the dimensions of the work, there is high authority for contending that “ut aliae bonae res, ita bonus liber melior est quisque quo major.”<sup>17</sup>

As a rule, too, where he has translated such passages, he has sought to “render faithfully,” even if haply so to do is to lay himself open to a charge of a preference for “slipshod versions.” Not his own wisdom is it, but Mr. Shilleto’s, that “a translating editor or teacher has not only to get out the meaning, but the way in which the meaning is expressed in the original. He has to study above all things as far as possible the author’s order of collocation, and so to draw out the full emphasis of any given sentence. He must do this under the guidance of perspicuity, but to literal rendering he must sacrifice elegance. The intelligent reader or pupil will shape out far better his translation after imbibing such written or oral instruction.”<sup>18</sup>

Nor, lastly, has he, even negatively, forgotten the wants of students. While he has provided them with a complete Index of all the Authors cited in the Text, he has, in order not to be oppressive, limited the corresponding Index to the Notes to one of the principal passages there cited or referred to. In so doing he has striven to preserve a due mean between excess of citation on the one hand and deficiency

<sup>16</sup> Bp. Pearson, in his address “To the Reader,” at the opening of his *Exposition of the Creed* (ed. 6 p. xv.), takes credit for “not referring the reader to places named in the margin (which too often I find in many books multiplied to little purpose), but producing and interweaving the sentences of Scripture into the body of my Exposition, so that the reader may understand the strength of all my reason without any further inquiry or consultation.”

So too the writer’s friend, that cultured scholar, the present Public Orator in the University of Cambridge, Dr. Sandys, in his edition of the *Bacchae* of Euripides, says: “I have as far as possible gone on the principle of quoting parallel passages in full, instead of contenting myself with a bare reference; considering the former course not only more convenient to the reader, but also fairer in every way; as by this means any argument that rests upon a quotation can at once have its due weight assigned to it—neither less nor more.”

<sup>17</sup> Plin. *Ep.* i. 20. 4.

<sup>18</sup> Mr. Shilleto’s note on Thuc. ii. 35. 2.

on the other. In other respects he trusts that the Indices given will be considered sufficient and satisfactory.

Little need be said as to the mode of citation of the classical authors. The writer has used the best editions; and as a general rule no difference exists to affect the mere exactitude of reference.

The existing Greek Tragic poets are cited from Dindorf's Oxford editions of 1832; thence too their fragments, although these are sometimes also cited from Nauck's *Tragicorum Graecorum Fragmenta* 1856, wherein, moreover, are to be found the fragments of the lost Tragedians. Aristophanes is cited as in Dindorf's Oxford edition of 1835. His fragments also; but, occasionally, these latter, in addition, from Meineke's *Fragmenta Comicorum Graecorum* 1839-1841, where also are the Fragments of the lost Comic poets. Bergk's *Poetae Lyrici Graeci* ed. 2, 1853, is the home of Tyrtaeus, Solon, Theognis, Pindar, and the other Greek lyric poets referred to in the Text and Notes; and Bekker's *Oratores Attici*, the Oxford edition of 1823, that of the orators, other than Hyperides; citations from whom are made, as a rule, from the facsimile editions by Mr. Churchill Babington, published shortly after their discovery, of the first found orations; and, as to the two last found, viz.—those *against Athenogenes*, and *against Philippiides*, from Mr. Kenyon's edition of 1893. Aristotle—apart from the editions of the *Ἀθηναίων πολιτεία* by Mr. Kenyon and Dr. Sandys respectively—has been cited sometimes from Bekker's Oxford edition of 1837, sometimes from the earlier great Berlin edition of 1831-36; Herodas from Mr. Kenyon's transcript of the mimes, as they appear in the unique manuscript, in the *Classical Texts in the British Museum* 1891; while the mode of citation of the writings which go under the name of Hippocrates is such as is explained in note 41a.

Of the Latin authors, the lost Tragic and Comic writers are dealt with as found in Ribbeck's *Scaenicae Romanorum Poesis Fragmenta* ed. ii. 1871-73. Lucilius is cited from the edition of Lachmann published in 1876, and Naevius and Ennius from that of Müller published in 1885; the scenic fragments of either of the two last being also cited as in Ribbeck's collection. Plautus is cited in the ordinary way, and also, where feasible, from the edition of Ritschl (1848 onwards). To the ordinary citation of Propertius from the edition of Barth (1777) is prefixed, where necessary, reference to that of Paley (1853). Sallust is cited from the edition of Gerlach 1853.

The writer "lingers," as did the great Dr. Arnold with his edition of Thucydides,<sup>19</sup> "round a subject which nothing could tempt him to quit but the consciousness of treating it too unworthily." Too unworthily, indeed! and yet, as Mr. Hallam truly says,<sup>20</sup> "an author who waits till all requisite materials are accumulated to his hands is but watching the stream that will run on for ever. . . . ΕΙΙΟΙΕΙ, the modest phrase of the Grecian sculptors, well expresses the imperfection that attaches to every work of literary industry or of philosophical investigation."

There is a time for all things. The time for bringing this book to a close is, in the judgment of its writer, come; and he offers it as a sincere, if imperfect, attempt in some measure to discharge the literary debt which he owes to the profession of his youth.

<sup>19</sup> Arnold's *Thucydides* ed. 2 vol. iii. p. xxiii.

<sup>20</sup> *Introduction to the Literature of Europe* ed. 3 p. xiii.





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# ADDENDA AND CORRIGENDA

## I. TO THE TEXT

### B.—THE GREEK LANGUAGE

- Page 10 l. 21, *for* is a reference *read* is—primarily, and apart from the usage to be explained below in § 33—a reference.
- „ 12 l. 3, under given conditions. *These conditions are, of course, as to division* (i.) *actual past conditions* (see § 20); *and as to division* (ii.) *conditional past facts* (see § 33).
- „ 16 l. 29, *for* 26 *read* 26a.
- „ 31 l. 25, and p. 48 l. 38, *for* p. 23 *read* p. 23. 9.
- „ 31 l. 29, *after the words* with the past subjunctive perfect *add* as, for example, is seen in the passage from Xen. *de Venat.* 12. 19 *sqq.* cited in the Text § 47 a ii. a.
- „ 32 l. 6, *for* (C) a *read* (C) a.
- „ 55 l. 10, *for* = p. *read* = ii. p.
- „ 55 l. 12, ἐξεληλύθη. *Sic.* Qy. ? ἐξεληλύθει.
- „ 55 l. 13, *for* καθαρὰς *read* καθάρας.
- „ 64 ll. 24, 25, *for* had also done *read* would have done.
- „ 69 l. 7, *after* iii. *insert* p.
- „ 71 l. 7, *for* ἦ *read* ῆ.
- „ 77 l. 32, *for* προσύπηρχεν *read* προσυπήρχεν.
- „ 80 l. 34, *on* ἀν . . . ἐπιτιμήσειε *in this passage of Demosthenes* (de Cor. p. 296. 24 *sqq.*), *see* note 42. 5
- „ 84 l. 15, *after* ἐπεγένετο *insert the words* τῇ φλογί.
- „ 104 l. 38, *transfer the note* mark 139 *to the end of the next line.*
- „ 114 ll. 3, 4, *dele* . . .
- „ 118 mar. note, *for* with or without *read* without or with.
- „ 122 l. 30, *on* Eur. *Med.* 368 *here cited, see* note 26. 4.
- „ 128 l. 33, *on* Eur. *Or.* 1100 *here cited, see* subnote xcviia. 3.
- „ 152 l. 10, *in* Hyperides c. *Athenog.* col. 3 ll. 14 *sqq.*, *we find an indirect sentence of past time, of a little different shape:* ἦν δὲ ἐνταῦθα ἡ ἐπιβουλὴ καὶ τὸ πλᾶσμα τὸ μέγα. εἰ μὲν γὰρ ἐπ' ἐλευθερίᾳ καταβάλλοιμι αὐτῶν τὸ ἀργύριον, τοῦτο μόνον ἀπώλλυον δ' οἰσὶν αὐτῶ, ἀλλ' οὐδὲν δεινὸν ἔπασχον· εἰ δὲ πρῆλμην ὦνῃ καὶ πράσει, . . . ἐπάξειν μοι ἔμελλον τοὺς χρήστας=“here was the device. If I should put down the money for their purchase, I merely stood to lose what I gave him, but not to be seriously hurt: whereas if I should purchase them out and out, he was going to bring upon me the creditors.”
- This sentence is merely, thrown bodily into past time, what, as the alternative presented itself to the mind of the thinker himself at the time, was—*εἰ καταβάλλω, ἀπόλλυμι δ' ἔδωκα, ἀλλ' οὐδὲν πᾶσχω· εἰ δὲ ὠνοῦμαι, μέλλει.

## C.—THE LATIN LANGUAGE

- Page 208 l. 10, *for iratus read irātus.*  
 „ 209 l. 35, *for Ov. Trist. v. 41 read Ov. Trist. v. 5. 41.*  
 „ 218 ll. 6 sqq., *the examples which are given in § 181 should have been divided (as are those in §§ 60, 61) into those of Conditional facts of past time and Conditional facts of present time.*  
 „ 232 l. 7, *add Catull. vi. 2; lv. 23.*  
 „ 235 l. 1, *with a like construction we have in Machiavelli Discorsi i. c. 17 “una Città corrotta che vive sotto un Principe, . . . mai non si può ridurre libera, . . . e senza creazione d’un nuovo Signore non si posa mai, se già la bontà d’uno insieme con la virtù non la tenesse libera . . .”*  
*And again, with an (A) c apodosis accompanying, Id. Principe c. 19 “staranno ferme le cose di dentro . . ., se già le non fossero perturbate da una congiura.”*  
 „ 235 l. 23, *for “told” read told.*  
 „ 251 l. 40, *for nam read nám.*  
 „ 252 l. 10, *transfer 319 to the end of the example.*  
 „ 259 l. 17, *for if your own read if haply your own.*  
 „ 262 ll. 28 sqq., *so also in Ovid’s quotation of these lines—Trist. ii. 451.*  
 „ 263 l. 30, *mirum ni. We have the same phrase in Plaut. Amph. i. l. 163; Capt. iv. 2. 44; Ter. Andr. iii. 4. 19.*

## II. TO THE NOTES

## A.—TO THE INTRODUCTION

- Page 285 subnote i, *add—*  
*So in Italian: Ariosto La Lena i. l. “Jersera poi ben tardi mi fè intendere | che non me li dava egli, ma servirmene | faceva da un suo.”*  
*And in Spanish: Cervantes Nov. Ej. i. p. 238 El am. lib. “Ofreci por su rescate toda mi hacienda, aunque ésta, que al parecer fué liberalidad, no puede ni debe redundar en mi alabanza, pues la daba por el rescate de mi alma.”*  
 „ 286 l. 1, *for Thuc. i. 121. 4 read Thuc. i. 121. 5.*  
 „ 286 subnote ii. l. 11, *for De Foe read Defoe.*  
 „ 286 subnote ii. l. 19, *add a reference also to note 109.*  
 „ 286 subnote iv. l. 1, *after Cf. insert Le Sage Diable boiteux c. 5 mon frère, de qui ma main dépend, me marie aujourd’hui.*  
 „ 287 l. 32, *before Ar. Ran. insert xxii. 390; Herodot. viii. 62 μεμύησμαι.*  
 „ 287 l. 39, *before Anacreon insert Hesiod Op. et Di. 177 μεμύζεται.*  
 „ 288 l. 4, *before Ar. insert Eur. Or. 271 βεβλήσεται; Id. Bacch. 1814 ἐκβεβλήσμαι.*  
 „ 288 l. 13, *κεκτῆσεται as an example should be transferred to the preceding paragraph, on p. 287.*  
 „ 288 l. 15, *after Dem. insert—pro Megalop. p. 202. 17 διαβεβλήσεται; Id.*  
 „ 290 ll. 34, 38, *so in Plat. Rep. vii. p. 520 D τὸ δὲ που ἀληθὲς ὦδ’ ἔχει· ἐν πόλει ἢ ἥκιστα πρόθυμοι ἄρχειν οἱ μέλλοντες ἀρξέειν, ταύτην ἀριστα καὶ ἀστασιάζοτα ἀνάγκη οἰκείσθαι, τὴν δ’ ἐναντίους ἀρχοντας*

- σχοῦσαν ἐναντίως = "but one that gets rulers of a contrary sort." One sixteenth century Italian MS. of little note alone gives us σχοῦσαν for σχοῦσαν, and varies the universal consensus of the rest in the latter word; which in the judgment of the present writer is undoubtedly right, and for which pace Mr. Herbert Richards (Classical Review viii. p. 193) "we must" not "read ἐχούσαν."
- Page 299 l. 1, add a reference to Ar. Nub. 174.
- „ 301 note 1 extr., add—  
Italian. 26. We have the tenses mixed in Aretino *Ragion. del Zoppino* p. 448 "io n' ho viste anchor morire di ricche. Io vidi la gloriosa Imperia . . . La Fiammetta anchor fece bello fine, e ho visto in Santo Agostino la sua capella. Vidi la Sgaretona . . ."
- „ 302 subnote xviii, for 75 (5) read 75 4 (5).
- „ 304 l. 11, add "tis time we should be gone" (Duke of Buckingham *Rehearsal* v. 1).
- „ 305 note 3 2, add references in connection with the "bitter-sweets" of love to—  
Apuleius *Met.* ii. p. 46 (ed. Delph. 1688); Aretino *Ragion. del Zoppino* p. 423; Cervantes *Nov. Ej.* i. p. 205 *El am. lib.*; iii. p. 130 *La Señ. Cornelia*.
- „ 305 subnote xix l. 4, see Mr. E. C. Marchant further on the Vatican MS. B. of *Thucydides* in the Classical Review viii. p. 152.
- „ 308 l. 4, after send insert Shirley Hyde Park ii. 4 "I . . . | . . . come now only to request | that you would grant . . ."
- „ 308 l. 20, add a reference to St. Luke i. 54, where the Revisers have turned the "he hath holpen his servant Israel, in remembrance of his mercy" into "he hath holpen Israel his servant, that he might remember mercy."
- „ 312 subnote xxxi 1 (c) extr., add a reference to note 280 2 below.
- „ 312 subnote xxxii 1 extr., add Soph. *Fr. Inc.* 724 Dind. = 759 Nauck *bār' els ödön dh pás ó χειρώναξ λεώς*, | of κ.τ.λ. (as to which passage, by the way, see Miss Harrison's paper in the *Classical Review* viii. p. 270).
- „ 313 subnote xxxii 3 end of second paragraph, add a reference to Byron *Don Juan* xvi. 44. 6.
- „ 321 subnote xxxviii l. 1, after "evenet" add which word occurs in Plaut. *Cas.* ii. 6. 24 cited below in note 170 6 (a).

## B.—TO THE GREEK LANGUAGE

- Page 326 subnote xli, see also Dr. Arnold's note on Thuc. iii. 84, referred to in subnote lxxxiii below.
- „ 329 l. 31, after 24 add and p. 193.
- „ 335 l. 27, for 180 8 read 180 3.
- „ 336 l. 5, for Machiavelli (*Mandrag.* read (Machiavelli *Mandrag.* *Repetitions in Italian* such as those here referred to in the note are the commonest of the common. They may be found, in one shape or another, in almost every page of Aretino's *Ragionamenti*. He, indeed, occasionally even triplicates his word: e.g. *Ragion.* ii. 1 p. 181 "se aprirai ben le orecchie a miei ricordi, beata te, beata te, beata te"; p. 232 "voi le sapete tutte tutte tutte"; ii. 3. p. 339 "dico pian pian piano, venite a darle due occhiate con destrezza."
- So in French, Guy de Maupassant gives us—*Une vie* c. 1 "elle resta longtemps, longtemps, à rêvasser ainsi"; c. 3 "il pressait sa main, doucement d'abord, puis plus fort, plus fort, à la briser."

- Page 336 note 18, *the marginal note should range, with the exception of its number, with § 2 instead of § 1.*
- „ 339 l. 4, *add Fletcher Captain iii. 2 “you shall have their children | christen’d in mull’d sack, . . . | . . . | and you shall have him upon even terms | defy a hog’shead.”*
- „ 339 l. 6, *after discretion add a reference to Ps. i. 2; and to the other passages here cited add Marlowe Jew of Malta ii. p. 158 b “and when he comes, she locks herself up fast; | yet through the keyhole will he talk to her”; Beaum. and Fletch. Maid’s Trag. i. 1 “the unfrequented woods | are her delight: where . . . | . . . she with a sigh will tell | . . . she will sing | the mournful’st things that ever ear hath heard | . . .”; Dryden Wild Gallant iv. 1 “when I have money, and do not ask him, he will offer it; but when I ask him, he will not lend a farthing.”*
- „ 342 l. 1, *for ib. p. 813 read ib. i. p. 813.*
- „ 344, 345 subnote **iii**, *cf. also note 285 below; and add a reference to Cic. Verr. ii. : iii. 13. 32.*
- „ 346 l. 12, *after critics insert —who object—.*
- „ 350 l. 30, *in fact, the “bel paese là, dove ‘l sì suona” (Dante Inferno xxxiii. 80) has become quite a household word among the nations.*
- „ 351 subnote **lvaa** extr., *add—*  
Compare too the Cavaliere in Goldoni’s *La Locandiera* i. 23 :—“chi è quello che possa resistere ad una donna, quando le dà tempo di poter far uso dell’ arte sua? Chi fugge non può temer d’esser vinto; ma chi si ferma, chi ascolta, e se ne compiace, deve o presto o tardi a suo dispetto cadere.”
- „ 352 l. 6, *add iii. p. 172 El casam. engañ. “sí, señor”; Lope de Vega El perro del hortelano i. 1 “presumo que sí.”*
- „ 353 l. 9, *even in Aretino, who generally uses se, we occasionally find si. Thus—Sette Salmi della Penitencia vi. “ma si tu osserverai le iniquita, Signore, Signore, chi sarà atto a sostenerti?” Ragion. ii. 1 p. 182 “si vi spacciate a farmi Signora, io le aprirò a fatto a fine”; ii. 2 p. 306 “non si puo più viverci, si ci danno di becco le civettine a tutte l’hore.”*
- „ 353 § 12, *add to the examples Byron Don Juan xiv. 59. 3; 93. 8.*
- „ 353 § 13, *cf. with Horne Tooke’s derivation the use of “admit” = practically “if,” in such a sentence as Shirley Witty Fair One i. 2 “is there a possibility, admit | I loved your niece, she might be won at last | to be my wife?”*
- „ 353 last line, *add—Rom. and Jul. ii. 2; Byron Don Juan xi. 10. 2; xiii. 22. 7, etc.*  
So we find “as if that” in place of the more usual “as if”: Beaumont *Letter to Ben Jonson v. 46; Webster The White Devil p. 21 a; etc.*
- „ 354 subnote **lvb** l. 5, *add a reference to Aretino Ragion. ii. 3 p. 367 “fa mille movimenti, accioche io mi accorga che egli è lui”; Nota Torquato Tasso v. 5 “siete voi . . . ?”*
- „ 354 subnote **lvb** last line, *add while Aretino Ragion. i. 2 p. 84 gives us more normally “chi è questo? Sono io sono, rispondeva lo spirito invisibile.”*
- „ 355 l. 40, *add to para. 17 the following—*  
(8) “So”: Lyly *Endymion v. 2 “thou knowest that Venus loved the best wine. E. So”; Shirley Lady of Pl. i. 2 “you are a widow. C. So.”*  
(9) “So, so”: Shirley *Hyde Park iv. 3 “here it comes already. I. So so.” Add ib. ii. 2; Witty Fair One ii. 2.*  
(10) “If so you please”: Greene *Looking-Glass for Lond. and Engl. p. 130 a.*
- „ 367 note 28, *add to the examples Dekker i. Hon. Wh. i. 10 p. 58 “if*

woman were thy mother: if thy heart | be not all marble, . . . | I do beseech thee do not . . ."

- Page 367 note 29, add to the examples of § 1 Heywood *Fair Maid of Exchange* p. 42 "if then it grace . . ., it adds . . ."; Fletcher *Captain* ii. 2 "if he hear this, not all | the power of man could keep him from the windows"; Cowley *Against Hope* i. "Hope, whose weak being ruin'd is, | alike if it succeed and if it miss."
- „ 371 note 35 1, add to the examples of the first paragraph—  
Shaksp. *Rape of Lucrece* v. 1284 "if it should be told, | the repetition cannot make it less"; 2 *Hen. IV.* i. 3 "if he should do so, | he leaves his back unarm'd"; Suckling *Upon a Wedding* 13. 1 "if wishing should be any sin, | the parson himself had guilty been."  
And to those of the second—  
Shaksp. *Henry V.* v. 2 "if you would put me to verses . . ., why you undid me"; Numbers xxii. 18.
- „ 380 l. 2, add Dryden *Mock Astrol.* iv. 2 "if fame had not published it, yet this very humility of yours were enough to confirm me in the belief of it"; Huish *Memoirs of George IV.* ii. p. 379 "if the downfall of the Wellington administration had been accompanied with no other blessing to the nation than . . ., the country would hail it as a glorious event . . ."; Lord Halsbury, C. in *Huxley v. West London Extension Railway Co.* L.R. 14 App. Cas. 26. 31 "if it could have been made out that . . ., I should quite agree that the matter could not have been put right afterwards by . . ."
- „ 380 l. 10, add Cowley *The Chronicle* st. 3 "Eliza till this hour might reign, | had she not evil counsels ta'en."
- „ 382 ll. 7 sqq., add to the examples here—  
Shaksp. *Ven. and Ad.* v. 489 "were never four such lamps together mix'd, | had not his clouded with his brow's repine"; Sedley *Bellamira* iv. 1 "there were more of 'em not far off, if need had been"; Head and Kirkman *English Rogue* pt. i. c. 55 "had I seen her there, it was impossible for me to have known her"; Milman *Hist. of Christianity* bk. iii. c. 1 "the primal man was in danger . . ., had not Oromazd . . . sent . . ."; Huish *Mem. of George IV.* ii. p. 379 "even if Mr. Canning had not prematurely died, it was impossible for him long to have retained the power to which he had succeeded."
- „ 383 l. 25, so in a passage of Aretino corresponding with that of Louvet (*Faust* ii. p. 463) here cited: *Ragion.* ii. 3 p. 402 "credendosi entrar sotto il letto messe il ginocchio in sù la finestra, e se non che io lo tenni, balzava giuso."
- „ 384 ll. 36, 37, for quanti . . . ceduta read quanto . . . ceduto.
- „ 385 l. 31, after "*Nov. Ej.*" insert i. p. 234 *El am. lib.* "boxando la isla, de allí a quatro dias dias descubriéron la Lampadosa, y luego la isla donde se perdiéron."
- „ 389 subnote lxi 7 last line, with the passage of Clarétie (*Le Prince Zilah* c. 19) here cited cf. in *English*: Lord Chesterfield *To his Son*, lett. 212 "I do not mean that you should . . . take up a controversial cudgel against whoever attacks the sect you are of."
- „ 389 subnote lxi after 8a, add a new paragraph thus—  
8aa. The dative plural of the relative we find attracted in Aeschines *de F. L.* p. 43. 2 παρ' ὧν μὲν βοηθεῖς οὐκ ἀπολήψῃ χάριν . . ., οὓς δ' ἐγκαταλείψεις, ἀδικήσας χρήσῃ ἐχθροῖς μείζουσιν ἀλλ' οὐ φίλοις = παρ' ἐκείνων οἷς βοηθεῖς.
- „ 391 l. 5, on the use of "que"—epexegetic, see also Mr. T. E. Page in the *Classical Review* viii. pp. 203 sqq.
- „ 398 last line of Text, delete the last word—truly.

- Page 400 l. 5, *add* Bion v. 4 *εἰ δ' οὐχ ἄδέα ταῦτα, τί μοι πολὺ πλήθονα μοχθῆν*; = "if this is otherwise than pleasing."
- „ 403 subnote **lxxi** § 2, *Dr. Sandys, nevertheless, in his edition of Aristotle's Ἀθηναίων πολιτεία prints in this passage of c. 21 ἐπίστανεν, although referring to ἔχαιρον [which he similarly corrects into ἔχαιρον] ἢ πόλις in c. 35.*
- „ 407 note 56aa, *on (possibly) stone or jewel beset bits or bridles in Classical times see Mr. F. K. Ball in the Classical Review viii. pp. 197, 198.*
- „ 407 note 57, *with the idea of this passage of Aristophanes (Ach. 640) cf. Aeschin. de F. L. p. 42. 39 οὐκ εἶπον ὡς καλὸς εἶ' . . . οὐδ' ὡς δεινὸς συμπεῖν, σπογγιάς τὸν ἔπαινον ὑπολαμβάνων τούτων εἶναι.*
- „ 412 l. 6, *add* Cervantes *Nov. Ej.* i. p. 6 *La Gitanilla* "el cantar de Preciosa fué para admirar á quantos la escuchaban"; iii. p. 85 *Las dos doncellas* "dándosele á conocer."
- „ 412 l. 8, *before* *Il. insert—Ragion.* i. 2 p. 103 "come vedeva mirare un huomo da alcuna, diceva . . ."
- „ 412 l. 13, *add* *Nota Il nuovo ricco* iv. 4 "il cuor non mi regge al vedermi rapire il tenero oggetto de' miei caldi voti."
- „ 413 l. 14, *add—Rom. and Jul.* ii. 2 "and yet I would it were to give again."
- „ 414 note 63 last line, *add a reference to* Mr. Lewis Morris' *Vision of Saints: The Seven Sleepers of Ephesus* "Sleep and Death are one, | not diverse, and to Death's long slumber comes | awakening sure and certain, when the Dawn | of the Last Day shall break, etc."
- „ 432 l. 12, *for* *κατάλ.* *read* *κατάλ.*
- „ 433 note 88a l. 8, *for* *ῆς* *read* *ῆς*.
- „ 447 note 109 l. 11, *add* *Sedley Bellamira* iv. 1 "you must about it instantly, for the time is short. K. I am gone out, be sure you stay at home"; v. 1 "I am utterly undone, if I find not some way into this family."
- And at the end of the note add—*  
So we have, in Italian,  
Alfieri *Saul* i. 3 "se meco vieni, | bell' opra fai"; *Ung. dei Pazzi* iv. 4 "al primo | folgoreggiar de' nostri scudi, sciolta | fia lor nebbia palustre"; iv. 6 (bis); *Nota L'ammal. per immag.* i. 11 "domani son padrona, e non dipendo più da lui"; i. 12.
- „ 448 subnote **lxxxviii** extr., *add* and in Cervantes *Nov. Ej.* i. p. 242 *El am. lib.* "y así de lo dicho me desdigo, y no doy a Cornelio nada, pues no puedo."
- „ 470 subnote **xcvib** extr., *add—*  
So in Italian—  
Fortini *Nov. v.* "esponeteci chiaramente quello ha voluto dire misser Francesco Petrarca"; vi. "ben sapeva quello voleva fare . . . so' contenta far tutto quello volete."
- „ 471 l. 16, *after* stato . . . *insert* *Sparpaglia* in *Doni Pistolotti Amadori* (Venice 1558) p. 106 "se tu l'volessi in sei pezzi partire | e' sarà sempre a li comandi tuoi."
- „ 474 § 18, *the insertion of "non" in this passage of Machiavelli (Disc. ii. 17) has the sanction of Baretti in his edition, Lond. 1772. Other editions omit the word. The general discussion, however, is not affected by the point.*
- „ 475 first paragraph, *add to the examples* *Aretino Angelica* i. 89. 5; *Ragion.* ii. 2 p. 290.
- „ 479 § 24, *further Scotch examples may be found in* Ramsay's *Scottish Reminiscences* ed. 17, pp. xxix., 141, 149, 176.
- „ 480 l. 14, *add* *Aretino Ragion.* i. 1 p. 19 "le Monache . . . hoggidi vivono con una altra vita, che non vivevano già."

- Page 481 § 29 l. 8, *add* Aretino *Ragion. del Zoppino* p. 482 "più volte hebbe paura di non si annegare."
- „ 482 § 31 extr., *add* Aretino *Ragion.* ii. 3 p. 358 "io credo che non mi potrò tenere di non far qualche male."
- „ 482 § 32 l. 7, *add* Goldoni *La Locandiera* ii. 2 "non si può negare che non sia gentile."
- „ 483 § 33 (i), *add to the examples here given* Fortini *Nov.* v. "il povero pedante dubitò non essere ammazzato."
- „ 484 l. 10, *add* Aretino *Ragion.* i. 3 p. 125 "venne in tanta rabbia . . . , che fù per darmi di un pugnale; e ti confesso che ne dubitai."
- „ 491 l. 15, *add* Goldoni *La Locandiera* i. 16.
- „ 491 l. 17, *insert after this line*—  
"Sarebber"; "—mai spiriti?" Aretino *Ragion.* ii. 3 p. 392.
- „ 491 l. 19, *insert after this line*—  
"Verrebbevi": "—mai voglia di fare un poco di colazione?"  
Aretino *Lo Ipocrito* i. 3.
- „ 491 l. 23, *under* "vorrei" *add* "—cantar la Donna; c'hebbe . . . ,"  
Aretino *Angelica* i. l. 1.
- „ 491 l. 27, *add* "canto la Donna invitta . . . ,"  
Aretino *La Marfisa* i. 2. l.
- „ 494 l. 11 init., *insert* Shirley *Lady of Pleasure* iii. 1 "if your lordship | accept my service . . . | . . . , I could point where you might | repair your loss."
- „ 495 l. 6, *add* Goldoni *La Locandiera* iii. 6.
- „ 507 l. 12, *thus* Aretino *Angelica* i. 98. 1 *speaks of the locks of his heroine floating in the wind as l'ondeggiante oro sottile.*
- „ 512 subnote cvi 2, *a very strong instance in point occurs in* King James I.'s *Charter of Incorporation of the first Governors of the Charterhouse* (10 Co. Rep. 11a): "nevertheless it is our true intent and meaning that the said governors for the time being and their successors, nor any of them, shall do, or suffer to be done, at any time hereafter, any act or thing whereby or by means whereof any . . ."
- „ 513 subnote cvi 4, *add* Fortini *Nov.* iv. "di poi che per roba nè per denari non mi volete consentire"; v. "que' gioveni nè il padron della casa non s'erano partiti di su la porta."
- „ 527 l. 13, *add* Goldoni *La Locandiera* iii. 1 "se vi potessi dir tutto!"
- „ 529 l. 29, *so in the later Greek of* Achilles Tatius, *we have* (viii. 18) ἀν μὲν οὖν ἐθελήσῃ μοι δοῦναι τὴν κόρην, ἀγαθὴ τύχη δέξομαι· ἀν δὲ σκαῖος γέννηται καὶ δύσκολος, παρθένον αὐτὴν ἀπολήψεται.
- „ 530 *after* l. 18 *insert*—  
7a. So again (c) in Italian we have  
Aretino *Lo Ipocrito* iv. 11 "se tu vuoi esser seco, sta bene: se meco, bene sta"; *Ragion.* ii. 1 p. 207 "se ti impacci seco, spogliagli di cotali frascherie; se non, tu rimarrai con le mani piene de le lor cortigianerie d'ambracane."
- And again  
Anon. *Il Grasso legnaiuolo* p. 66 (in the Milan Classics 1804)  
"domattina, se tu n' uscirai, bene fia; se no, manderai per qualche panno a casa tua."
- „ 537 l. 26, *compare the* Times newspaper 10th May 1894, p. 9 col. 5, *second leading article*: "if men who do these things can retain the respect of themselves and their friends, well and good. But . . . it is not desirable that they should be singled out for . . ."
- „ 558 subnote cxix 3 l. 2, *after example insert* Plaut. *Rud.* ii. 2. 23 "si scit . . . , exquisivero"; Accius *Astyanax* 180 "audire volo, | si st quem exopto."
- „ 558 subnote cxix 4 extr., *add* we have "if that," used in this indirect

sense in Byron *Don Juan* xiv. 64. 7 " 'tis best to pause, and think, ere you rush on, | *if that a 'bonne fortune' be really 'bonne.'*""

5. In Italian we have Aretino *Rag.* i. 2 p. 72 "toccatole il polso, le dimandò se ella andava del corpo"; p. 87 "volle vedere . . . se la presenza . . . giungeva a la fama."

Page 569 note 210 14, in Aretino's *Ragion. del Zoppino* p. 436 *we have in one page instances of "con esso" (masc.) both with "lei" and "loro" (fem.)*

„ 570 subnote cxxvib 2 extr., *add* Aretino *Ragion. del Zoppino* p. 433 "e quando tu sei . . . *con esse loro.*"

## C.—TO THE LATIN LANGUAGE

Page 619 note 280 l. 1, *after* Thus *insert* Hor. *Epp.* i. 2. 56 "semper avarus eget"—words which early in the Middle Ages became proverbial; see Manitius *Analekten*, as mentioned by Mr. F. A. Hirtzel in the *Classical Review* viii. p. 306; and.

## TO THE INDEX II

- Page 664 *s.v.* Cicero, *insert*—  
*Verr.* ii. : iii. 13. 32; *Add.*  
 „ 667 *s.v.* Pindar, *insert*—  
*Nem.* ix. 34 *sqq.*; 16a.  
*Ol.* ix. 29 *sqq.*; 16a.  
 „ 668 *s.v.* Shakespeare, *insert*—  
*K. Hen.* I'. v. 2; cxxxviiiia.



## A.—INTRODUCTION

1. The fact denoted by a verb may be looked at as belonging, in point of time, to one of three categories, viz. either (*a*) past, or (*b*) present, or (*c*) future.

2. The state or condition in which the fact so looked at is, is also capable of being considered from a three-fold point of view, viz. as either (*a*) complete or perfect, or (*β*) incomplete or imperfect, or (*γ*) not defined; that is—to use words derived from the Greek and Latin languages respectively—indefinite or aorist.

3. The perfect tenses denote an action which is complete, but of which the effects remain; and they are used in relation to some given event or circumstance.<sup>1</sup>

4. The imperfect tenses denote an action which is incomplete; in other words, a continued act; and they are also used in relation to some given event or circumstance.

5. The indefinite tenses denote merely a single act. They are in fact independent of events and circumstances; but the time of the happening of the action

(*x*) may be,

although it more usually

(*y*) is not,

marked by reference to some such given event or circumstance.<sup>1a</sup>

6. In English the same collocations of words, *he had written*, *he has written*, *he will have written*, express either perfects or indefinites.

The speech of the younger Mortimer to the Queen in Marlowe's *Edward the Second*, p. 210 b. ed. Dyce, gives in itself an example of each :—

“Madam, *have done* with care and sad complaint :  
Your King *hath wrong'd* your country and himself,  
And we must seek to right it as we may.”

Here *have done* denotes merely a single act, and so expresses an indefinite.<sup>2</sup> On the other hand *hath wrong'd* denotes a completed act; the results of the king's wrongdoing remain; and *hath wrong'd* consequently expresses a perfect.

So again Ben Jonson's (*Volpone* i. 1)

“I oft *have heard* him say, how he admired  
Men of your large profession,”

Prior's (*Solomon* ii. 967)

“Oft *have I said*, the praise of doing well  
Is to the ear, as ointment to the smell,”

or Wordsworth's (*Prelude*)

“Often *have I stood*  
Footbound, uplooking at this lovely tree,  
Beneath a frosty moon” ;

or again Ben Jonson's (*The Sad Shepherd* i. 2)

“I *have known* some few,  
And read of more, who have had their dose, and deep,  
Of these sharp bitter sweets,”<sup>3</sup>

are respectively cases denoting single acts, and so express indefinites.

Speaking generally, it may be said that, where the English collocations express perfects, the stress of the voice is upon the auxiliary verb : “*he had written*,” “*he has written*,” “*he will have written*” ; where they express indefinites, the stress of the voice is upon the whole composite phrase which goes to express the single act : “*he had-written*,” “*he has-written*,” “*he will have-written*.” For the purposes of clearness, and by way of an appeal to the eye, the use of

hyphens (-), as here, will be adhered to in the following pages in cases of the second class.

7. In Greek and Latin Grammars the *present perfect* tense, the *past imperfect* tense, and the *past indefinite* tense are not unfrequently spoken of respectively as the “perfect,” the “imperfect,” and the “aorist.” Improperly. Such last-mentioned expressions designate, not tenses of verbs, but states or conditions of facts designated by verbs. Here again, and for like purposes of clearness, the proper phraseology will be adhered to in the following pages.

8. In Greek Grammars the *subjunctive* mood of the *past* or *historic* tenses is commonly spoken of as the “optative” mood. Again improperly—except, indeed, in the particular case in which a wish is intended to be expressed by the use of the mood in question. With that exception, just as

$$\left. \begin{array}{l} \gamma\epsilon\gamma\alpha\phi\acute{\omega}\varsigma \hat{\eta} \\ \gamma\rho\acute{\alpha}\phi\eta \\ \gamma\rho\acute{\alpha}\psi\eta \end{array} \right\} \begin{array}{l} \text{respectively} \\ \text{the } \textit{present} \end{array} \text{ represent } \left\{ \begin{array}{l} \textit{perfect} \\ \textit{imperfect} \\ \textit{indefinite} \end{array} \right\} \textit{subjunctives},$$

so

$$\left. \begin{array}{l} \gamma\epsilon\gamma\alpha\phi\acute{\omega}\varsigma \epsilon\tilde{\iota}\eta \\ \gamma\rho\acute{\alpha}\phi\omicron\iota \\ \gamma\rho\acute{\alpha}\psi\epsilon\iota\epsilon \end{array} \right\} \begin{array}{l} \text{respectively} \\ \text{the } \textit{past} \end{array} \text{ represent } \left\{ \begin{array}{l} \textit{perfect} \\ \textit{imperfect} \\ \textit{indefinite} \end{array} \right\} \textit{subjunctives}.^4$$

Here again, and for like purposes of clearness, the proper phraseology will be adhered to in the following pages.

9. The tenses of the Indicative Mood denote actual facts.

10. The tenses of the Subjunctive Mood denote possible, as opposed to actual, facts.<sup>5</sup>

11. If we give a concrete form to these general remarks, we shall arrive at the following results<sup>6</sup>:—

(A) Tenses of the Indicative Mood, which denote actual facts.

(a) Past time	(α) Perfect	ἔσθηκε <sup>7</sup>	posuerat (se)
	(β) Imperfect	ἴσθη	ponebat
	(γ) Indefinite	ἔσθησε	posuit

(b) Present time	(α) Perfect	ἔσθηκε	posuit (se)
	(β) Imperfect	ἴσθησι	ponit
	(γ) Indefinite	ἴσθησι <sup>8</sup>	ponit <sup>8</sup>

(c) Future time	(α) Perfect	ἔσθηξει	posuerit (se)
	(β) Imperfect	σθήσει	ponet <sup>10</sup>
	(γ) Indefinite	σθήσει	ponet

(B) Tenses of the Subjunctive Mood, which denote possible, as

(a) Past time	(α) Perfect	ἔσθηκώς εἶη	posuisset (
	(β) Imperfect	ἴσταίη	poneret
	(γ) Indefinite	σθήσειε	posuisset

He	{	<i>had placed</i> himself: the effects remaining, viz. that he <i>was</i> standing when you came in.	}	when you came in.
		<i>had been placing</i>		
He	{	<i>was placing</i>	}	single acts: the matter <i>was</i> at an end
		<i>had-placed</i>		
He	{	<i>placed</i>	}	(x) when you came in. (y) I do not say when.
He	{	<i>has placed</i> himself: the effects remaining, viz. that he <i>is</i> standing, when you come in.	}	when you come in.
		<i>has been placing</i>		
He	{	<i>is placing</i>	}	single acts: the matter <i>is</i> at an end
		<i>has-placed</i>		
He	{	<i>places</i>	}	(x) when you come in. (y) I do not say when.
He	{	<i>have placed</i> himself: the effects remaining, viz. that he <i>will be</i> standing, when you come in.	}	when you come in.
		<i>have been placing</i> <sup>10</sup>		
He	{	<i>be placing</i>	}	single acts: the matter <i>will be</i> at an end
		<i>have-placed</i>		
He	{	<i>place</i>	}	(x) when you come in. (y) I do not say when.

ed to actual, facts.

(i.) ever and anon	{	<i>had placed</i> himself: the effects remaining, viz. that he <i>was</i> standing, when you came in.	}	when you came in.
		<i>had been placing</i>		
(i.) ever and anon	{	<i>was placing</i>	}	single acts: the matter <i>was</i> at an end
		<i>had-placed</i>		
(i.) ever and anon	{	<i>placed</i>	}	(x) when you came in. (y) I do not say when.
(ii.) should or would possibly	{	<i>have placed</i> himself: the effects remaining, viz. that he <i>might be</i> standing, when you come in.	}	when you come in.
		<i>have been placing</i>		
(ii.) should or would possibly	{	<i>be placing</i>	}	single acts: the matter <i>might be</i> at an end
		<i>have-placed</i>		
(ii.) should or would possibly	{	<i>place</i>	}	(x) when you come in. (y) I do not say when.

(b) Present time	(α) Perfect	ἔστηκός ᾤ	posuerit (se)
	(β) Imperfect	ἴστη	ponat
	(γ) Indefinite	στήσῃ	ponat

**12.** Upon the results thus obtained, one remark has to be made before we pass on.

It will have been seen that there is a correspondence between

(α) the Greek past Imperfect Subjunctive—(B) *a* ii.—  
*ἴσταίν,*

(β) the Latin past Imperfect Subjunctive—(B) *a* ii.—  
*poneret,*

and

(γ) the English *past* tenses—

*might* or  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *possibly*  $\left\{ \begin{array}{c} \text{have been placing.} \\ \text{be placing.} \end{array} \right.$

Logically, therefore,

(1) the addition of *ἄν*—as to which see below, paras. 22  
*sqq.*—to (α),

and

(2) the suppression of distinction between degrees of possibility—as to which see below, para. 146—in (β),

would have brought us to a correspondence between

(α') the Greek past Imperfect Subjunctive—(B) *a* ii.—with  
*ἄν-ἴσταίν ἄν,*

(β') the Latin past Imperfect Subjunctive—(B) *a* ii.—  
*poneret,*

$y^{11} = \text{He}$	{	(i.) ever and anon	{	has placed himself: the effects remaining, viz. that he <i>is</i> standing, when you come in.	}	when you come in.
				has been placing		
				is placing		
				has-placed		
				places		single acts: the matter <i>is</i> at an end
						(x) when you come in.
						(y) I do not say when.
	{	(ii.) shall or will possibly	{	have placed himself: the effects remaining, viz. that he <i>may</i> be standing, when you come in.	}	when you come in.
				have been placing		
				be placing		
				have-placed		
				place		single acts: the matter <i>may</i> be at an end
						(x) when you come in.
						(y) I do not say when.

and

'(γ) the English *past* tenses —  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\} \left\{ \begin{array}{c} \text{have been placing.} \\ \text{be placing.} \end{array} \right.$

But, as an expression of the sense of our  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *have been* — *ing*, the Greeks provided themselves with an alternative—as to which see below, paras. **32** *sqq.*—wherein the past Imperfect Indicative and ἄν came into juxtaposition (ἔσταν ἄν).

And, as an expression of the sense of our  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *be* — *ing*, the Latins had what they deemed sufficient—as to this see below, paras. **160** *sqq.*—in the use of the present Imperfect Subjunctive (*ponat*).

It was not unnatural, therefore, that each nation should recognise and utilise in its own way its own wealth of expression, and we accordingly find that—

(A) The Greeks—as a rule, a few cases of exception to which are referred to below, para. **36**—left the sense of

our  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *have been* — *ing* to be expressed by the alter-

native, wherein the past Imperfect and  $\acute{\alpha}\nu$  came into juxtaposition, and restricted the use of their past Imperfect Subjunctive with  $\acute{\alpha}\nu$  to the expression, solely, of the sense

of our  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *be —ing*, so that  $\iota\sigma\tau\alpha\iota\eta\ \acute{\alpha}\nu$ —(B) *a ii.*

with  $\acute{\alpha}\nu$ —was left to correspond solely to  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *be placing*;

whilst

(B) The Latins left the sense of our  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *be —ing*

to be expressed by the present Imperfect Subjunctive, and, as a rule, restricted the use of their past Imperfect Sub-

junctive to the expression, solely, of the sense of our  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$   
*have been —ing*; so that *poneret*—(B) *a ii.*—was left to

correspond solely to  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *have been placing*.

It follows that in the earlier stage, which is tabulated in the last paragraph, of the two English past imperfect repre-

sentations of (B) *a ii.*, viz.  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  *possibly*  $\left\{ \begin{array}{c} \text{have been placing} \\ \text{be placing} \end{array} \right\}$ ,

the last must be put—speaking generally and of the practice of everyday life—into line with the Greek  $\iota\sigma\tau\alpha\iota\eta$ , and the first into line with the Latin *poneret*; and so in the cases of all other verbs.

**13.** Let us from this point proceed to consider separately the cases of the Greek and of the Latin languages; and let us, in so doing, first deal with Greek, which, as being the younger, is, as might be expected, also infinitely the more elaborate and refined language of the two.



## B.—THE GREEK LANGUAGE

14. Two questions in particular, in connection with this language, have to be investigated, viz. the use of

- (i.)  $\alpha\nu$ —Epic  $\kappa\epsilon$ —Doric  $\kappa\alpha$ .
- (ii.)  $\epsilon\iota$ —Epic and Doric  $\alpha\iota$ .

15. And first, with reference to

$\alpha\nu$ .

15a. The use of this particle is, by its joinder to a part of a verb, to refer the action denoted by the part of the verb in question to the conditions, the existence of which is necessary, in order that such action may exist as a fact.<sup>12</sup>

16.  $\alpha\nu$  cannot, therefore, one would say, be used with the *Imperative* Mood; for that mood denotes an absolute injunction to do, or to abstain from doing, some given act, and such an injunction is independent of conditions.<sup>13</sup>

17. But  $\alpha\nu$  can be used with any *other* parts of a verb. And among these—

18.  $\alpha\nu$  can be used with the tenses of the *Indicative* Mood, which denote actual facts.<sup>14</sup>

19. To add  $\alpha\nu$  to these tenses is to refer the facts denoted by the tenses themselves to the conditions, the prior fulfilment of which—in the cases of the tenses of past time—was, and—in the cases of tenses of present and future times—is,<sup>15</sup> necessary for their existence as facts; to relegate

the facts denoted by the tenses to the domain of things not actually facts, but conditional facts only; to thrust back facts to the category of *contingencies*, and set them forward on their way to possibilities.

20. With reference to the tenses of present and future times, any reference to conditions made by the addition of  $\alpha\nu$  to them is a reference to conditions of present time, that is, actual existing conditions.

Therefore while

$$\begin{aligned}\gamma\acute{\iota}\gamma\nu\epsilon\tau\alpha\iota &= \textit{it happens}, \\ \gamma\epsilon\nu\acute{\eta}\sigma\epsilon\tau\alpha\iota &= \textit{it will happen},\end{aligned}$$

we get, by the addition of  $\alpha\nu$  in either case,

$$\begin{aligned}\gamma\acute{\iota}\gamma\nu\epsilon\tau\alpha\iota \alpha\nu &= \textit{it happens upon the actual existing conditions of} \\ &\quad \textit{things.} \\ &= \textit{it happens in very truth; really; truly.}^{16} \\ \gamma\epsilon\nu\acute{\eta}\sigma\epsilon\tau\alpha\iota \alpha\nu &= \textit{it will happen upon the actual existing conditions} \\ &\quad \textit{of things.} \\ &= \textit{it will happen in very truth; really; truly.}\end{aligned}$$

So also, with reference to the tenses of past time, a reference to conditions made by the addition of  $\alpha\nu$  to them, is a reference to actual past conditions. Therefore while

$$\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron = \textit{it happened},$$

we get, by the addition of  $\alpha\nu$ ,

$$\begin{aligned}\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron \alpha\nu &= \textit{it happened upon the actual past conditions of things.} \\ &= \textit{it happened in very truth; really; truly.}\end{aligned}$$

In other words, facts conditioned upon the actual existing state of things are themselves absolute existing facts, of the present or future time, as the case may be; and facts conditioned upon the actual past state of things are themselves absolute facts of the past time; and to speak of them as nevertheless conditional is an affectation of precision. Accordingly, as the language developed in its culture, the use of  $\alpha\nu$  with the present and future tenses of the Indicative Mood, and—to a less extent <sup>16a</sup>—with the past tenses of the same mood, gradually fell into corresponding

disuse; and the tenses in question came to be used alone. So completely, indeed, that, in the time of Lucian, a solecism and the use of, at least, the Future Indicative with *ἄν* were not so very far from being considered as convertible terms.<sup>17</sup>

**21** To translate, now, these remarks into the language of actual example, we have this result, viz.—

(A') Tenses of the Indicative Mood with  $\alpha\nu$  : a construction denoting

(a) Past time	(a) Perfect	ἔσθηκει $\alpha\nu$	Under given conditions,
	(β) Imperfect	ἔσθη $\alpha\nu$	
	(γ) Indefinite	ἔσθησεν $\alpha\nu$	

(b) Present time	(a) Perfect	ἔσθηκεν $\alpha\nu$	Under actual existing conditions,
	(β) Imperfect	ἔσθησιν $\alpha\nu$	
	(γ) Indefinite	ἔσθησιν $\alpha\nu$	

(c) Future time	(a) Perfect	ἔσθηξει $\alpha\nu$	Under actual existing conditions,
	(β) Imperfect	σθήσει $\alpha\nu$	
	(γ) Indefinite	σθήσει $\alpha\nu$	

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22. Again,  $\alpha\nu$  can be used with the tenses of the *Subjunctive* Mood, which denote possible, as opposed to actual, facts.

23. To add  $\alpha\nu$  to these tenses is to require for the actual existence as facts of the possible facts denoted by the tenses themselves nothing more than the prior fulfilment of certain conditions : to bring forward the facts denoted by the tenses from the domain of mere possibilities to that of things, which are—not indeed as yet actually facts, but which will become—facts, if certain conditions be fulfilled : to advance possibilities to the category of *contingencies*, and set them forward on their way to actual facts.

<sup>1</sup>contingencies, on their way from actual facts to possibilities.

(i.)	$\left\{ \begin{array}{l} \text{had placed himself: the} \\ \text{effects remaining} \\ \text{had been placing} \\ \text{was placing} \\ \text{had-placed} \\ \text{placed} \end{array} \right\}$	single acts	or,	in idio- matic English <sup>18a</sup>	should or would	$\left\{ \begin{array}{l} \text{have placed himself.} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\}$
(ii.)	$\left\{ \begin{array}{l} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$	have				$\left\{ \begin{array}{l} \text{placed himself: the effects remaining.} \\ \text{been placing.} \\ \text{placed: single act.} \end{array} \right\}$
(i.)	$\left\{ \begin{array}{l} \text{has placed himself: the} \\ \text{effects remaining} \\ \text{has been placing} \\ \text{is placing} \\ \text{has-placed} \\ \text{places} \end{array} \right\}$	single acts	or,	in idio- matic English <sup>19</sup>	shall or will	$\left\{ \begin{array}{l} \text{have placed himself.} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\}$
(ii.)	truly	$\left\{ \begin{array}{l} \text{has placed himself: the effects remaining.} \\ \text{has been placing} \\ \text{is placing} \\ \text{has-placed} \\ \text{places} \end{array} \right\}$				single acts.
<sup>18</sup> i.e. truly he $\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\} \left\{ \begin{array}{l} \text{have placed himself: the effects remaining.} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\}$						

24. As before, with reference to the tenses of the present time, any reference to conditions made by the addition of  $\acute{\alpha}\nu$  to them is a reference to conditions of present time, that is, actual existing conditions.

Therefore while

$$\begin{aligned} \gamma\acute{\iota}\nu\eta\tau\alpha\iota &= \text{it may happen,} \\ &= \text{it possibly will happen,} \end{aligned}$$

we get, by the addition of  $\acute{\alpha}\nu$ ,

$$\begin{aligned} \gamma\acute{\iota}\nu\eta\tau\alpha\iota \acute{\alpha}\nu &= \text{it may happen, upon the actual conditions of} \\ &\quad \text{things.} \\ &= \text{it really, truly, will happen, or (occasionally)} \\ &\quad \text{happens.} \end{aligned}$$

In other words, facts at present possible only, yet conditioned upon the actual existing state of things, are in effect themselves absolute existing facts—usually of the future, although occasionally of the present, time; and to speak of them as nevertheless conditional is an affectation of precision. Accordingly, as the language developed in its culture, the use of *ἄν* with the present tenses of the Subjunctive Mood

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(B') Tenses of the Subjunctive Mood with *ἄν* : a construction denoting

(a) Past time	(α) Perfect	ἔστηκώς ἄν εἴη	Under given conditions,
	(β) Imperfect	ἵσταίη ἄν	
	(γ) Indefinite	στήσειεν ἄν	
(b) Present time	(α) Perfect	ἔστηκώς ἄν ᾗ	Under actual existing conditions,
	(β) Imperfect	ἵσται ἄν	
	(γ) Indefinite	στήσῃ ἄν	

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**26.** It is worth while to pause here for a moment to notice that—

1. The forms tabulated under the division (A') *a* ii., and being respectively

(A)  $\left\{ \begin{array}{l} \text{ἔσθηκει ἄν} \\ \text{ἔστησεν ἄν} \end{array} \right\}$  correspond respectively to the  $\left\{ \begin{array}{l} \text{placed himself,} \\ \text{English } \textit{he would have} \end{array} \right\}$   $\left\{ \begin{array}{l} \text{placed,} \end{array} \right\}$

whilst those tabulated under the division (B') *a*, and being respectively

(B)  $\left\{ \begin{array}{l} \text{ἔστηκώς ἄν εἴη} \\ \text{στήσειεν ἄν} \end{array} \right\}$  correspond respectively  $\left\{ \begin{array}{l} | \text{ have placed himself.} \\ \text{to the English } \textit{he would} \end{array} \right\}$   $\left\{ \begin{array}{l} | \text{ have-placed.} \end{array} \right\}$

That is, inasmuch as division marks, hyphens, and the like have no actual place in real life, the phrases are in meaning practically identical.

The difference between them is one of *nuance*.

In using the forms (A) we are looking from a *past*, and in using the forms (B) we are looking from a *present*, point of view, upon facts, which are—

gradually fell—in independent sentences—into corresponding disuse; and the tenses in question were replaced by the ordinary future—or, occasionally, present—tenses of the Indicative Mood.<sup>22</sup>

25. Translating these remarks, as before, into the language of actual example, we have the following result, viz.—

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encies, on their way from possibilities to actual facts.

*should*<sup>21</sup>  
or  
*would*

<i>have placed himself : the effects remaining.</i> <i>be placing.</i> <sup>21a</sup> <i>have-placed</i> <i>place</i>	} single acts.
--	----------------

*, he*

<i>shall</i> or <i>will</i>	<i>have placed himself : the effects remaining</i> <i>have been placing</i> <i>be placing</i> <i>have-placed</i> <i>place</i>	} single acts
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or (occasionally)

<i>has placed himself : the effects remaining.</i> <i>has been placing</i> <i>is placing</i> <i>has-placed</i> <i>places</i>	}
--	---

(1) past, in the ordinary sense of the word,

or

(2) present, in fact, but looked at as the outcome of the past.

This difference of *nuance* will be shown in the following pages by the use of the division marks and hyphens as above shown.

2. The forms tabulated under the division (A') c, and being respectively

(C)	{	{	ἔστηξεν ἄν στήσει ἄν στήσει ἄν	}	correspond respectively to the	English truly he will	{	have placed himself. have been placing be placing have-placed place	}

as do also those tabulated under the division (B') b, and being respectively

(D)	{	{	ἑστηκώς ἄν ᾗ ἰσθῆ ἄν στήσῃ ἄν	}

But here again there is a difference of *nuance*.

In using the forms (C) we are looking as upon an actual

fact of the future. In using the forms (D) we are looking as upon a fact, indeed, of the future, but only as approached from the primary conception of a possibility.

It has already been seen that while the Future Indicative with  $\acute{\alpha}\nu$  was itself supplanted in the development of the language by the Future Indicative alone, the latter form ousted, in independent sentences, the Present Subjunctive with  $\acute{\alpha}\nu$ .<sup>22a</sup> The two forms continued, however, to exist side by side in dependent sentences.<sup>22b</sup>

27. Lastly, it must be added that, in their love of accuracy and appreciation of the subtleties of language, the Greeks constantly threw forward in the sentence—even so as to repeat it—and that even more than once—the  $\acute{\alpha}\nu$ , which went with and belonged to the verb of it, in order to give timely notice that the idea, to which expression was being given, was a contingency, and not either a fact on the one hand or a possibility on the other.<sup>23</sup>

28. Secondly, with reference to

$\epsilon\iota$ .

29. Like the particles “so,” or now—more usually—“if,” in English,<sup>24</sup>  $\epsilon\iota$  in Greek<sup>25</sup> can be prefixed to any finite sentence<sup>26</sup> with the view of making it express the condition of the happening of something else. When the sentence to which it is so prefixed is one which contains a part of a verb with  $\acute{\alpha}\nu$ , the  $\acute{\alpha}\nu$ , which goes with and belongs to the verb, is nevertheless frequently thrown forward in the sentence, upon the principle just mentioned, from the side of the verb to which it does belong to that of the  $\epsilon\iota$ , to which it does not in any sense belong.<sup>26</sup> And when by this fortuitous arrangement the two particles have thus come into juxtaposition, they are frequently welded together into further closer consort, and by the coalescence of the two the compound particle  $\epsilon\acute{\alpha}\nu$  is formed, which by further contraction becomes  $\eta\acute{\nu}$  or  $\acute{\alpha}\nu$  (with the  $\alpha$  long).<sup>27</sup> Where the  $\acute{\alpha}\nu$  is not only thus thrown forward to the side of, and made to coalesce with, the  $\epsilon\iota$ , but is also allowed, by way of



repetition, to wait upon its own verb as well, we get the further collocations  $\acute{\epsilon}\grave{\alpha}\nu\dots\acute{\alpha}\nu$ ,  $\grave{\eta}\nu\dots\acute{\alpha}\nu$ ,  $\grave{\alpha}\nu\dots\acute{\alpha}\nu$ ; which again by another throwing forward of the  $\acute{\alpha}\nu$  assume often the composite forms of  $\acute{\epsilon}\grave{\alpha}\nu\acute{\alpha}\nu$ ,  $\grave{\eta}\nu\acute{\alpha}\nu$ ,  $\grave{\alpha}\nu\acute{\alpha}\nu$ .

**30.** Let us now prefix the  $\epsilon\iota$  to the various finite sentences (A), (B), (A'), (B'), across which we have thus far come. It will be seen that by so doing we arrive at the following results :—

(A) Tenses of the Indicative Mood, which denote actual facts.

$$(a) \text{ Past time } \begin{cases} (\alpha) \text{ Perfect} \\ (\beta) \text{ Imperfect} \\ (\gamma) \text{ Indefinite} \end{cases} \quad \epsilon\iota' \begin{cases} \acute{\epsilon}\sigma\tau\acute{\eta}\kappa\epsilon\iota \\ \acute{\iota}\sigma\tau\eta \\ \acute{\epsilon}\sigma\tau\eta\sigma\epsilon \end{cases}$$

$$(b) \text{ Present time } \begin{cases} (\alpha) \text{ Perfect} \\ (\beta) \text{ Imperfect} \\ (\gamma) \text{ Indefinite} \end{cases} \quad \epsilon\iota' \begin{cases} \acute{\epsilon}\sigma\tau\eta\kappa\epsilon \\ \acute{\iota}\sigma\tau\eta\sigma\iota \\ \acute{\iota}\sigma\tau\eta\sigma\iota \end{cases}$$

$$(c) \text{ Future time } \begin{cases} (\alpha) \text{ Perfect} \\ (\beta) \text{ Imperfect} \\ (\gamma) \text{ Indefinite} \end{cases} \quad \epsilon\iota' \begin{cases} \acute{\epsilon}\sigma\tau\acute{\eta}\xi\epsilon\iota \\ \sigma\tau\acute{\eta}\sigma\epsilon\iota \\ \sigma\tau\acute{\eta}\sigma\epsilon\iota \end{cases}$$

(B) Tenses of the Subjunctive Mood, which denote possible,

$$(a) \text{ Past time } \begin{cases} (\alpha) \text{ Perfect} \\ (\beta) \text{ Imperfect} \\ (\gamma) \text{ Indefinite} \end{cases} \quad \epsilon\iota' \begin{cases} \acute{\epsilon}\sigma\tau\eta\kappa\omega\varsigma \epsilon\iota' \eta \\ \acute{\iota}\sigma\tau\alpha\acute{\iota}\eta \\ \sigma\tau\acute{\eta}\sigma\epsilon\iota\epsilon \end{cases}$$

$$(b) \text{ Present time } \begin{cases} (\alpha) \text{ Perfect} \\ (\beta) \text{ Imperfect} \\ (\gamma) \text{ Indefinite} \end{cases} \quad \epsilon\iota' \begin{cases} \acute{\epsilon}\sigma\tau\eta\kappa\omega\varsigma \tilde{\eta} \\ \acute{\iota}\sigma\tau\tilde{\eta} \\ \sigma\tau\acute{\eta}\sigma\tilde{\eta} \end{cases}$$

If he <sup>28</sup>  $\left\{ \begin{array}{l} \text{had placed himself : the effects remaining} \\ \text{had been placing} \\ \text{was placing} \\ \text{had-placed} \\ \text{placed} \end{array} \right\}$  single acts

If he <sup>29</sup>  $\left\{ \begin{array}{l} \text{has placed himself : the effects remaining} \\ \text{has been placing} \\ \text{is placing} \\ \text{has-placed} \\ \text{places} \end{array} \right\}$  single acts

If he <sup>30</sup>  $\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \left\{ \begin{array}{l} \text{have placed himself : the effects remaining} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\} \right\}$  single acts

as opposed to actual, facts.

If he  $\left\{ \begin{array}{l} \text{(i.) ever and anon, soever}^{31} \\ \text{(ii.) should or would possibly = were} \end{array} \left\{ \begin{array}{l} \text{had placed himself : the effects remaining} \\ \text{had been placing} \\ \text{was placing} \\ \text{had-placed} \\ \text{placed} \\ \text{to have placed himself : }^{32} \text{ the effects remaining} \\ \text{to be placing} \\ \text{placing} \\ \text{to have-placed} \\ \text{to place} \end{array} \right\} \right\}$  single acts <sup>33</sup>

If he  $\left\{ \begin{array}{l} \text{(i.) ever and anon, soever} \\ \text{(ii.) shall or will possibly, haply} \end{array} \left\{ \begin{array}{l} \text{has placed himself : the effects remaining} \\ \text{has been placing} \\ \text{is placing} \\ \text{has-placed} \\ \text{places} \\ \text{have placed himself : the effects remaining} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\} \right\}$  single acts

## (A') Tenses of the Indicative Mood with ἄν: a construction

(a) Past time	(α) Perfect	ἔσθηκει ἄν	or the ἄν being thrown forward and coalescing with the εἰ	ἔσθηκει	or the ἄν being so thrown forward and also τοῦτοῦτοῦτο
	(β) Imperfect	ἔσθη ἄν		ἔσθη	
	(γ) Indefinite	ἔσθησεν ἄν		ἔσθησε	

(b) Present time	(α) Perfect	ἔσθηκεν ἄν	or the ἄν being thrown forward and coalescing with the εἰ	ἔσθηκε	or the ἄν being so thrown forward and also τοῦτοῦτοῦτο
	(β) Imperfect	ἔσθησιν ἄν		ἔσθησι	
	(γ) Indefinite	ἔσθησιν ἄν		ἔσθησι	

(c) Future time	(α) Perfect	ἔσθηξαι ἄν	or the ἄν being thrown forward and coalescing with the εἰ	ἔσθηξαι	or the ἄν being so thrown forward and also τοῦτοῦτοῦτο
	(β) Imperfect	ἔσθῃ ἄν		ἔσθῃ	
	(γ) Indefinite	ἔσθῃ ἄν		ἔσθῃ	

## (B') Tenses of the Subjunctive Mood with ἄν: a construction

(a) Past time	(α) Perfect	ἔσθηκώς ἄν εἶη	or the ἄν being thrown forward and coalescing with the εἰ	ἔσθηκώς εἶη	or the ἄν being so thrown forward and also τοῦτοῦτοῦτο
	(β) Imperfect	ἔσθαι ἄν		ἔσθαι	
	(γ) Indefinite	ἔσθαι ἄν		ἔσθαι	

<sup>a</sup> denoting contingencies, on their way from actual facts to possibilities.

ἔστηκει ἂν	If he	(i.)	{	should or would	{	have placed himself have been placing be placing have-placed place	}	= in cases where he	{	had placed himself had been placing was placing had-placed placed	}
ἔσται ἂν											
ἔστησεν ἂν											
		(ii.)	{	should or would	{	have <sup>34</sup> placed himself: the effects remaining been placing placed: single act	}				

ἔστηκεν ἂν	If he	(i.)	{	shall or will	{	have placed himself have been placing be placing have-placed place	}	= in cases where he	{	has placed himself has been placing is placing has-placed places	}
ἔσται ἂν											
ἔστησιν ἂν											
		(ii.)	truly	{	has placed himself: the effects remaining has been placing is placing has-placed places	}					

ἔστηξεν ἂν	If truly he	{	shall or will	{	have placed himself: the effects remaining have been placing be placing have-placed place	}	}	single acts
ἔσται ἂν								
ἔστήσει ἂν								

<sup>a</sup> denoting contingencies, on their way from possibilities to actual facts.

ἔστηκώς ἂν εἴη	If he	{	should or would <sup>35</sup>	{	have placed himself: the effects remaining be placing have-placed place	}	}	single acts
ἔσται ἂν								
ἔστήσειεν ἂν								

## (b) Present time

(α) Perfect	ἔσθηκώς ἄν ᾗ	or the ἄν being thrown forward and coalescing with the εἰ	ἔσθηκώς ᾗ	or the ἄν being so thrown
(β) Imperfect	εἰ ἔσθη ἄν		ἔσθη	
(γ) Indefinite	σθήσῃ ἄν		σθήσῃ	

31. We have here a series of sentences fitted to express the conditions of the happening of something else. Such sentences when accompanied by the corresponding sentences expressive of the results are called the *protases*, the corresponding sentences being called the *apodoses*. Let us

(A) *εἰ* with the indicative, followed by the indicative; or the imperative; or the subjunctive used for an imperative; or the past subjunctive, as expressive of a wish or of possibility; etc.

If— $\left\{ \begin{array}{l} \text{did} \\ \text{does} \\ \text{shall} \end{array} \right\}$ , — $\left\{ \begin{array}{l} \text{did} \\ \text{does} \\ \text{shall} \end{array} \right\}$   
 $\left\{ \begin{array}{l} \text{do—} \\ \text{let—} \\ \text{may—!} \end{array} \right\}$   
 —possibly may,  
 etc.

## (A) Tenses of the Indicative Mood, which denote actual fact

## (a) Past time—

(α) Perfect	ἔσθηκε	If he	$\left\{ \begin{array}{l} \text{had placed himself: the} \\ \text{effects remaining} \\ \text{had been placing} \end{array} \right\}$	τοῦτο— $\left\{ \begin{array}{l} \text{ἐγγένηται} \\ \text{ἐγγίνετο} \\ \text{ἐγένετο} \end{array} \right\}$
(β) Imperfect	εἰ ἔσθη		$\left\{ \begin{array}{l} \text{was placing} \\ \text{had-placed} \end{array} \right\}$	
(γ) Indefinite	ἔσθησε		$\left\{ \begin{array}{l} \text{placed} \end{array} \right\}$ single acts	

## (b) Present time—

(α) Perfect	ἔσθηκε	If he	$\left\{ \begin{array}{l} \text{has placed himself: the} \\ \text{effects remaining} \\ \text{has been placing} \end{array} \right\}$	τοῦτο— $\left\{ \begin{array}{l} \text{γενένηται} \\ \text{γίγνεται} \\ \text{γίγνεται} \end{array} \right\}$
(β) Imperfect	εἰ ἔσθησι		$\left\{ \begin{array}{l} \text{is placing} \\ \text{has-placed} \end{array} \right\}$	
(γ) Indefinite	ἔσθησι		$\left\{ \begin{array}{l} \text{places} \end{array} \right\}$ single acts	

## (c) Future time—

(α) Perfect	ἔσθηξει	If he	$\left\{ \begin{array}{l} \text{have placed himself: the} \\ \text{effects remaining} \\ \text{have been placing} \end{array} \right\}$	τοῦτο— $\left\{ \begin{array}{l} \text{γενήσεται} \\ \text{γενήσεται} \\ \text{γενήσεται} \end{array} \right\}$
(β) Imperfect	εἰ σθήσει		$\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\} \left\{ \begin{array}{l} \text{be placing} \\ \text{have-placed} \end{array} \right\}$	
(γ) Indefinite	στήσει		$\left\{ \begin{array}{l} \text{place} \end{array} \right\}$ single acts	

$\left\{ \begin{array}{l} \text{ἐστῆκώς ἂν ᾗ} \\ \text{ἔαν ἱστῇ ἂν} \\ \text{στῇσῃ ἂν} \end{array} \right.$	<i>If truly</i> he	$\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right.$	$\left\{ \begin{array}{l} \text{have placed himself: the effects} \\ \text{remaining} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right.$	} single acts
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extend the foregoing examples of a *protasis* into examples of a full conditional sentence, by appending to them respectively appropriate—but not necessarily exhaustively tabulated—apodoses. The following will be the result:—

$s \left\{ \begin{array}{l} \text{had happened: the effects re-} \\ \text{maining} \\ \text{had been happening} \\ \text{was happening} \\ \text{had-happened} \\ \text{happened} \end{array} \right.$	or as the case may be	or τοῦτο	$\left\{ \begin{array}{l} \text{γεγενῆσθω} \\ \text{γινέσθω let this} \\ \text{γενέσθω} \end{array} \right.$	$\left\{ \begin{array}{l} \text{have happened: the effect} \\ \text{remaining} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right.$	} single acts
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$s \left\{ \begin{array}{l} \text{has happened: the effects re-} \\ \text{maining} \\ \text{has been happening} \\ \text{is happening} \\ \text{has-happened} \\ \text{happens} \end{array} \right.$	or as the case may be	or τοῦτο	$\left\{ \begin{array}{l} \text{γεγενῆσθω} \\ \text{γινέσθω let this} \\ \text{γενέσθω} \end{array} \right.$	$\left\{ \begin{array}{l} \text{have happened: the effect} \\ \text{remaining} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right.$	} single act
--	-----------------------	----------	--	---	--------------

$s \left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right.$	$\left\{ \begin{array}{l} \text{have happened: the effects} \\ \text{remaining} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right.$	or as the case may be	or τοῦτο	$\left\{ \begin{array}{l} \text{γεγενῆσθω} \\ \text{γινέσθω let this} \\ \text{γενέσθω} \end{array} \right.$	$\left\{ \begin{array}{l} \text{have happened: the effects} \\ \text{remaining} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right.$	} single act
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Or the apodosis might in any of these three sets of cases take the form of a subjunctive used for an imperative; or of a past subjunctive, as expressive of a wish; or of a

(B) *ei* with the past subjunctive—

(i.) Expressive of indefinite frequency, recurrence; followed by the past indicative with *ἄν* expressive of indefinite frequency, recurrence; or the past or present indicative.

If soever — did, then as often would (solebat)—  
Or, then — did.  
does.

(ii.) Followed by the past subjunctive with *ἄν*; or the past subjunctive expressive of possibility or a wish; or (the verb in the protasis expressing perfectness or indefiniteness) the past indicative with *ἄν*.

If — were, would—  
would possibly—  
might—  
may—!

Or, If — were to have —ed,  
would have —ed.

(B) Tenses of the Subjunctive Mood, which denote possible,

(a) Past time—

(α) Perfect  $\left\{ \begin{array}{l} \text{ἑστηκώς εἴη} \\ \text{ἑσταίη} \\ \text{στήσειε} \end{array} \right.$   
(β) Imperfect *ei*  
(γ) Indefinite

If  $\left\{ \begin{array}{l} \text{(i.) soever he} \\ \text{(ii.) he were} \end{array} \right. \left\{ \begin{array}{l} \text{had placed himself: the} \\ \text{effects remaining} \\ \text{had been placing} \\ \text{was placing} \\ \text{had-placed} \\ \text{placed} \end{array} \right\} \text{single acts}$   
 $\left\{ \begin{array}{l} \text{to have placed himself:} \\ \text{the effects remaining} \\ \text{to be placing} \\ \text{placing} \\ \text{to have-placed} \\ \text{to place} \end{array} \right\} \text{single acts}$

Sometimes, and in certain cases in class ii.—viz. those in which the verb in the protasis expresses perfectness or

*ei* with the present subjunctive—

(i.) Expressive of indefinite frequency, recurrence; followed by the present indicative (or its equivalent).

If soever — does, then as often will (soleat)—  
Or, then — does.

(ii.) Followed by the present or future indicative (or their equivalents); or the past subjunctive expressive of possibility or a wish; or the imperative.

If haply — shall, —does.  
shall  
may!  
let—

(b) Present time—

(α) Perfect  $\left\{ \begin{array}{l} \text{ἑστηκώς ᾗ} \\ \text{ἑστῇ} \\ \text{στήσῃ} \end{array} \right.$   
(β) Imperfect *ei*  
(γ) Indefinite

If  $\left\{ \begin{array}{l} \text{(i.) soever he} \\ \text{(ii.) } \left\{ \begin{array}{l} \text{haply} \\ \text{he} \\ \text{shall} \\ \text{or} \\ \text{will} \end{array} \right. \end{array} \right. \left\{ \begin{array}{l} \text{has placed himself: the} \\ \text{effects remaining} \\ \text{has been placing} \\ \text{is placing} \\ \text{has-placed} \\ \text{places} \end{array} \right\} \text{single acts}$   
 $\left\{ \begin{array}{l} \text{have placed himself: the} \\ \text{effects remaining} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\} \text{single acts}$





(A') *ei* with the past indicative with *ἄν*; or *ἐάν* with the past indicative; or *ἐάν* with the past indicative with *ἄν*: as a protasis—

(A') Tenses of the Indicative Mood with *ἄν*: a construction denoting

- (i.) In cases where — did.  
(ii.) If — should or would have —ed.

τοῦτο { <i>γεγένηται</i> <i>γίνεται</i> <i>γίνεται</i>	or some other tense of the Indicative Mood	this { <i>has happened: the effects remaining</i> <i>has been happening</i> <i>has-happened</i> <i>happens</i> } single acts	or as the case may be	{ <i>γεγενημένον ἄν εἶη</i> <i>γίγναιτο ἄν</i> <i>γένοιτο ἄν</i>
{ <i>γεγενήσθω</i> or <i>γίγνισθω</i> <i>γενέσθω</i>	or	let { <i>have happened: the effects remaining</i> <i>have been happening</i> <i>be happening</i> <i>have-happened</i> <i>happen</i> } single acts		

*ei* with the present indicative with *ἄν*; or *ἐάν* with the present indicative; or *ἐάν* with the present indicative with *ἄν*: as a protasis—

- (i.) In cases where — does.  
(ii.) If truly — does.

(b) Present time	(α) Perfect	{ <i>ἔστηκεν ἄν</i>	or <i>ἐάν</i>	{ <i>ἔστηκε</i>	or <i>ἐάν</i>	{ <i>ἔστηκεν ἄν</i>
	(β) Imperfect	{ <i>ἔσθησιν ἄν</i>		{ <i>ἔσθησι</i>		{ <i>ἔσθησιν ἄν</i>
	(γ) Indefinite	{ <i>ἔσθησιν ἄν</i>		{ <i>ἔσθησι</i>		{ <i>ἔσθησιν ἄν</i>

*ei* with the future indicative with *ἄν*; or *ἐάν* with the future indicative; or *ἐάν* with the future indicative with *ἄν*: as a protasis—  
If truly—shall.

(c) Future time	(α) Perfect	{ <i>ἐσθήξει ἄν</i>	or <i>ἐάν</i>	{ <i>ἐσθήξει</i>	or <i>ἐάν</i>	{ <i>ἐσθήξει ἄν</i>
	(β) Imperfect	{ <i>ἐσθήσει ἄν</i>		{ <i>ἐσθήσει</i>		{ <i>ἐσθήσει ἄν</i>
	(γ) Indefinite	{ <i>ἐσθήσει ἄν</i>		{ <i>ἐσθήσει</i>		{ <i>ἐσθήσει ἄν</i>

gencies, on their way from actual facts to possibilities.

e	(i.)	{ should or would	{ have placed himself have been placing be placing have-placed place	= in cases where he	{ had placed himself had been placing was placing had-placed placed
(ii.)	{ should or would	{ placed himself been placing placed	{ placed himself been placing placed		

{ have happened: the effects remaining be happening have-happened happen	single acts	or	{ γεγεννημένον εἶναι γίγνεται γένοιτο	might, or as a wish may!	{ have happened: the effects remaining be happening have-happened happen	single acts

ἐγγένητο ἄν	would have	{ happened: the effects remaining been happening happened: single act
ἐγίγνετο ἄν		
ἐγένετο ἄν		

e	(i.)	{ shall or will	{ have placed himself have been placing be placing have-placed place	= in cases where he	{ has placed himself has been placing is placing has-placed places
(ii.)	truly	{ has placed himself has been placing is placing has-placed places	{ has placed himself has been placing is placing has-placed places		

κ.τ.λ.      The apodosis being expressed in any of the forms of apodosis already given under " (A) " a Past time, just above this, etc.      as the case may be

y he	{ shall or will	{ have placed himself: the effects remaining have been placing be placing have-placed place	single acts

τοῦτο κ.τ.λ.

The apodosis being expressed in any of the forms of apodosis already given under " (A) " a Past time, just above

this, etc.      as the case may be

(B') *ei* with the past subjunctive with *ἄν*; or *εἰάν* with the past subjunctive; or *εἰάν* with the past subjunctive with *ἄν*: as a protasis—

If—should or would.

(B') Tenses of the Subjunctive Mood with *ἄν*: a construction

(a) Past time	(α) Perfect	εἰ ἔσθηκώς ἄν εἴη	or εἰάν	εἰ ἔσθηκώς εἴη
	(β) Imperfect	εἰ ἴσταίη ἄν		εἰ ἴσταίη
	(γ) Indefinite	εἰ στήσειεν ἄν		εἰ στήσειε

τοῦτο	γέγνηται	this	or as the case may be	or	γίγνοιτο ἄν	would	γίγνοιτο ἄν	single acts
	γίγνεται							
	γίγνεται							

or some other tense of the Indicative Mood

*has happened: the effects remaining*  
*is happening*  
*has-happened*  
*happens*

*have happened: the effects remaining*  
*be happening*  
*have-happened*  
*happen*

*ei* with the present subjunctive with *ἄν*; or *εἰάν* with the present subjunctive; or *εἰάν* with the present subjunctive with *ἄν*: as a protasis—

If truly—shall.

(b) Present time	(α) Perfect	εἰ ἔσθηκώς ἄν ᾗ	or εἰάν	εἰ ἔσθηκώς ᾗ
	(β) Imperfect	εἰ ἴσθη ἄν		εἰ ἴσθη
	(γ) Indefinite	εἰ στήσῃ ἄν		εἰ στήσῃ

τοῦτο	γέγνηται	this	or as the case may be	or	γίγνοιτο ἄν	would	γίγνοιτο ἄν	single acts
	γίγνεται							
	γίγνεται							

or some other tense of the Indicative Mood

*has happened: the effects remaining*  
*has been happening*  
*is happening*  
*has-happened*  
*happens*

*have happened: the effects remaining*  
*be happening*  
*have-happened*  
*happen*

Or we may get the apodosis taking the form of a past subjunctive, as expressive of a wish, or a possibility; or a present subjunctive, as expressive of a possibility, or as deliberative; or of the past Indefinite Indicative as used to denote a general fact; or as the case may be.

32. So far as we have at present gone, the only mode of expressing in Greek the English ideas, "If he had placed himself, this would have happened"; "If he had been placing, this would have been happening"; "If he had placed, this would have-happened," is by a resort to the forms under (B) a ii. above.

The peculiar *nuance* of the apodosis in that set of

denoting contingencies, on their way from possibilities to actual facts.

or ἐάν	$\left\{ \begin{array}{l} \text{ἐσθηκὼς ἂν εἶη} \\ \text{ἵσταίη ἂν} \\ \text{στήσειεν ἂν} \end{array} \right.$	If he $\left\{ \begin{array}{l} \text{should} \\ \text{or} \\ \text{would} \end{array} \right.$	$\left\{ \begin{array}{l}   \text{have placed himself: the effects remaining} \\   \text{be placing} \\   \text{have-placed} \\   \text{place} \end{array} \right\} \text{single acts}$
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or	$\left\{ \begin{array}{l} \text{γεγεννημένον εἶη} \\ \text{γίγνοιτο} \\ \text{γένοιτο} \end{array} \right.$	<i>might or as a wish may!</i>	$\left\{ \begin{array}{l}   \text{have happened: the effects remaining} \\   \text{be happening} \\   \text{have-happened} \\   \text{happen} \end{array} \right\} \text{single acts}$	or	$\left\{ \begin{array}{l} \text{γεγενήσθω} \\ \text{γίγνέσθω} \\ \text{γενέσθω} \end{array} \right.$	<i>let—</i>	$\left\{ \begin{array}{l}   \text{have happened: the effects remaining} \\   \text{have been happening} \\   \text{be happening} \\   \text{have-happened} \\   \text{happen} \end{array} \right\} \text{single acts}$
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or ἐάν	$\left\{ \begin{array}{l} \text{ἐσθηκὼς ἂν ᾗ} \\ \text{ἵσται ἂν} \\ \text{στήσῃ ἂν} \end{array} \right.$	If truly he $\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right.$	$\left\{ \begin{array}{l}   \text{have placed himself: the effects remaining} \\   \text{have been placing} \\   \text{be placing} \\   \text{have-placed} \\   \text{place} \end{array} \right\} \text{single acts}$
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or	$\left\{ \begin{array}{l} \text{γεγενήσθω} \\ \text{γίγνέσθω} \\ \text{γενέσθω} \end{array} \right.$	<i>let—</i>	$\left\{ \begin{array}{l}   \text{have happened: the effects remaining} \\   \text{have been happening} \\   \text{be happening} \\   \text{have-happened} \\   \text{happen} \end{array} \right\} \text{single acts}$
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expressions has already been pointed out; see paras. 12, 26; and from what is there said it will have been seen that it is possible to express the ideas in question—with a slight difference of *nuance* only—through the medium of the tenses of the past Indicative.

And in point of fact the Greeks did manufacture for themselves such an expression out of such tenses in the following way.

33. To the expression of *actual* facts contained in a sentence built up in protasis and apodosis of past Indicatives, e.g.

εἰ ἵσται, τοῦτο ἐγίγνετο,  
If he was placing, this was happening,

the Greeks, in order to express the idea of *conditional* facts, *e.g.*

If he had been placing, this would have been happening,

simply appended the particle *ἄν* to the primal sentence,<sup>39</sup> turning it into

{*εἰ ἴστη, τοῦτο ἐγίγνετο*} *ἄν*.

(C) *εἰ* with the past indicative adapted to denote conditional facts, followed by the past indicative with *ἄν*.

If — had —ed,  
—would have  
—ed.

(C) Past tenses of the Indicative Mood, adapted to denote

(a) Past time	{	(α) Perfect	<i>εἰ</i>	{	<i>ἴσθηκε</i>	If he had	{	placed himself : the effects remaining been placing placed : single act	
		(β) Imperfect							<i>ἴστη</i>
		(γ) Indefinite							

**35.** It follows from what has been said, and it should be remarked, that the Greek protases

(a) Past time	{	(α) Perfect	<i>εἰ</i>	{	<i>ἴσθηκε</i>	
		(β) Imperfect				<i>ἴστη</i>
		(γ) Indefinite				

represent in English, according as they form parts of sentences expressive of

(i.) Actual fact (as in (A) *a* above),

or

(ii.) Conditional fact (as in (C) *a* above),

either (i.) If he	{	<i>had placed</i> himself : the effects	or (ii.) If he had	{	<i>placed</i> himself : the effects remaining been placing placed : single act
		remaining			
		<i>was placing</i>			
		<i>had-placed</i>			
		} single acts			

And this has especially to be remembered when, as occasionally happens, the apodosis which would determine to which category the protasis belongs is itself omitted.

Thus, not to spend time in searching for examples of

By the omission of the brackets, which of course had no place in actual life, this became

εἰ ὤσθη, τοῦτο ἐγίγνετο ἄν,

and herein the ἄν is to be looked upon as used, not as the appendage of the verb ἐγίγνετο alone, but as, what it really is, the appendage of the whole sentence.<sup>40</sup>

**34.** In this way we get, in addition to the forms of conditional sentences already noted, the following:—

not actual, but conditional, facts.

$\begin{cases} \text{ἐγγένητο ἄν} \\ \text{τοῦτο ἐγίγνετο ἄν} \\ \text{ἐγένετο ἄν} \end{cases}$	$\begin{cases} \text{happened : the effects} \\ \text{remaining} \\ \text{been happening} \\ \text{happened : single act} \end{cases}$
$\begin{cases} \text{this would have} \\ \text{this would have} \end{cases}$	$\begin{cases} \text{41} \\ \text{41} \end{cases}$

the first category, we have examples of the second in such passages as

Eur. *Ion* 961 εἰ παῖδά γ' εἶδες χεῖρας ἐκτείνοντά μοι = "yes (you would have certainly so said), if you had seen the child stretching out its hands to me."

Dem. *de Fals. Leg.* p. 379. 9 εἰ γὰρ ἐν ἡμέρᾳ πόλιν ἤρει, δύο καὶ εἰκοσὶν εἰσιν ἀριθμῶ = "for if he had been taking a city a day (what would that have meant)? They are two and twenty in number."

**36.** It should also be remarked that in Greek, not only do we find occasionally—as, for example, in the passage from Hippocrates (?) *de Prisca Medicina*, i. p. 8, ed. Foës = i. p. 23, ed. Kühn,<sup>41a</sup> cited below in the Text **47** (α ii. γ), and **76**, ὅπερ, εἰ μὴ ἦν ἰητρικὴ ὄλως, μὴδ' ἐν αὐτῇ ἔσκεπτο μὴδ' εὔροιτο μὴδέν, οὐκ ἂν ἦν—the older protasis with εἰ with the past Subjunctive indefinite—and the case is the same with the past Subjunctive perfect—retained side by side with the newer one with εἰ with the past Indicative; but the apodoses after such newer protases with εἰ with the past Indicative not unfrequently—as will be seen among the

examples cited below in the Text **57, 58** (β) and (γ) extr.—retain the past subjunctival forms with *ἄν* :—

$$\tau\omicron\upsilon\tau\omicron \left\{ \begin{array}{l} \gamma\epsilon\gamma\epsilon\eta\mu\acute{\epsilon}\nu\omicron\nu \ \acute{\alpha}\nu \ \epsilon\tilde{\iota}\eta \\ \gamma\acute{\iota}\gamma\upsilon\upsilon\omicron\iota\tau\omicron \ \acute{\alpha}\nu \\ \gamma\acute{\epsilon}\nu\omicron\iota\tau\omicron \ \acute{\alpha}\nu \end{array} \right\} \begin{array}{l} \text{in the sense of,} \\ \text{this would} \end{array} \left\{ \begin{array}{l} | \text{have happened} \\ | \text{have been happening} \\ | \text{have-happened}^{42} \end{array} \right.$$

**37.** The sentences under the head (C) *a* above underwent in Greek an occasional further modification in actual life by the retrenchment of the *ἄν*, which was usually in juxtaposition with the apodosis.

**38.** This modification, which has its parallel in English in the change of (for example)

If he *had been* placing, this *would have* been happening,  
into

If he *had been* placing, this *had* been happening,<sup>43</sup>

(C') *εἰ* with the past indicative adapted to denote conditional facts, followed by the past indicative.

If — had —ed,  
— had —ed.

(C') Past tenses of the Indicative Mood, adapted to denote

(α) Past time	(α) Perfect	ἑστῆκε	If he had	{	placed himself : the effects remaining been placing placed : single act
	(β) Imperfect	ἑστῆ			
	(γ) Indefinite	ἑστῆσε			

**40.** It is curious to note that we have here restored to the eye the sentences under (A) *a* above. The protasis, however, no longer now has the same meaning as it had in them, but its new meaning, as befitting the expression of a conditional, instead of an actual, fact.

**41.** Let us now illustrate the forms of expression at which we have arrived, and which are tabulated under the heads (A), (B), (A'), (B'), (C) and (C') above, by actual examples.

If in any individual case here or hereafter any particular form is left unrepresented by an appropriate example, the fault is not necessarily other than that of the writer, who has failed in his reading to note one.



or even

this *was* happening,<sup>43a</sup>

is more usually than not found in Greek, where the verb in the apodosis is in the past *imperfect* tense.

That tense, in fact, most readily, from its nature, lends itself to the modification, and is probably its original cause; denoting, as it does, an action which was incomplete, a continued act, an act which was on its way to completion, and which under ordinary circumstances would have issued in a certain result, but was capable of being intercepted by the non-fulfilment of certain conditions.

But the modification is not confined to that particular class of apodosis; the other past tenses being equally found with the past imperfect.

39. The result is to give us yet another form of conditional sentence of the following kind, viz.—

ial, but conditional, facts.

ἐγγένητο					
ἐγένετο	this	had	happened: the effects remaining	or even—this	had happened: the effects remaining
			been happening		was happening
ἐγένετο			happened: single act		happened

42. (A) Tenses of the Indicative Mood, which denote actual facts. .

(a) Perfect:

Andoc. *de Myst.* p. 8. 12 εἰ οὖν τινὲς ὑμῶν . . . γνώμη τοιαύτη παρεστήκει πρότερον περὶ ἐμοῦ, ὥς ἄρα ἐγὼ ἐμήνυσσα κατὰ τῶν ἐταίρων τῶν ἐμῶν, . . . σκοπεῖσθε ἐξ αὐτῶν τῶν γεγενημένων = "if then any one of you had previously entertained some such notion as this about me, as that, after all, I denounced my own friends, consider the matter from the point of view of what has actually happened."

Isaeus, *de Pyrrh. Haered.* p. 42. 6 εἰ ᾗσθα ἐγγεγνηκὼς τῷ Πύρρῳ τὴν ἀδελφὴν, καὶ εἰ ᾗδεις ἐξ αὐτῆς θυγατέρα γνησίαν

(A) εἰ with the indicative: accompanied by the indicative; or the imperative; or the subjunctive used for an imperative; or the past subjunctive, as expressive of a wish, or of possibility, etc.

If—  
 { did  
 does  
 shall } — { did  
 does  
 will }  
 { do—  
 let—  
 may—! }  
 {—possibly may,  
 etc.

43. (a) Past time.

## 43. (α) Past time.

καταλειπομένην, πῶς ἐπέτρεψας . . . ; = "if you had engaged your sister to Pyrrhus, and if you knew that a legitimate daughter of hers was surviving, why did you allow . . . ?"

Dem. *de Fals. Leg.* p. 411. 9 εἴ τι σιωπᾶν ἐγνώκειν, λέγειν ἐξάγομαι = "if I had learnt to exercise to some extent the gift of silence, I am yet being driven to speech."

## (β) Imperfect :

Aesch. *Ag.* 866 καὶ τραυμάτων μὲν εἰ τόσων ἐτύγγαεν | ἀνὴρ ὄδ', ὥς πρὸς οἶκον ὠχετεύετο | φάτις, τέτρωται δικτύου πλέον λέγειν = "and as to wounds indeed if my lord here was coming in for as many, as report of them was being brought by different channels to us at home, he has been wounded in more places than a net, so to speak."

Thuc. vi. 89. 3 καὶ νῦν, εἴ τις καὶ τότε<sup>44</sup> ἐν τῷ πάσχειν οὐκ εἰκότως ὠργίζετό μοι, μετὰ τοῦ ἀληθοῦς ἀναπειθέσθω = "and now, if any one *then*, during the actual suffering, was angry with me—unjustly—let him recognise the truth and change his opinion of me."

Plat. *Apol.* p. 20 C πόθεν αἱ διαβολαί σοι αὐταὶ γεγόνασιν ; οὐ γὰρ δῆπου, σοῦ γε οὐδὲν τῶν ἄλλων περιττότερον πραγματευομένου, ἔπειτα τοσαύτη φήμη τε καὶ λόγος γέγονεν, εἰ μή τι ἔπραττες ἀλλοῖον ἢ οἱ πολλοί = "whence have come these misconceptions of you ? For never, surely, if you have been acting in no way differently from other people, have, under those conditions, so much gossip and talk arisen about you—I mean, unless you were acting in some way otherwise than the mass of people act."<sup>45</sup>

Dem. *de Fals. Leg.* p. 351. 6 εἰ μὲν τοίνυν ταῦτ' ἅπαντες ἐπρεσβεύομεν, δικαίως οὐδένα ἐπῆνεσεν = "if then such and the same was the way, in which we were all behaving ourselves on our embassy, he rightly awarded praise to none."

See also Plat. *de Rep.* iii. p. 408 C.

## (γ) Indefinite :

Hom. *Il.* i. 39 εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεια, | . . . τότε μοι κρήνον ἐέλδωρ<sup>45a</sup> = "if ever for thee I have-completed a beauteous fane, this wish accomplish for me."

- Eur. *Iph. Taur.* 447 ἤδιστ' ἂν τήνδ' ἀγγελίαν | δεξαίμεσθ', 43. (a) Past time.  
 'Ελλάδος ἐκ | γὰς πλωτήρων εἴ τις ἔβα, | δουλείας ἐμέθεν |  
 δειλαίας πανσίπονος = "most gladly should (= practically,  
 "shall") I receive this troop, if from the land of  
 Hellas any voyager is-come, to put an end to the pains  
 of the slavery of me, the woeful one."
- Thuc. i. 86. 1 εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε,  
 πρὸς δὲ ἡμᾶς κακοὶ νῦν, διπλασίας ζημίας ἄξιοι εἰσιν = "if  
 as against the Medes they showed themselves men then,  
 whilst as against us they show themselves cowards now,  
 they are worthy of a double penalty."
- Herodas v. 16 ἀλλ' εἰ τότ' ἐξήμαρτον, οὐ τανῦν εἶσαν | μωρὰν  
 Βιτίνναν, ὥς δοκεῖς, ἔθ' εὐρήσεις = "but if I went wrong  
 then, you will not now any longer find Bitinna a fool,  
 as you think."

## (a) Perfect :

44. (b) Present time.

- Solon *Fr.* 11. 1 εἰ δὲ πεπόνθατε λυγρὰ δι' ὑμετέρεην κακό-  
 τητα, | μὴ τι θεοῖς τούτων μοῖραν ἐπαμφέρετε = "but if  
 you have suffered pitiable things by reason of your own  
 worthlessness, refer not at all to the gods any share  
 in them."
- Ariphron *Fr.* 1. 3 εἰ γάρ τις ἢ πλούτου χάρις ἢ τεκέων, |  
 . . . ἢ εἴ τις ἄλλα θεόθεν ἀνθρώποισι τέρψις ἢ πόνων  
 ἀμνηστὰ πέφανται, | μετὰ σείω . . . | τέθαλε πάντα = "for  
 if any delight of either wealth or children, or any other  
 god-sent joy for men, or respite from labours, has  
 appeared, it is with thee that has burgeoned every-  
 thing."
- Theognis 957 εἴ τι παθὼν ἀπ' ἐμεῦ ἀγαθὸν μέγα μὴ χάριν  
 οἶδας, | χρῆζων ἡμετέρους αὐτίς ἴκοιο δόμους = "if after  
 experiencing some great good at my hands you do not  
 show gratitude, needy I would that you came back  
 to us."
- Pind. *Pyth.* viii. 73 εἰ γάρ τις ἐσλὰ πέπαται μὴ σὺν μακρῷ  
 πόνῳ, | πολλοῖς σοφὸς δοκεῖ πεδ' ἀφρόνων | βίον κορυσσέμεν  
 ὀρθοβούλοισι μαχαναῖς = "for if a man has achieved  
 glory otherwise than with long toil, to many he seems—  
 a wise man, whilst others by contrast are fools—to build  
 aloft his life by right-counselling methods."
- Soph. *El.* 608 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις, | σχεδὸν  
 τι τὴν σὴν οὐ καταισχύνω φύσιν = "for if I have been  
 born skilled in such doings as these, it would almost  
 seem that I am not disgracing your breeding."

## 44. (b) Present time.

Eur. *Iph. Aul.* 1207 εἰ δ' εἶδ' ἐλέκεται νῶϊ, μὴ δὴ γε κτάνῃς | τὴν σὴν τε κἀμὴν παῖδα = "if we have well spoken, do not then indeed slay your child and mine."

Hippocr. *de capit. vulner.* i. p. 899. ed. Foës = iii. p. 353. 1, ed. Kühn, οὐδὲ γὰρ εἰ πέφλασται, . . . γίνεται τοῖσιν ὀφθαλμοῖς καταφανὲς ἰδεῖν αὐτίκα μετὰ τὴν τρώσιν = "for not even if the parts have been bruised to pieces, is the matter apparent to the eyes to see immediately after the injury."

Plat. *Crito*, p. 49 E σοὶ δ' εἴ πῃ ἄλλη δέδοκται, λέγε καὶ δίδασκε = "but if an opinion in any other direction has been formed by you, speak and teach us."

Dem. *de Fals. Leg.* p. 404. 17 εἰ ταῦτα πεποίηκα, φαῦλός εἰμι ἄνθρωπος = "if I have acted thus, I am a good-for-nothing creature."

See also Plat. *de Rep.* ii. p. 368 A; Dem. *c. Philipp. Epist.* p. 157. 13.

## (β) Imperfect :

Hom. *Il.* i. 573 ἦ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά, | εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε = "of a truth deadly business will this be, and no longer to be endured, if indeed you two about mortals go on contending together thus."

Herod. vii. 235 εἰ μὲν δὴ συμβουλευεαί μοι προθύμως, δίκαιόν μὲ σοὶ ἐστι φράζειν τὸ ἄριστον = "if then you are consulting me, with a forward heart, it is right that I should give you the best advice."

Eur. *Hec.* 788 εἰ μὲν ὁσὶά σοι παθεῖν δοκῶ, | στέργοιμ' ἄν.<sup>45b</sup> εἰ δὲ τοῦμπαλιν, σύ μοι γενοῦ | τιμωρός = "if there is justice in your opinion in my sufferings, I would (= will) acquiesce: but if the contrary, do you become my avenger."

Eur. *Alc.* 708 εἰ δ' ἀλγείς κλύων | τάλῃθές, οὐ χρῆν<sup>46</sup> σ' εἰς ἔμ' ἐξαμαρτάνειν = "but if you are ill brooking to hear the truth, it was no part of your duty to do wrong against me."

Ar. *Nub.* 1338 ἐδιδάξαμήν μέντοι σε, νῇ Δί', ὦ μέλε, | τοῖσιν δίκαιους ἀντιλέγειν, εἰ ταῦτά γε | μέλλεις ἀναπεῖσειν, ὡς κ.τ.λ. = "I got you taught, then, with a vengeance, my friend, to contravene the right, if in this point at least you are now purposing to upset my notions and show that, etc."

Thuc. vi. 40. 2 ἡ γὰρ πόλις ἥδε, καὶ εἰ ἔρχονται Ἀθηναῖοι, 44. (b) Present  
ἀμυνεῖται αὐτοὺς ἀξίως αὐτῆς = "for this state of ours, if time.

Athenians are coming against us, will ward them off in  
a manner worthy of herself."

See also Eur. *Iph. Aul.* 485.

(γ) Indefinite :

Plat. *Gorg.* p. 512 A λογίζεται οὖν ὅτι οὐκ εἰ μὲν τις . . . ,  
εἰ δέ τις ἄρα ἐν . . . τῇ ψυχῇ πολλὰ νοσήματα ἔχει καὶ  
ἀνίατα, τοῦτο δὲ βιωτέον ἐστὶ καὶ τοῦτον ὀνήσειεν, ἂν  
κ.τ.λ. = "he looks upon it, then, that the matter does  
not stand in this way, that whereas if a man . . . , yet  
if a man, as it shall turn out, in his soul has many  
diseases and incurable, this man must be preserved  
alive, and he might possibly do this man a service,  
if, etc."

(a) Perfect :

45. (c) Future  
time.

Soph. *Oed. Tyr.* 520 ἡ ζημία μοι τοῦ λόγου τούτου φέρει |  
. . . ἐς μέγιστον, εἰ κακὸς μὲν ἐν πόλει, | κακὸς δὲ πρὸς  
σοῦ καὶ φίλων κεκλήσομαι = "the ill consequence of such  
a reproach to me leads to the last extreme, if, base in  
the city, and base by you and my friends, I shall have  
been called."

Plat. *Timae.* p. 31 A πότερον οὖν ὀρθῶς ἓνα οὐρανὸν προσ-  
εῖρήκαμεν, ἢ πολλοὺς καὶ ἀπείρους λέγειν ἦν ὀρθότερον;  
ἓνα, εἴπερ κατὰ τὸ παράδειγμα δεδημιουργημένος ἔσται =  
"have we then rightly spoken of a single heaven, or  
had it been more accurate to speak of several and  
endless heavens?—One, if at least it shall have been  
fashioned according to the pattern."

Dem. *Ol.* i. p. 13. 12 εἰ δ' ὁ μὲν ὡς αἰεί τι μείζον τῶν ὑπαρ-  
χόντων δεῖ πράττειν ἐγνωνκὼς ἔσται, ὑμεῖς δὲ ὡς οὐδενὸς  
ἀντιληπτέον ἐρρωμένως τῶν πραγμάτων, σκοπεῖσθε εἰς τί  
ποτ' ἐλπὶς ταῦτα τελευτῆσαι = "but if he shall have  
made up his mind that it is always of necessity for  
him to do something beyond what has been done  
before, and you yours that there is nothing in the  
affairs of men which you need buckle to with energy,  
consider to what issue in the world there is any  
expectation of this proceeding."

45. (c) Future time.

(β) Imperfect:

Theognis 869 εἰν μοι ἔπειτα πέσοι μέγας οὐρανός . . . | εἰ μὴ ἐγὼ τοῖσιν μὲν ἐπαρκέσω οἳ με φιλεῦσιν, | τοῖς δ' ἐχθροῖς ἀνίη καὶ μέγα πῆμ' ἔσομαι = "upon me, then, may the great heaven fall, if I shall be failing those who love me, or to be to my enemies pain and great grief."

Aesch. *Ag.* 1059 σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει = "if you shall be for doing anything of this, do not interpose any delay."

Soph. *Oed. Tyr.* 620 εἰ δ' ἡσυχάζων προσμενῶ, τὰ τοῦδε μὲν | πεπραγμέν' ἔσται, τὰ μὰ δ' ἡμαρτημένα = "but if I shall be remaining quietly by, his affair will have been triumphantly carried through, and mine ruined."

Herod. vii. 236 εἰ δ' ἐπὶ τῇσι παρεούσῃσι τύχησι, τῶν νέες νευαυγήκασι τετρακόσiai,<sup>47</sup> ἄλλας ἐκ τοῦ στρατοπέδου τριηκοσίας ἀποπέμψεις περιπλώειν Πελοπόννησον, ἀξιόμαχοί τοι γίνονται οἱ ἀντίπαλοι = "but if in your existing circumstances, you—being men of whose ships there have made shipwreck four hundred—shall be for sending off others from the station, three hundred in number, to sail round Peloponnesus, your opponents are being, with a vengeance, elevated into worthiness of your steel."

Eur. *Hipp.* 459 χρῆν σ' ἐπὶ ῥητοῖς ἄρα<sup>48</sup> | πατέρα φυτεύειν ἢ πὶ δεσπότηις θεοῖς | ἄλλοισιν, εἰ μὴ τοῦσδε γε στέρξεις νόμους = "it was the duty, then, of your father to beget you on special provisions or under another dispensation, if at least you will not be content with these rules."

Eur. *Iph. Aul.* 944 ἐγὼ κάκιστος ἦν ἄρ'<sup>49</sup> Ἀργείων ἀνὴρ, | . . . εἴπερ φονεύσει τοῦ μὲν ὄνομα = "I turn out indeed to be the worst of the Argives, if my name shall be the murderer."

Eur. *Med.* 78 ἀπωλόμεσθ' ἄρ',<sup>50</sup> εἰ κακὸν προσοίσομεν | νέον παλαιῷ πρὶν τόδ' ἐξηντληκέναι = "our last hour is come, then, if we shall be for adding a new evil to the old one before we have exhausted this."

Eur. *Med.* 352 εἴ σ' ἢ πτωῖσα λαμπρὰς ὀψεται θεοῦ | καὶ παῖδας ἐντὸς τῆσδε τερμόνων χθονός, | θανεῖ = "if the succeeding sun shall be looking upon you and your children within the boundaries of this land, you will die."<sup>51</sup>

Thuc. i. 80. 3 εἰ δὲ μελετήσομεν καὶ ἀντιπαρασκευασόμεθα, χρόνος ἔνεσται = "but if we shall be for practis-

ing and making counter-preparations, time will be involved." 45. (c) Future time.

Xen. *Anab.* iii. 1. 17 καὶ μὴν εἰ ὑφησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πείσεσθαι; = "and yet if we shall be for hauling down our flag and submitting to the king, what do we suppose will be our fate?"

Plat. *Crit.* p. 47 D ὧ εἰ μὴ ἀκολουθήσομεν, διαφθεροῦμεν ἐκείνο καὶ λωβησόμεθα, δὲ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο = "whom if we shall not be for following, we shall be destroying and damaging that which with the just man was on the way (as we said) to become better, and with the unjust man was on the way to be destroyed." 52

Theophrast. *περὶ κολακείας*: καὶ ἐπισημῆσθαι δέ, εἰ παύσεται = "and to make a sign, if my lord shall be for making a pause."

### (γ) Indefinite :

Pind. *Nem.* xi. 13 εἰ δέ τις ὄλβον ἔχων μορφή παραμύσεται ἄλλων, | ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βίαν, | ὅθνα πὰ μεμνᾶσθω περιστέλλων μέλη, | καὶ τελευτὰν ἀπάντων γὰν ἐπιεσσόμενος = "but if any one, fortunate in condition, shall surpass others in shapeliness, and—in contests chief—has-shown forth strength, let him remember that the limbs which he invests are but mortal, and as the end of all things he will clothe himself with earth."

Soph. *Phil.* 66 εἰ δ' ἐργάσει<sup>53</sup> | μὴ ταῦτα,<sup>54</sup> λύπην πᾶσιν Ἀργείοις βαλεῖς· | εἰ γὰρ τὰ τοῦδε τόξα μὴ ληφθήσεται, | οὐκ ἔστι πέρσαι σοι τὸ Δαρδάνου πέδον = "but if you shall do anything else than this, you will inflict trouble upon all the Greeks. For if *his* bow shall not be taken, there are no means by which you may take the Dardan territory."

Eur. *Suppl.* 454 μὴ ζῶην ἔτι, | εἰ τὰμὰ τέκνα πρὸς βίαν νυμφεύσεται<sup>55</sup> = "may I live no longer, if my children shall be forcibly given in marriage."

Thuc. i. 81. 3 εἰ δ' αὖ τοὺς ξυμμάχους ἀφιστάναι πειρασόμεθα, δεήσει καὶ τούτοις ναῦσι βοηθεῖν . . . τίς οὖν ἔσται ἡμῶν ὁ πόλεμος; εἰ μὴ γὰρ ἡ ναῦσι κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν, . . . βλαψόμεθα τὰ πλέω.<sup>56</sup> κὰν τούτῳ οὐδὲ καταλύεσθαι ἔτι καλόν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι τῆς διαφοράς = "but if again we shall attempt to detach the allies, it will be necessary to assist those allies also with

45. (c) Future time.

ships. ". . . What sort of war then will be ours? For if we shall not either get the upper hand with our ships, or stop their supplies, we shall sustain the greater number of disadvantages. And in this matter, not even to come to terms will remain honourable, especially if it shall appear that we were the beginners of the strife."

Andoc. *de Myst.* p. 4. 22 εἰ δ' ἐλεγχθήσονται ψευδόμενοι, οὐδὲν αὐτοῖς ἐμέλησεν = "and if they shall be convicted of perjury, they care nothing."

Lysias (xxxiv.), *de Civit.* p. 918 καίτοι τί ἔδει φεύγοντας κατελθεῖν, εἰ χειροτονοῦντες ὑμᾶς αὐτοὺς καταδουλώσεσθε; = "and yet what was the use of the exiles' returning, if you shall be for enslaving yourselves by your own votes?"

Xen. *Anab.* iv. 7. 3 τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον = "for the necessities for the force are wanting, if we shall not take the place."

Plat. *Apol.* p. 40 Εἰ γάρ τις ἀφικόμενος εἰς Ἅιδου . . . εὐρήσει τοὺς ὡς ἀληθῶς δικαστάς, . . . ἄρα φαύλη ἂν εἴη ἡ ἀποδημία; = "for if one on arriving in the realms of Hades shall find those who are really judges, would (= practically "will") the migration be so idle?"

Isocr. *Τραπεζίτ.* p. 358. α. εἰ δὲ δόξω μηδὲν προσῆκον τοσαῦτα χρήματα ἐγκαλέσαι, διαβληθείην ἂν τὸν ἅπαντα βίον = "but if it shall seem as if I were laying claim to such an amount of money as is here in question in defiance of right, I should (= shall) be looked askance upon for my whole life."

Dem. *Ol.* iii. p. 30. 11 εἰ γὰρ μὴ βοηθήσετε . . . , θεάσασθε . . . = "for if you shall not bring aid, consider . . ."

See also Thuc. vi. 91. 3.

(B) εἰ with the subjunctive.

46. (B) Tenses of the Subjunctive Mood, which denote possible, as opposed to actual, facts.

47. (a) Past time.

εἰ with the past subjunctive—

(i.) Expressive of indefinite frequency, recurrence; accompanied by the past indicative

(a) Perfect:

(β) Imperfect:

i.

Ar. *Egg.* 1350 καὶ νῆ Δί' εἴ γε δύο λεγοίτην ῥήτορε, | . . . ὁ τὸν μισθὸν λέγων | τὸν τὰς τριήρεις παραδραμὸν ἂν ᾤχετο<sup>56a</sup> = "and in very sooth, if soever two orators were haranguing you, . . . then as often would the



one who advocated the giving of fees be outstripping and outrunning him who advocated the building of triremes."

Xen. *Anab.* ii. 3. 11 εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεῖν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν = "if soever any one of those who were told off for this service was seeming to him to be sluggish, then as often would he pick out the likely man and strike him."

47. (a) Past time.

with ἄν, expressive of indefinite frequency, recurrence; or the past or present indicative.

If soever—did, then as often would (solebat)—

Or, then—did. does.

Herod. ix. 13 οὔτε ἱππασίμῃ ἢ χώρῃ ἦν ἡ Ἀττική, εἴ τε νικῶτο συμβαλὼν, ἀπάλλαξις οὐκ ἦν = "not only was Attica unfitted for cavalry, but if soever he was getting worsted in an engagement, there was no means of getting away."

Eur. *Hec.* 1165 εἰ μὲν πρόσωπον ἐξανισταίνην ἐμόν, | κόμην κατεῖχον, εἰ δὲ κινοίην χέρας, | πλήθει γυναικῶν οὐδὲν ἥννον τάλας = "if soever I was raising my face, they kept holding me down by the hair; and if soever I was moving my hands, by reason of the press of women I was able, luckless one, to do nothing."

Plato (Comicus) *Σκευ.* Fr. 1 εἴ τις ὀρχοῖτ' εὖ, θέαμ' ἦν = "if soever any one was dancing well, it was a sight to see."

Thuc. vii. 44. 5 εἰ φίλιον εἶη . . . , πολέμιον ἐνόμιζον . . . εἰ μὲν ἐντύχοιεν τισι . . . , διέφευγον αὐτοὺς . . . εἰ δ' αὐτοὶ μὴ ὑποκρίνονται, διεφθείροντο = "if soever a party was one of friends, they kept deeming it one of foes: if soever there came together . . . , an escape of the foe was ensuing; whilst if they themselves were backward in answering to the pass-word, they were being put to the sword."

Xen. *Cyr.* i. 3. 3 εἴ που ἐξελαύνου, ἐφ' ἵππου χρυσοχαλίνου περιῆγεν = "if soever he was going forth anyhow, he took him about on a golden-bitted horse." <sup>55aa</sup>

Plat. *Symp.* p. 220 B καὶ ποτε ὄντος πάγου οἴου δεινοτάτου, καὶ πάντων ἢ οὐκ ἐξιδόντων ἐνδοθεν, ἢ εἰ τις ἐξίοι, ἡμφιεσμένων τε θαυμαστὰ δὴ ὅσα καὶ ὑποδεσμένων . . . , οὗτος δ' ἐν τούτοις ἐξήει ἔχων . . . = "and during one season when there was a most terrible frost, and every one either did not go out of doors at all, or if soever they did, then only wrapped up in an astonishing amount of clothes and well shod, Socrates in the midst of all this used to go out, having on . . ."

## 47. (a) Past time.

Aristot. *Ἀθην. πολ.* c. 4 εἰ δέ τις τῶν βουλευτῶν . . . ἐκλείποι [τὴν σύ]νοδον, ἀπέτινον . . . δραχμάς = "if soever any one of the councillors failed to attend the meeting, they paid so many drachmae as a fine."

See also Xen. *Anab.* i. 5. 2; *Ag.* xi. 3; Aristot. *Ἀθ. πολ.* c. 22.

Soph. *Ant.* 1031 τὸ μαθάνειν δ' | ἥδιστον εὔ λέγοντος, εἰ κέρδος λέγοι = "to learn is the sweetest of things from one who speaks well, if soever he speaks usefully."

Hippocr. *Praenot.* i. p. 40. F. = i. p. 100. 12. K. εἰ δὲ διαλείποι, καὶ ποτὲ μὲν καθαρὸν οὐρέοιτο, ποτὲ δὲ ὑφίσταται τὸ λευκὸν καὶ λεῖον, χρονιωτέρα γίνεται ἢ νοῦσος . . . εἰ δὲ εἴη τό τε οὔρον ὑπέρυθρον καὶ ἡ ὑπόστασις αὐτέον ὁμοίη καὶ λεῖη, πολυχρονιώτερον μὲν τοῦτο τοῦ πράως γίνεται, σωτήριον δὲ κάρτα = "but if soever there was an intermission, and at times the water passed was clear, whilst at other times the white and smooth sediment is deposited, the disease is on the way to being a somewhat long one. But if soever both the water was reddish, and its sediment similar and smooth, this is on the way to being a much lengthier matter than the former, but the state of things is very satisfactory."

Thuc. i. 120. 5 ἀνδρῶν γὰρ σωφρόνων ἔστιν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν . . . = "for it is the part of prudent men, if soever they were not suffering injury, to keep quiet . . ." <sup>56b</sup>

## (γ) Indefinite :

Ar. *Plut.* 1010 εἰ λυπουμένην αἰσθοιτό με | νηττάριον ἄν καὶ φάττιον ὑπεκορίζετο = "if soever he perceived me out of spirits, then as often would he endearingly call me his little duck and his little dove."

Ar. *Ach.* 639 εἰ δέ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν Ἀθήνας, | εὔρετο πᾶν ἄν διὰ τὰς λιπαράς, <sup>57</sup> ἀφνῶν <sup>58</sup> τίμας περιάψας = "but if soever any one paying you a covert compliment called you the 'shining' Athens, then as often would he get all he wanted,—for giving to you an epithet fitted for anchovies!"

Thuc. vii. 71. 3 εἰ μὲν τινες ἴδοιεν . . . , ἀνεθάρσυσάν τε ἄν . . . = "if soever any caught sight of . . . , they would both pluck up their spirits and . . ."

Xen. *Mem.* i. 3. 4 εἰ δέ τι δόξειεν αὐτῷ σημαίνεσθαι παρὰ 47. (a) Past time.

τῶν θεῶν, ἤττον ἂν ἐπέισθη παρὰ τὰ σημαινόμενα ποιῆσαι, ἢ εἰ τις αὐτὸν ἔπειθεν ὁδοῦ λαβεῖν ἡγέμενα τυφλὸν καὶ μὴ εἰδότα τὴν ὁδὸν ἀντὶ βλέποντος καὶ εἰδότης = "and if soever it struck him that there existed any intimation from the gods, then as often would he be less persuaded to act in contravention to it, than if one was seeking to persuade him to take a blind and ignorant guide for his way instead of one who could see and knew."

See also Ar. *Nub.* 1382.

Hom. *Il.* iii. 453 οὐ μὲν γὰρ φιλότῃ γ' ἐκέυθανον, εἴ τις ᾧοιτο = "for certainly not out of any love, forsooth, were they concealing him, if soever any one caught sight of him."

Soph. *Trach.* 908 εἴ του φίλων βλέψειεν οἰκετῶν δέμας, | ἔκλαιεν = "if soever she caught sight of the figure of one of her dear servants, she wept."

Eur. *Bacch.* 612 τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις; = "who was there to be a guardian to me, if soever you fell into trouble?"<sup>59</sup>

Lysias *c. Agorat.* p. 137. 11 οὐπερ καὶ τοὺς ἄλλους ἀπέσφαττον, εἴ τινα ληστὴν ἢ κακοῦργον λάβοιεν = "where they used to put the others to death, if soever they captured some robber or misdoer."

Hippocr. *de Morb. Vulg.* i.: ii. p. 945. F. = iii. p. 392. 7. K. εἰ γάρ τινες αὐτέων διαλίποιεν σμικρόν, τάχῃ πάλιν ἐπέστρεφον = "for if soever the coughs left any of them for a short space, they quickly returned."

Ar. *Av.* 1490 εἰ γὰρ ἐντύχοι τις ἥρω | τῶν βροτῶν νύκτωρ Ὀρέστη, | γυμνὸς ἦν πληγείς ὑπ' αὐτοῦ | πάντα τὰ πιδέξια = "for if soever any one of mortal mould fell in by night with the hero Orestes, stripped was he and beaten by him all along the right side."

Thuc. viii. 66. 2 εἰ δέ τις καὶ <sup>60</sup> ἀντείποι, εὐθὺς ἐκ τρόπου τινὸς ἐπιτηδείου ἐτεθνήκει, καὶ τῶν δρασάντων οὕτε ζήτησις οὔτ' εἰ ὑποπτεύοντο δικαίως ἐγίγνετο, ἀλλ' ἡσυχίαν εἶχεν ὁ δῆμος καὶ κατὰ πληξίν τοιαύτην, ὥστε κέρδος ὁ μὴ πάσχωεν τι βίαιον, εἰ καὶ σιγῇ, ἐνόμιζε = "and if soever any one *did* speak in opposition, straightway after some convenient fashion he vanished from public view; and for those, who had-done the deed, there was no search nor, even if soever they were suspected, any punishment:

47. (a) Past time.

but the people kept still, and experienced such consternation, that he who was being spared from forceful behaviour, even if soever he held his peace, esteemed it so much gain."

Xen. *Cyr.* v. 5. 21 οὐκοῦν τούτου τυχὼν παρὰ σοῦ, οὐδὲν ἥνιον, εἰ μὴ τούτους πείσαιμι = "however not, even if I had-obtained this request at your hands, was I advancing my position, if soever I failed to persuade these persons."

Alexis Δημήτριος Fr. i. 1 πρότερον μὲν εἰ πνεύσειε βορρᾶς ἢ νότος | ἐν τῇ θαλάττῃ λαμπρός, ἰχθὺς οὐκ ἐνῆν<sup>61</sup> | οὐδενὶ φαγεῖν = "if soever erst there blew a north or a south wind upon the sea with force, never a fish was there in it for any one to eat."

Aristot. *Ἀθην. πολιτ.* c. 60 εἴ τις ἐξορύξειεν ἐλαίαν μορίαν ἢ κατὰξειεν, ἔκρινεν ἢ ἐξ Ἀρείου πάγου βουλή, καὶ εἰ καταγνοίῃ, θανάτῳ τοῦτον ἐξημίουν = "if soever any one dug up a sacred olive tree or cut one down, judgment upon him lay with the Council of the Areopagus: and if soever it decided against him, they punished him with death."

See too Ar. *Thesm.* 832; Thuc. vii. 70. 8.

We have a mixture of constructions in

Ar. *Av.* 505 χώπότη' ὁ κόκκυξ εἴποι κόκκυ, τότε ἂν<sup>62</sup> οἱ Φοίνικες ἅπαντες | τοὺς πυροὺς ἂν . . . ἐθέριζον. | . . . εἴ τις καὶ βασιλεύει, | . . . ἐπὶ τῶν σκηπτρῶν ἐκάθητ' ὄρνις = "and whensoever the cuckoo uttered his cry, then as often would the Phoenicians in a body get in their barley . . . If soever any person was even a king, on the sceptres sat a bird."

Xen. *Anab.* i. 9. 18 εἴ τις γέ τι αὐτῇ προστάξαντι καλῶς ὑπηρετήσειεν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν . . . εἰ δέ τινα ὀρώῃ . . . προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο = "if soever any one at his bidding did him good service, in no one's case ever did he suffer the goodwill to remain without reward. And if soever he saw any one making an income, then as often he would never deprive any man of it."

Xen. *Cyr.* i. 6. 40 ἐπεὶ εὗρεθείῃ, ἄλλας κύνas εἶχες ἐπιτετηδευμένας πρὸς τὸ κατὰ πόδας αἰρεῖν. εἰ δὲ καὶ ταύτας ἀποφύγοι, . . . δίκτυα δυσόρατα ἐπετάννυες ἂν = "whensoever the hare was found, you had other dogs trained

for catching him by speed of foot. But if soever he escaped from them also, then as often would you spread nets difficult to be seen." 47. (a) Past time.

Euenus *Fr.* ii. 5 εἰ δὲ πολὺς πνεύσειεν, ἀπέστραπται μὲν ἔρωτας, | βαπτίζει δ' ὕπνῳ γείτονι τοῦ θανάτου<sup>63</sup> = "but if soever Bacchus has-breathed heavily upon his votary, away has he fulminated the Loves, and he bathes him with sleep the neighbour of death."

## ii.

## a) Perfect :

Herod. ii. 173 εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντεταμένα εἴη, ἐκραγείη ἄν' ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν αὐτοῖσι χρῆσθαι = "for if, you see, the bows were to have been all the time on the stretch, they would | have-broken : so that when the owners wanted them, they would not have them for use."

Herod. vii. 214 εἰδείη μὲν γὰρ ἂν, καὶ ἐὼν μὴ Μηλιεύς,<sup>64</sup> ταύτην τὴν ἀτραπὸν Ὀνήτης, εἰ τῇ χώρῃ πολλὰ ὠμικλῶς εἴη· ἀλλὰ κ.τ.λ. = "for Onetes would know, I grant, even though no Melian, this path, if he were to have-had much acquaintance with the country ; but, etc."

Xen. *Cyr.* viii. 2. 11 καὶ τοῖς ἄλλοις ὥσπερ ἀμελεῖν ἂν παραγγελλόμενον εἴη, εἰ ἐνὶ τούτῳ προστεταγμένον εἴη = "and to the rest of the community it would be like the issuing of a virtual injunction to be careless, if this duty were to have-been assigned to any one particular person."

Plat. *Phaedr.* p. 251 A καὶ εἰ μὴ δεδείη<sup>65</sup> τὴν τῆς σφόδρα μανίας δόξαν, θύοι ἂν ὡς ἀγάλματι καὶ θεῷ τοῖς παιδικοῖς = "and if he were not in a state of fear of being thought an exceeding madman, he would be for sacrificing to his love, as to a statue and a god."

Philemon *Κορινθ.* *Fr.* i. εἰ τὰ παρὰ τοῖς ἄλλοις εἰδείης κακά, | ἄσμενος ἔχους ἂν, Νικόφων, ἃ νῦν ἔχεις = "if you were to have-made acquaintance with the ills of others, you would be holding with gladness to your own present good circumstances, Nicophon."

Xen. *de Venat.* 12. 19 sqq. ὥς μὲν οὖν, εἰ ἦν τὸ σῶμα αὐτῆς δῆλον, ἦττον ἂν ἡμέλουν οἱ ἄνθρωποι ἀρετῆς . . . ἢ δὲ

(ii.) Accompanied by the past subjunctive with ἂν ; or the past subjunctive, expressive of possibility, or a wish ; or (the verb in the protasis expressing perfectness or indefiniteness) the past indicative with ἂν.  
If—were,—would—  
—would possibly—  
—might—may!  
Or, If—were to have—ed,—  
would have—ed.

## 47. (a) Past time.

πανταχοῦ πάρεστι . . . εἰ οὖν εἶδεῖεν τοῦτο, ὅτι θεᾶται αὐτούς, ἵεντο<sup>66</sup> ἂν ἐπὶ τοὺς πόνους καὶ τὰς παιδεύσεις, αἷς ἀλλίσκεται μόλις, καὶ κατεργάζοντο<sup>66a</sup> ἂν αὐτήν = "perhaps, indeed, if virtue's form had been visible to the eye, men would have been less neglecting her . . . But she is everywhere present . . . If, then, they were to have recognised the fact that she is looking upon them, they would have been pressing forward to the labours and exercises by means of which, and even then with difficulty, she is likely to be captured, and would be in a fair way to make themselves masters of her."

## (β) Imperfect :

Eur. *Antiope*. Fr. B (in *Hermathena* no. xvii. p. 43) 5 οὐδ' ἂν ἐκφύγοιμεν εἰ βουλοίμεθα | [Δίρκ]ης νεωρὲς αἷμα μὴ δοῦναι δίκην = "not even could we escape, if we desired, from paying the penalty for Dirce's newly spilled blood."

Eur. *Fr. Incert.* 152 Dind. = 895 Nauck : ἄφρων ἂν εἶην, εἰ τρέφοιν<sup>67</sup> τὰ τῶν πέλας = "I should be mad, if I were for bringing up the offspring of my neighbours."

Lysias *Eratosth.* p. 91. 4 εἰ τὴν αὐτὴν γνώμην περὶ τῶν ἄλλων ἔχοιτε ἥνπερ περὶ ὑμῶν αὐτῶν, οὐκ ἂν εἶη ὅστις οὐκ ἐπὶ τοῖς γεγεννημένοις ἀγανακτοίη, ἀλλὰ πάντες ἂν περὶ τῶν τὰ τοιαῦτα ἐπιτηδεύόντων τὰς ζημίας μικρὰς ἡγοίσθε. καὶ ταῦτα οὐκ ἂν εἶη μόνον παρ' ὑμῖν οὕτως ἐγνωσμένα, ἀλλ' ἐν ἀπάσῃ τῇ Ἑλλάδι = "but if you were entertaining the same opinion about others, as you are about yourselves, there would not be a man of you who was not feeling indignation at what has happened. On the contrary, every one of you would be holding the opinion, that, for persons whose manners and customs were such as these, the penalties are trifling. And this would not | have been the conclusion come to amongst yourselves only, but throughout the whole of Greece."

Xen. *Mem.* iii. 5. 7 ἀλλὰ μὴν . . . εἴγε νῦν μάλιστα πείθονται, ὥρα ἂν εἶη λέγειν, πῶς ἂν αὐτοὺς προτρεψαίμεθα κ.τ.λ. = "well, but if indeed at the present of all times they were in the humour to listen to us, it would be the season to tell them, how we would incite them, etc."

Plat. *Phileb.* p. 21 A ἄρ' οὖν ἔτι τι πλεονέκειν ἡγοῖο, εἰ τοῦτ' ἔχouis παντελῶς; = "pray then would you be thinking that there was yet need of something more to

you in addition, if you were fully in possession of this ?”

Dem. *Mid.* p. 577. 23 μεγάλην μέντ' ἂν ἀρχήν, μᾶλλον δὲ τέχνην, εἴης ἂν εὐρηκώς, εἰ δύο τάναντιώτατα ἑαυτοῖς ἐν οὕτῳ βραχεὶ χρόνῳ περὶ σπαντὸν δύναιο ποιεῖσθαι = “great nevertheless would | have been the power, or rather the trick, of your invention, if two results most opposed to each other in so short a time you were able to achieve.”

Hippocr. *de rat. vict. in morb. acut.* i. p. 395. F. = ii. p. 64. 8. K. τοὺς δὲ φιλολουτρέοντας καὶ δις τῆς ἡμέρας εἰ λούουσιν, οὐδὲν ἁμάρτοις = “and—in those who are fond of bathing—even if twice in the day you were to bathe them, you might possibly not go at all wrong.”

### (γ) Indefinite :

Aesch. *Ag.* 345 θεοῖς δ' ἀναμπλάκητος<sup>68</sup> εἰ μόλοι στρατός, | ἐργηγορὸς τὸ πῆμα τῶν ὀλωλότων | γένοιτ' ἂν, εἰ πρόσπαια μὴ τύχοι κακά = “but if without having strayed from the gods the army were to return, still the calamity of those who have perished would become aroused, unless some accidental evils were to overtake it (sc. the army).”

Soph. *El.* 548 φαίη δ' ἂν ἡ θανούσα γ', εἰ φωνὴν λάβοι = “but the dead one indeed would proclaim it, if she were to retake voice.”

Thuc. vi. 11. 4 ἡμᾶς δ' ἂν οἱ ἐκεῖ Ἕλληνες μάλιστα μὲν ἐκπεπληγμένοι ἂν εἴεν, εἰ μὴ ἀφικοίμεθα· ἔπειτα δὲ . . . = “as to ourselves the Greeks over there would most of all | have been thoroughly alarmed at us, if we were to refrain from going near them at all. Failing that, . . .”

Xen. *Anab.* iii. 2. 36 εἰ οὖν νῦν ἀποδειχθείη τίνα χρὴ ἡγεῖσθαι . . . , οὐκ ἂν ὅποτε οἱ πολέμοιοι ἔλθοιεν βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρῆμεθ' ἂν εὐθὺς τοῖς τεταγμένοις = “if then it were now settled who ought to take the command, it would not be necessary for us to deliberate upon that point, whensoever the enemy came down upon us, but we should immediately betake ourselves to our arranged positions.”

Xen. *Cyr.* i. 6. 22 εἰ δὴ πείσαις ἐπαινεῖν . . . σε πολλούς, . . . ἄρτι τε ἐξηπατηκώς εἴης ἂν, καὶ ὀλίγῳ ὕστερον . . . ἐξεληλεγμένος εἴης καὶ προσέτι καὶ ἀλαξὼν φαίνοιο = “if

## 47. (a) Past time.

you see, you were to have-persuaded many to praise you, you would both straightway | have acted the deceiver, and would a short while later | have been refuted, and moreover would be being shown up as a cheat into the bargain."

Plat. *Apol.* p. 28 D ἐγὼ οὖν δεινὰ ἂν εἶην εἰργασμένος . . . , εἰ λῖπουμι τὴν τάξιν = "I then should | have acted monstrously, if I were to leave my appointed place."

Isocr. *Busir.* p. 225. b. εἰ . . . μιμησαίμεθα τὴν Λακεδαιμονίων ἀργίαν . . . , εὐθὺς ἂν ἀπολοιμέθα . . . εἰ δὲ τοῖς Αἰγυπτίων νόμοις χρῆσθαι βουληθείημεν . . . , . . . εὐδαιμόνως ἂν τὸν βίον διατελοίμεν = "if we were to imitate the supineness of the Lacedaemonians, it would straightway be all up with us: but if we were to consent to use the customs of the Egyptians, we should be passing our time in quietness."

Dem. *de Fals. Leg.* p. 363. 19 πῶς οὖν οὐκ ἄτοπον καὶ ὑπερφυῆς ἂν πεποιηκότες ὑμεῖς εἴητε, εἰ ἄρ', ἃ προστάττετε, μᾶλλον δ' ἀξιοῦτε ποιεῖν ὑπὲρ ὑμῶν τοὺς θεούς, ταῦτ' αὐτοὶ κύριοι γεγεννημένοι τήμερον μὴ ποιήσαιτε, ἀλλ' ὃν ἐκείνοις εὖχασθ' ἐξώλη ποιεῖν αὐτὸν καὶ γένος καὶ οἰκίαν, τοῦτον ἀφείητε αὐτοί; = "how then would you not | have done a thing strange and monstrous, if, should it so happen, that which you enjoin, or rather insist upon the gods doing for you, you yourselves when you have this day become the masters of the situation were to abstain from doing; and, on the contrary, him whom you pray to them to root out—self, race, and house—that very man, I say, you were yourselves to allow to go scot-free?"

Theognis 343 τεθναίην δ', εἰ μὴ τι κακῶν ἄμπαυμα μεριμνέων | εὐροίμην = "would I might die if I were not to find out some alleviation of miserable cares."

Ar. *Lys.* 235 εἰ δὲ παραβαίην, ὕδατος ἐμπλήθ' ἡ κύλιξ = "and were I to transgress, may the cup be filled with water."

See also Theognis 927: 1089.

Hippocr. (?) *de Prisc. Medicin.* i. p. 8. F. = i. p. 23. K. ὅπερ, εἰ μὴ ἦν ἰητρικὴ ὅλως, μηδ' ἐν αὐτῇ ἔσκεπτο μηδ' εὐροίτο μηδέν, οὐκ ἂν ἦν = "but this, if the art of medicine had not existed at all, and nothing had been observed, or



were to have-been discovered, in it, would not have 47. (a) Past time.  
been the case."

Eur. *Orest.* 1132 εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέραν |  
ξίφος μεθεῖμεν, δυσκλεῆς ἂν ᾦν φόνος· | νῦν δ' κ.τ.λ. =  
"for if indeed against a woman, more self-restrained  
than she, we were to have-let slip the sword, of ill  
repute would the slaughter have been. But as it  
is, etc."

Lysias c. *Theomnest.* i. p. 116. 42 οὐ γὰρ δήπου, . . . εἰ  
μὲν τίς σ' εἴποι πατραλοῖαν ἢ μητραλοῖαν, ἡξίους ἂν αὐτὸν  
ὀφλεῖν σοι δίκην, εἰ δέ τις εἴποι ὡς τὴν τεκοῦσαν ἢ τὸν  
φύσαντα ἔτυπτες, ὧς ἂν αὐτὸν ἀξήμιον δεῖν εἶναι ὡς οὐδὲν  
τῶν ἀπορρήτων εἰρηκότα. ἡδέως γὰρ ἂν σου πυθοίμην . . .  
εἰ τίς σε εἴποι ρῖψαι τὴν ἀσπίδα, ἐν δὲ τῷ νόμῳ εἶρητο,  
"ἐάν τις φάσκη ἀποβεβληκέναι, ὑπόδικον εἶναι," οὐκ ἂν  
ἐδικάζου αὐτῷ, ἀλλ' ἐξήρκει ἂν σοι ἐρριφέναι τὴν ἀσπίδα,  
λέγοντί οὐδέν σοι μέλει; = "for never certainly can it  
be that matters stand thus, that while if a man were to  
have-called you a 'father-slayer' or 'mother-slayer' you  
would have been justly regarding him as responsible to  
you at law, yet—if he were to have-spoken of you as  
'having struck her who bore you' or 'him who begot  
you,' you would have been thinking that he ought  
to be without penalty, as not having used one of the  
forbidden expressions. For I would gladly learn from  
you,—if one were to have-said that you had 'dropped  
your shield' and the expression used in the statute had  
been 'If truly a man shall say that another has thrown  
it away, he is to be liable to a penalty,' would you have  
been for not prosecuting him—the expression 'dropped  
your shield' being satisfactory to you, and you saying  
it was no affair of yours?"

Plat. *Alc. Pr.* p. 111 E τί δ' εἰ βουλευθείημεν εἰδέναι μὴ  
μόνον ποιοῖ ἀνθρώποι εἶσιν, ἀλλ' ὅποιοι ὕμεινοι ἢ νοσώδεις,  
ἂρ' ἱκανοὶ ἂν ἡμῖν ᾗσαν διδάσκαλοι οἱ πολλοί; = "Well,  
and if we were to have-conceived the wish to know  
not only what sort of creatures men are, but what sort  
of them are of sound or of unsound constitutions, pray  
would the multitude have been a competent teacher  
for us?"

Plat. *Theaet.* p. 147 A εἰ τις ἡμᾶς τῶν φαύλων τε καὶ  
προχείρων ἔρουτο, οἷον περὶ πηλοῦ, ὃ τι ποτ' ἐστίν, εἰ  
ἀποκριναίμεθα αὐτῷ πῆλος ὁ τῶν χυτρώων καὶ . . ., οὐκ  
ἂν γελοῖοι ᾗμεν;<sup>69</sup> = "if a man were to have-asked us

## 47. (α) Past time.

some obvious and easy question, such as, about clay, what it is;—if we were to have-made him answer, the clay of the potters and . . ., should we not have been ridiculous?"

## 48. (β) Present time.

εἰ with the present subjunctive—

(i.) Expressive of indefinite frequency, recurrence; accompanied by the present indicative (or its equivalent).

If soever — does, then as often will (solet)—  
Or, then — does.

## (α) Perfect:

Theognis 121 εἰ δὲ φίλου νόος ἀνδρὸς ἐνὶ στήθεσσι λελήθῃ | ψυδρὸς ἑών, . . . | τοῦτο θεὸς κίβδηλότατον ποιήσῃ βροτοῖσιν = "but if soever the disposition of a friend has lain concealed in his breast, being of a false type, —this the deity makes the most debased thing for mortals."

## (β) Imperfect:

Callinus, *Fr.* i. 12 οὐ γὰρ κως θάνατόν γε φυγεῖν εἰμαρμένον ἔστιν | ἀνδρ', οὐδ' εἰ προγόνων ἧ γένος ἀθανάτων = "for not in any way has it been ordained that a man shall escape death, not even if soever he draws his race from immortal ancestors."

Aesch. *Ag.* 1327 ἰὼ βρότεια πράγματ' · εὐτυχοῦντα μὲν | σκία τις ἀντρέψειεν · εἰ δὲ δυστυχῇ, | βολαῖς ὑγρώσσων σπόγγος ὄλεσεν γραφήν = "Alas for the state of man! On the one hand, prospering (=if it prospers), a shadow might possibly overturn it: while on the other hand, if soever it is the reverse of prosperous, a wet sponge by its application will efface the impression." <sup>70</sup>

Hippocr. *de ration. vict. in morb. acut.* i. p. 389. F. = ii. p. 44. 3. K. εὐφόρως μὲν φέρουσι τὰ βρώματα ἃ εἰθισμένοι εἰσίν, εἰ καὶ μὴ ἀγαθὰ ἧ φύσει. ὡσαύτως δὲ καὶ τὰ ποτά. δυσφόρως δὲ φέρουσι τὰ βρώματα ἃ μὴ εἰθισμένοι εἰσίν, εἰ καὶ καλὰ ἧ = "the inward parts will readily accept articles of food to which they are accustomed, even if soever they are by nature not good. And so likewise with regard to articles of drink. But they will with difficulty accept articles of food, to which they are not accustomed, even if soever they are excellent."

Xen. *Anab.* iii. 2. 22 πάντες μὲν γὰρ οἱ ποταμοί, εἰ καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊῶσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται = "for in the case of all rivers, even if soever away from the fountain head they are unfordable, yet to people who advance towards the fountain heads they will become fordable."

Aristot. *Eth. Eudem.* ii. 1. 17 δεῖ γάρ, εἰ ἡ ἄνθρωπος, λογισμὸν ἐνεῖναι = "for it must needs be, if soever he is a man, that the reasoning power will be in him." 48. (b) Present time.

(γ) Indefinite :

Tyrtaeus *Fr.* 12. 35 εἰ δὲ φύγῃ μὲν κῆρα τανηλεγέος θανάτοιο, | νικῆσας δ' αἰχμῆς ἀγλαὸν εἶχος ἔλῃ, | πάντες μιν τιμῶσιν = "but if soever he has-escaped the doom of levelling death, and—victorious in the strife—has-won the glorious yearned-for glory of the spear, all will pay honour to him."

Theognis 321 εἰ δὲ θεὸς κακῶ ἀνδρὶ βίον καὶ πλοῦτον ὀπάσῃ, | ἀφραΐνων κακίην οὐ δύναται κατέχειν = "but if soever the divinity has-given to a bad man life and wealth, in his madness he cannot keep down his want of worth."

Pind. *Pyth.* iv. 265 φθινόκαρπος εἶσα διδοὶ ψᾶφον περ' αὐτᾶς, | εἴ ποτε χεიმέριον πῦρ ἐξίκηται = "leafless it offers a verdict upon itself, if soever at any time it has-come to a winter's fire."

Aesch. *Suppl.* 90 πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νύτῳ, | κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον = "it will fall safe and not on its back, if soever by the supreme power of Zeus anything has-been accomplished completely." 71

Soph. *Oed. Tyr.* 874 ὕβρις, εἰ πολλῶν ὑπερπλησθῇ μάταν, | . . . ἀπότομον ὥρουσεν εἰς ἀνάγκαν = "over-weeningness, if soever it has-been over-filled vainly with many things, will rush into sheer fate."

Herod. ii. 13 νῦν δέ, εἰ<sup>72</sup> μὴ ἐπ' ἐκκαίδεκα ἢ πεντεκαίδεκα πήχας ἀναβῇ τὸ ἐλάχιστον ὃ ποταμός, οὐχ ὑπερβαίνει ἐς τὴν χωρὴν = "but as it is, if soever the river has-failed to rise to sixteen or fifteen cubits at the least, it does not overflow on to the land."

Hippocr. *de rat. vict. in morb. acut.* i. p. 400. F. = ii. p. 79. 2. K. εἰ δὲ ἐν πυρετῷ χειμερινῷ ἢ γλῶσσα τρηχέει γένηται καὶ ἀψυχταὶ ἐνέωσι, φιλέει τῷ τοιῷδε καὶ ἐπάνεσις εἶναι τοῦ πυρετοῦ<sup>73</sup> = "but if soever, in a winter fever, the tongue has-become rough and fainting fits set in, it will be usual with such a patient to find also a relaxation of the fever."

Aristot. *Analyt. Prior.* 10 ὡσαύτως δὲ καὶ εἰ πρὸς τῷ Γ τεθῇ τὸ στερητικόν = "so also if soever to the G the negative has-been added."

See also Pind. *Isthm.* v. (iv.) 12.

## ii.

48. (b) Present time.

(ii.) Accompanied by the present or future indicative (or their equivalents); or the past subjunctive expressive of possibility or a wish; or the imperative.

If haply—shall,  
—does.  
shall.  
may!  
let.

(a) Perfect :

(β) Imperfect :

Aristot. *Analyt. Prior.* 20. init. ὥστ' εἰ τὸ κείμενον ἢ ἐναντίον τῷ συμπεράσματι, ἀνάγκη γίνεσθαι ἔλεγχον = "so that if haply the proposition shall be lying before us contrary to the conclusion, there must of necessity be an elenchus."

Hom. *Od.* v. 221 εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐπὶ οἴνοπι πόντῳ, | τλήσομαι = "but if haply, on the other hand, some one of the gods shall be for dashing me to pieces on the purple sea, I will endure it."

Theocr. v. 63 ἀλλὰ τὸν ἄνδρα, | αἰ λῆς, τὸν δρυτόμον βωστρήσομες = "but if haply you shall be so desiring, we will call the oak-cutter."

Theocr. (?) <sup>74</sup> xxix. 21 αἰ γὰρ ὅδε ποιῆς, ἀγαθὸς μὲν ἀκούσαιο | ἐξ ἄστῶν <sup>75</sup> . . . = "for if haply you shall be acting thus, you will be hearing your praises from the side of the citizens."

Aesch. *Pers.* 788 πῶς ἂν ἐκ τούτων ἔτι | πρᾶσσοιμεν ὡς ἄριστα Περσικὸς λεώς; | Δ. εἰ μὴ στρατεύουσθ' ἐς τὸν Ἑλλήνων τόπον, | μὴδ' εἰ στράτευμα πλείον ἢ τὸ Μηδικόν <sup>75a</sup> = "how after this should (= shall) we, the Persian folk, be still in the way of faring best? D. If you were not for making any expedition into the quarter of the Greeks, not even if haply the Median army shall be the more numerous."

Carmen Populare xvii. 2 (in Bergk's *Poet. Lyr. Gr.*) αἰ δὲ λῆς, ἀγᾶσδεο = "if haply you shall be so desiring, look\* for yourself."

Theocr. (?) xxv. 45 εἰ δ' ὁ μὲν ἄρ κατὰ ἄστν μένει παρὰ οἴσι πολίταις, | . . . διὰ τε κρίνῃσι θέμιστας, | δμῶν δὲ ἴτινα, πρέσβν, σύ μοι φράσον ἡγεμονεῦσαι = "but if he is still indeed in the city with his fellows, and haply shall be administering the law, then tell, sire, one of the attendants to fetch him for me."

(γ) Indefinite :

Pind. *Ol.* vi. 11 πολλοὶ δὲ μέμνανται, καλὸν εἴ τι ποναθῇ = "but many store it up in their memories, if haply some honourable labour shall have-been accomplished."

Pind. *Pyth.* iv. 272 ῥάδιον μὲν γὰρ πόλιν σείσαι καὶ ἀφαιροτέροις· | ἀλλ' ἐπὶ χώρας αὐτῆς ἔσσαι δυσπαλὲς δὴ γίνεται, ἑξαπῖνας | εἰ μὴ θεὸς ἀγεμόνεσσι κυβερνατῆρ γένηται = "for it is easy to shake the constitution to its foundations even for men of the baser sort: but into its place again to set it becomes difficult, of course, unless haply suddenly Heaven shall have-intervened, as a director, upon its rulers."

48. (b) Present time.

Thuc. vi. 21. 1 πρὸς οὖν τοιαύτην δύναμιν οὐ ναυτικῆς καὶ φαύλου στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ πεζὸν πολλὸν ξυμπλεῖν, ἔπερ βουλόμεθα ἄξιόν τι τῆς διανοίας δρᾶν, καὶ μὴ ὑπὸ ἱππέων πολλῶν εἴργεσθαι τῆς γῆς, ἄλλως τε καὶ εἰ ξυστώσιν αἱ πόλεις φοβηθεῖσαι, καὶ μὴ ἀντιπαράσχωσιν ἡμῖν φίλοι τινες γενόμενοι, ἄλλοι ἢ Ἐγεσταῖοι, ᾧ ἀμυνόμεθα ἱππικόν = "against, then, such a power as this, it is not a question of merely wanting a fleet and an inconsiderable land force only, but also of wanting a large body of infantry to sail with us: if at least we are desirous of effecting anything worthy of our design, and of not being kept off the country by a quantity of cavalry; especially if haply the cities shall have-taken alarm and banded themselves together, and their denizens—some others than the Segestans—shall have-failed to enter into friendly relations with us and provide us with the cavalry wherewith to defend ourselves."

Hom. *Il.* v. 257 τούτω δ' οὐ πάλιν αὐτῆς ἀποίσετον ὠκέες ἵπποι | ἄμφω ἀφ' ἡμέων, εἴ γ' οὖν ἕτερός γε φύγησιν<sup>76</sup> = "but these two not again shall two swift horses bear away from us—at least not both of them, even if haply one of them shall have-escaped."

Soph. *Oed. Col.* 1441 εἰ χρή, θανοῦμαι. A. μὴ σύ γ', ἀλλ' ἐμοὶ πιθοῦ. | Π. μὴ πεῖθ' ἃ μὴ δεῖ. A. δυστάλαινά τάρ' ἐγώ, | εἰ σοῦ στερηθῶ<sup>77</sup> = "if it must be so, I will die. A. Say you not so, but give ear to me. P. Seek not to persuade me to what is not right. A. Wretched indeed shall I be, if haply I shall have-been deprived of you."

Soph. *Aj.* 496 εἰ<sup>78</sup> γὰρ θάνης συ καὶ τελευτήσας ἀφῆς, | ταύτη νόμιξε καμὲ τῇ τόθ' ἡμέρᾳ | . . . ξὺν παιδὶ τῷ σὺ δουλίαν ἔξειν τροφήν = "for if haply you shall have-died and have-vanished from the scene, reflect that on that self-same day both I and your child will be relegated to the nurture of slaves."

48. (b) Present time.

Ar. *Egg.* 698 οὐ τοι μὰ τὴν Δήμητρά γ', εἰ μὴ σ' ἐκφάγω | ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι. | A. εἰ μὴ 'κφάγῃς; ἐγὼ δέ γ', εἰ μὴ σ' ἐκπίω, | κατ' ἐκροφήσας αὐτὸς ἐπιδιαπραγῶ = "never in truth, by Demeter, unless haply I shall have-eaten you out of this land, will I consent to live longer. S.S. Unless haply you shall have-eaten me out, say you? Well but I the same—unless haply I shall have-drunk you out and then gulping you down shall have-burst with the effort."

Ar. *Egg.* 805 εἰ δέ ποτ' εἰς ἀγρὸν οὗτος ἀπελθὼν εἰρηναῖος διατρίψῃ | καὶ χίδρα φαγὼν ἀναθαρρήσῃ καὶ στεμφύλῳ ἐς λόγον ἔλθῃ, | γνώσεται οἷων ἀγαθῶν αὐτὸν τῇ μισθοφορᾷ παρεκόπτου = "but if haply our friend here, getting away into the country, shall have-passed his time in peace and, eating roasted wheat, shall have-plucked up his spirits, and shall have-come to speaking terms with oil cake, he will awake to a consciousness of what good things you were cutting him off with your military pay."

Ar. *Pac.* 450 κεῖ τις στρατηγεῖν βουλόμενος μὴ ξυλλάβῃ, | . . . ἐπὶ τοῦ τροχοῦ γ' ἔλκοιτο μαστιγούμενος = "and if haply any one, yearning for command, shall have-refused to join us, on the wheel, forsooth, may he be dragged and flogged."

Cratinus *Δηλ.* Fr. 8 εἰ τις δ' ὑμῶν κάλλει προκριθῇ, . . . = "but if haply one of you shall have-been adjudged chief in beauty . . ."

(A') *ei* with the indicative with *άν*.

49. (A') Tenses of the Indicative Mood with *άν*: a construction denoting contingencies on their way from actual facts to possibilities.

50. (α) Past time.

i.

*ei* with the past indicative with *άν*; or *έάν* with the past indicative; or *έάν* with the past indicative with *άν*: as protasis—

(i.) In cases where—did.

(α) Perfect:

(β) Imperfect:

Auctor *Praeception.* in Hippocr. i. p. 26. F. = i. p. 78. 4. K. τί γὰρ ἂν ᾖν κακόν, ἢν τὰ ἐπιχειρία ἐκομίζοντο οἱ τὰ τῆς ἱητρικῆς ἔργα κακῶς δημιουργέοντες; = "for otherwise what would have been the harm, in cases where those were reaping the guerdon, who were badly professing the art of medicine?"

(γ) Indefinite :

50. (α) Past time.

Auctor *de Oss. Natur.* in Hippocr. i. p. 278. F. = i. p. 515. K.  
διὸ δὴ καὶ ἦν τι ἐς ταύτας κατενέχθη τὰς διόδους τοῦ  
πλεύμονος τῶν ἀηθῶν, . . . γίνεται πῶρος = "wherefore  
also, you see, in cases where anything abnormal had-  
passed down into these, the passages into the lungs, a  
callus is produced."

ii.

(α) Perfect :

(ii.) If—should  
or would  
have -ed.

Euryphon (?) ii. *de Morb.* in Hippocr. i. p. 465. F. = p.  
225. 1. K. ἦν δέ σοι τάδε ποίοντι ἐκ μὲν τοῦ ἄλλου  
σώματος ἢ νοῦσος ἐξεληλύθη,<sup>79</sup> ἐν δὲ τῇ κεφαλῇ ἔτι ἔλκεά  
οἱ γίνονται, καθαρὰς τὴν κεφαλὴν αἰθεῖς, φάρμακον κάτω  
μεταπίσαι = "and if, as you act in this way, the disease  
on the one hand should have gone out from the rest of  
the body, but truly ulcers shall be still forming in the  
patient's head, clear out the head again, and let him  
now have a downward-acting purge to drink."

Auctor *de loc. in homin.* in Hippocr. i. p. 423. F. = ii. p.  
151. 4. K. ἦν δ' ἀνακεχωρήκει καὶ μὴ ἀπεστραμμένη ἦ,  
τοῖσιν εὐόδομοισιν προσθετοῖσι χρῶ = "but if the part  
should have retired, and truly shall not have been  
twisted, use sweet-smelling adjuncts as applications."

(β) Imperfect :

Dem. *Timocr.* p. 1201. 9 εἰ τοίνυν τοῦτο ἰσχυρὸν ἦν ἂν  
τούτῳ πρὸς ὑμᾶς τεκμήριον, ὅτι . . . , καί μοι γενέσθω  
τεκμήριον πρὸς ὑμᾶς ὅτι . . . = "if then this would have  
been a strong testimony with you in the defendant's  
favour, viz.—that . . . , let it be for me also a testi-  
mony with you, that . . ."

Dem. *Polycl.* p. 1227. 2 ἡδέως δ' ἂν ὑμῶν πυθοίμην . . . τί-  
ν' ἂν ποτε γνώμην περὶ ἐμοῦ εἶχετε, εἰ . . . μὴ ἐπετριράρχησα,  
κελεύοντος τοῦ στρατηγοῦ, ἀλλὰ πλέων ψόχῳ. ἀρ' οὐκ  
ἂν ὥργίζεσθέ μοι καὶ ἡγείσθε ἂν ἀδικεῖν με; εἰ τοίνυν ἂν  
ἐμοὶ τότε ὥργίζεσθε, ὅτι οὐκ ἐπετριράρχησα, πῶς οὐχὶ νῦν  
προσῄκει . . . ; = "but I should be glad to learn from  
you . . . what sort of opinion you would have been  
entertaining of me, if I had refused to extend my legal  
period of service at the bidding of the commander, but  
had been taking myself off homewards with my trireme.  
Pray, would you not have been entertaining feelings of

## 50. (α) Past time.

anger against me, and been thinking that I was doing wrong? If, then, under those circumstances you would have been entertaining feelings of anger against me, in that I refused to extend my legal period of service, how is it not now right . . . ?”

Theocr. ii. 118 ἦνθον γὰρ κηγγών . . . | καὶ μ' εἰ μὲν κ' ἐδέχεσθε, τὰδ' ἦς φίλα . . . | ἐδδον δ', αἶ' κε μόνον τὸ καλὸν στόμα τεύς ἐφίλασα . | εἰ δ' ἄλλα μ' ὠθεῖτε, καὶ ἅ θύρα εἶχετο μοχλῶ, | πάντως καὶ πελέκεις καὶ λαμπάδες ἦνθον ἐφ' ὑμέας = “for I had come, even I . . . And if, under those circumstances, you would have received me, this had been acceptable . . . and I had been sleeping if only I should have kissed your dear lips. But if you had repulsed me elsewhither, and the door had been held by a bar, without a doubt both axes and torches had come upon you.”

Ar. *Lys.* 1025 κἂν με μὴ 'λύπεις<sup>80</sup> ἐγὼ σου κἂν τόδε τὸ θηρίον, | τοῦπὶ τῷφθαλμῷ λαβοῦσ', ἐξεῖλον ἄν, ὃ νῦν ἔνι = “and if you should not have worried me, I would have laid hold of this little insect which is upon your eye, and taken it out—but now it is in.”

Auctor *de vict. ration.* i. in Hippocr. i. p. 341. F. = i. p. 628. 18. K. ἦν μὲν γὰρ ἦν<sup>81</sup> εὐρετὸν ἐπὶ τούτοις πρὸς ἐκάστην φύσιν σίτου μέτρον καὶ πόνων ἀριθμὸς . . . , εὐρίτο ἂν ὑγίει τοῖσι ἀνθρώποις ἀκριβῶς = “for if it should have been possible to find out, in addition to the matters just mentioned, in relation to each nature the exact measure of food and the exact number of exercises which could be endured, health would have been ascertained for mortals with exactitude.”

Auctor *de loc. in homin.* in Hippocr. i. p. 419. F. = ii. p. 138. 7. K. ὥστε καὶ ἦν τι τοῦ ὑγαινοντος ἦν ἀπάγειν σὺν τῷ ἄσθενέοντι, οὐδεμία βλάβη ἐστίν = “so that even if it should have been necessary to bring away something healthy along with what is ailing, no mischief results.”

## (γ) Indefinite :

Hom. *Il.* xxiii. 526 εἰ δέ κ' ἔτι προτέρω γένητο δρόμος ἀμφοτέρωσιν, | τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν = “and if for yet a further space the course should have been for the two, then he would have passed him upon it and not made the race a drawn one.”



- Erinna *Fr.* iv. 3 ταύταν γοῦν ἐτύμως τὰν παρθένον ὅστις 50. (a) Past time.  
 ἔγραψεν, | αἷ κ' αὐδὰν ποτέθηκ', ἧς κ' Ἀγαθάρχης ὅλα =  
 "this maiden, at any rate, in very truth, whoever  
 painted, if he should have given her speech in addition,  
 would have been the very Agatharchis herself."  
 Comicus Anonymus, *Fr.* 287 εἰ δ' ἦνεγκεν ἄν | οὗτος ὁ  
 βίος τι τῶν ἀνηκέστων, ὥσως | ὁ θάνατος αὐτὸς σοῦ γέγονεν  
 εὐνούστερος = "but if this life would have brought some-  
 what of the grievous with it, perhaps death itself was  
 better disposed than you."

Aristot. *Rhet.* ii. 25. 10 ὁ δὲ κριτὴς οἶεται, ἂν οὕτως ἐλύθη,<sup>82</sup>  
 ἢ ὅτι οὐκ εἰκός, ἢ οὐχ αὐτῷ κριτέον = "and the judge  
 thinks, if the matter should have been solved in this  
 manner, either that probability is out of the question,  
 or that it is not for him to decide."

## i.

## (a) Perfect :

Hippocr. (?) *de Fractis* i. p. 761. F. = iii. p. 88. 6. K. τοῦτο  
 δέ, ἣν περὶ τὰς μασχάλας ἔνθεν καὶ ἔνθεν τὰ ξύλα παρα-  
 πέπηγεν = "and this, in cases where the pieces of wood  
 have been fixed about the armpits from either side."

Aristot. *de Poet.* 25 πρῶτον μὲν ἂν τὰ πρὸς αὐτὴν τὴν τέχνην  
 ἀδύνατα πεποίηται, ἡμάρτηται = "in the first place, in  
 cases where those things, which are contrary to art  
 itself, have been produced by the writer, an error has  
 been committed."

Auctor *de vict. rat.* i. in Hippocr. i. p. 348. F. = i. p. 652.

13. K. ἣν γὰρ ὁμοίως ἀμφοτέρωσθε πεφύκασι κατὰ τὸ στόμα,  
 καὶ ἣν ἀνάσχωσιν ὁμοίως . . . , δύνανται τρέφειν . . . =  
 "for in cases where the parts have been similarly  
 formed towards either side about the opening, and if  
 they shall have-projected in like manner, nourishment  
 is capable of being given . . ."

## (β) Imperfect :

Hippocr. *Praenotion.* i. p. 42. F. = i. p. 107. 8. K. ἣν μὲν ὁ  
 πόνος ἐν ἀρχῇσι γίνεται, καὶ ἡ δύσπνοια καὶ ἡ βήξ καὶ ὁ  
 πτυαλισμὸς διατείνει, ἐς τὰς εἰκοσιν ἡμέρας ἔχων, προσ-  
 δέχεσθαι τὴν ῥῆξιν = "in cases where the pain comes on  
 at the beginning of the illness, if truly the difficulty of

## 51. (b) Present time.

εἰ with the  
 present indica-  
 tive with ἄν; or  
 ἐάν with the  
 present indica-  
 tive; or ἐάν with  
 the present indi-  
 cative with ἄν:  
 as a protasis—  
 (i.) In cases  
 where—does.

51. (b) Present time.

breathing and the cough and the expectoration shall continue, wait for the twenty days and then look out for the breaking of the abscess."

Hippocr. *de rat. vict. in morb. acut.* i. p. 391. F. = ii. p. 50. 8. K. ἤν ὅλον τὸ σῶμα ἀναπαύσεται πολὺν παρὰ τὸ ἔθος, οὐκ αὐτίκα ἔρρωται μάλλον. ἤν δὲ δεῖ καὶ πλείω χρόνον διελινύσας ἐξαπίνης ἐς τοὺς πόνους ἔλθῃ, φλαυρόν τι πρήξειεν ἐπιδήλως = "if truly the whole body shall have-taken a long unwonted rest, it is not straightway all the stronger for it. But in cases where it is necessary, and if truly, after a considerable holiday, a man shall have-come suddenly to exertion, he clearly might fare somewhat indifferently."

Hippocr. *de rat. vict. in morb. acut.* i. p. 406. F. = ii. p. 95. 16. K. ἤν δὲ αἱμά τινι ξυμφέροι ἀφαιρέειν, . . . ποιέειν κ.τ.λ. = "but in cases where it is necessary to bleed a patient, make, etc."

Hippocr. *de Capit. vulner.* i. p. 900. F. = iii. p. 354. 13. K. διακοπή δ' . . . ἔδρη ἐστίν, ἤν τᾶλλ' ὁστέα . . . μένει ἐν τῇ φύσει τῇ ἑωυτῶν καὶ μὴ συνεσφλάται . . . = "but the gash is the seat of the weapon, in cases where the other bones . . . remain in their natural condition and are not smashed up together . . ."

Hippocr. *Aphorism.* ii. p. 1251. F. = iii. p. 733. 12. K. ἤν ῥίγος ἐπιπίπτει πυρετῷ μὴ διαλείποντι, ἤδη ἀσθενεῖ ἔοντι, θανάσιμον = "in cases where shivering comes on the top of a fever, which is not abating, the patient being already weak, it is a deadly matter."

Hippocr. *Aphorism.* ii. p. 1259. F. = iii. p. 760. 13. K. κἢν μὲν περὶ τοὺς ἔξω τόπους γένωνται, ἀπόστημα προσδέχου ἐσόμενον ἔξω. ἤν δὲ μάλλον οἱ πόνοι πρὸς τοὺς εἴσω τόπους γίνονται, καὶ τὸ ἀπόστημα προσδέχου ἐσόμενον μάλλον εἴσω = "and if truly on the one hand the pains shall have-come to the neighbourhood of the exterior parts, expect an abscess, which will form on the outside. But in cases where, on the other hand, the pains come rather to the inward parts, then, in the matter of the abscess also, expect one which will form rather within."<sup>83</sup>

Leophanes (?) *de Superfoetat.* in Hippocr. i. p. 263. F. = i. p. 469. 15. K. ἤν ποτε ἂν ἄλλοτε<sup>84</sup> μὲν αὐξάνεται, αἱ δὲ μῆτραι οὐκέτι<sup>85</sup> εἰσὶν ἱκαναί, . . . χρὴ . . . = "in cases where by chance the foetus is growing at some other time (sc. than in the second, third, or other month, as

the case may be), but the womb space is as yet insufficient for it, you must . . .”

51. (b) Present time.

γ) Indefinite :

Auctor *de Judication.* in Hippocr. i. p. 53. F. = i. p. 140.

14. K. ἐὰν ἐκ πόνου λεπτὰ γένηται, ἀπὸ τῆς προφάσιος δεῖ λογίζεσθαι, ἣν τὸ νόσημα παρεγένετο καὶ ταύτην ὁρᾶν ἐπιπαύεται = “if truly after pain the urine shall have-become thin, you must reason from the apparent cause, in cases where the disease had-established itself and it becomes impossible to investigate the apparent cause.”

ii.

(a) Perfect :

Auctor *de Artic.* in Hippocr. i. p. 803. F. = iii. p. 182. 6.

K. οὐ τολμέουσιν, ἣν μὴ ὀδύνωνται ἢ θάνατον δεδοίκασι = “they have not the spirit to do it, unless truly they shall feel pain or they fear death.”

(ii.) If truly — does.

(β) Imperfect :

Herod. ii. 13 δοκέουσὶ τέ μοι Αἰγυπτίων οἱ ἔνερθε τῆς λίμνης . . . οἰκόντες . . . τὸ καλούμενον Δέλτα, ἣν οὕτω ἡ χώρα αὕτη κατὰ λόγον ἐπιδιδοῖ ἐς ὕψος, καὶ τὸ ὁμοῖον ἀποδοῖ ἐς αὔξησιν, μὴ κατακλύζοντος αὐτὴν τοῦ Νείλου, πείσεσθαι . . . = “and it seems to me that those of the Egyptians who dwell below the lake, in what is called the Delta, if truly this country proportionally rises into height, and in like manner grows off into size, will, unless the Nile irrigates it, suffer . . .”

Ar. *Plut.* 216 ἐγὼ γάρ, εἰ τοῦτ' ἴσθι, κἂν δεῖ<sup>86</sup> μ' ἀποθανεῖν, | αὐτὸς διαπράξω ταῦτα = “for I, be well assured, even if truly I must die for it, will myself accomplish this.”

(γ) Indefinite :

(a) Perfect :

(β) Imperfect :

Hom. *Il.* xvii. 557 σοὶ μὲν δὴ . . . κατηφείη καὶ ὄνειδος | ἔσσεται, εἰ κ' Ἀχιλλῆος ἀγαθοῦ πιστὸν ἑταῖρον | τείχει ὑπὸ Τρώων ταχέες κύνες ἐλκήσουσιν = “for you indeed there will be shame and disgrace, if truly the illustrious

52. (c) Future time.  
εἰ with the future indicative with *ἄν*; or *ἐάν* with the future indicative; or *ἐάν* with the future indicative with *ἄν*: as a protasis—  
If truly — shall.

52. (c) Future time.

Achilles' faithful companion under the wall of the Trojans by swift dogs shall be dragged."

Lysias *Alcib.* i. p. 140. 33 ἡγοῦμαι δικάζειν ὑμᾶς οὐ μόνον τῶν ἐξαμαρτανόντων ἔνεκα, ἀλλ' ἵνα καὶ τοὺς ἄλλους τῶν ἀκοσμοῦντων σωφρονεστέρους ποιῇτε. ἐὰν μὲν τοῖνυν τοὺς ἀγνώστας κολάζητε, οὐδεὶς ἔσται τῶν ἄλλων βελτίων. οὐδεὶς γὰρ εἴσεται τὸν ὑφ' ὑμῶν καταψηφισθέντα. ἐὰν δὲ τοὺς ἐπιφανεστάτους τῶν ἐξαμαρτανόντων τιμωρῆσθε, πάντες πείσονται, ὥστε τούτῳ παραδείγματι<sup>87</sup> χρώμενοι βελτίους ἔσονται οἱ πολῖται. ἐὰν τοῖνυν τούτου καταψηφιεῖσθε οὐ μόνον οἱ ἐν τῇ πόλει εἴσονται, ἀλλὰ καὶ οἱ σύμμαχοι αἰσθήσονται, καὶ οἱ πολέμοι πείσονται, καὶ ἡγήσονται . . .<sup>88</sup> = "I take it that you administer justice not alone for the sake of those who are doing wrong, but with the view to making the others also of the disorderly ones more self-controlled. If then truly you shall be for punishing those who are of no repute, no one of the others will be the better; for no one will know him who is condemned. But if truly upon the most conspicuous of those who are doing wrong your punishment shall be falling, all will know the fact; so that, using this as an example, the citizens will be the better. If then you shall truly be now for condemning the defendant, not alone will those in the city know it, but the allies also will perceive it, and the enemy will learn about it, and will think . . ."

Auct. *de Judication.* in Hippocr. i. p. 55. F. = i. p. 145. 1. K. καὶ ἐὰν . . . πυρρὸν οὖρον οὐρήσει, . . . προσδέχου . . . = "and if truly the water which he passes shall be red, then expect, etc."

Auct. *de Corde* in Hippocr. i. p. 269. F. = i. p. 489. 17. K. ἢν τις . . . τὸν μὲν ἀποστερήσει, τὸν δὲ ἐπανακλινεῖ, οὔτε ὕδωρ ἂν διέλθοι . . . οὔτε φῦσα = "if any one truly shall be taking away the one and bending back the other, neither water would pass through nor air."

Auct. *de loc. in homin.* in Hippocr. i. p. 412. F. = ii. p. 116. 16. K. ἢν γὰρ ἀποτρεφθὲν ἄλλη πορεύσει, παντὶ τὸ ρέεθρον μείζονα νόσον ποιέοι. ὁπότεν δ' ἐς τὰ ὄτα ῥέη, τὸ πρῶτον κ.τ.λ. = "for if truly the stream, being diverted, shall be pushing things in other directions, to every part it might possibly be bringing additional mischief; but when truly it shall be flowing into the ears, then first of all . . ."

Auct. *de Morb.* iv. in Hippocr. i. p. 502. F. = ii. p. 338. 3.

K. ἤν δὲ βρωτῶν καὶ ποτῶν ἐνδεήσεται τῶν πηγέων τίς, 52. (c) Future time.  
κατὰ τοῦτο καὶ τὸ σῶμα ἐλκύσει ἀπ' αὐτέων τέως κ.τ.λ. =  
"but if truly any one of the fountains shall be requiring food and drink, for that very reason will the body be drawing from them, till . . ."

Auct. de Mul. Morb. ii. in Hippocr. i. p. 645. F. = ii. p. 786. 9. K. ἤν δὲ αἱ δόυναι παύσονται, φάρμακον πῖσαι κάτω = "but if truly the pains shall be subsiding, let him have a downward-acting purge to drink."

Menand. Fr. Inc. 22 ἐὰν πονηροῦ γείτονος γείτων ἔσῃ, | πάντως παθεῖν πονηρὸν ἢ μαθεῖν σε δεῖ = "if truly you shall be the neighbour of a bad neighbour, you must altogether make up your mind to endure evil, or to learn it."

### (γ) Indefinite :

53. (B') Tenses of the Subjunctive Mood with ἄν : a construction denoting contingencies on their way from possibilities to actual facts. (B') *el* with the subjunctive with ἄν.

### (α) Perfect :

Hippocr. Praenotion. i. p. 39. F. = i. p. 98. 11. K. ἤν δὲ εἴη τοῦτο μεταβεβλημένον, κάκιον = "but if this order of things should | have been changed, it is somewhat for the worse."

Hippocr. (?) de Fractis i. p. 752. F. = iii. p. 70. 9. K. τῶν δὲ ὁστέων τοῦ πήχεος, ὅν μὴ ἀμφοτέρα κατέγεν, ῥάων ἢ ἱησις, ἤν τὸ ἄνω ὁστέον τετραμένον εἴη, καίπερ παχύτερον ἐόν = "but of the bones of the forearm, where both are not broken, the cure is easier, if the upper bone should | have been injured, although it is the thicker of the two."

54. (α) Past time.  
*el* with the past subjunctive with ἄν; or ἐάν with the past subjunctive; or ἐάν with the past subjunctive with ἄν: as a protasis—  
If — should or would.

### (β) Imperfect :

Hom. Il. ii. 597 στεῦτο γὰρ εὐχόμενος νικήσεμεν, εἴ περ ἂν αὐταὶ | μούσαι ἀείδοιεν = "he went about boasting that he would be the victor, even if the very Muses themselves should sing against him."

Hom. Od. vii. 315 οἶκον δέ τ' ἐγὼ καὶ κτήματα δόλῃν, | εἴ κ' ἐθέλω γε μένοις = "and a house too and possessions I might possibly offer thee, if willingly at least thou wouldest (upon these terms) be for remaining."

Theognis 1177 εἴ κ' εἴης<sup>88a</sup> ἔργων αἰσχροῶν ἀπαθῆς καὶ ἀεργός, | Κύρνε, μεγίστην κεν πείραν ἔχοις ἀρετῆς = "if

## 54. (a) Past time.

thou shouldst be in the matter of disgraceful deeds neither a sufferer nor a doer, the greatest experience of wellbeing would be yours."

Pind. *Nem.* vii. 89 εἰ δ' αὐτὸ καὶ θεὸς ἂν ἔχοι, | ἐν τίνι κ' ἐθέλοι . . . | ναίειν . . . Σωγένης . . . | . . . προγόνων ἐυκτήμονα ζαθέαν ἀγνιάν = "and if even a god should be entertaining such feelings, in thee would Sogenes desire to inhabit the well-built divine street of his sires."

Aesch. *Ag.* 930 εἰ πάντα δ' ὥς πράσσοιμι ἄν,<sup>89</sup> εὐθαρσῆς ἐγὼ [sc. εἰμι or εἶην ἄν] = "but if in all things I should be thus faring, of good courage (am I, or should I be)."

Xen. *Cyr.* iv. 2. 37 εἰ τινες ὑμῶν τὰ μὲν κακὰ μισεῖτε, ἀγαθοῦ δέ τις παρ' ἡμῶν βούλοισθ' ἂν τυγχάνειν, ἐπιμελήθητε προθύμως ὅπως κ.τ.λ. = "if any of you are no lovers of ill fortune, and should be willing to experience some advantage at our hands, give diligent heed that etc."

Plat. *Menon*, p. 98 B ὅτι δ' ἐστὶ τι ἀλλοῖον ὀρθὴ δόξα καὶ ἐπιστήμη, οὐ πάνυ μοι δοκῶ τοῦτο εἰκάζειν, ἀλλ' εἰ πέρ τι ἄλλο φαίην ἂν εἰδέναι, ὀλίγα δ' ἂν φαίην, ἐν δ' ὅν καὶ τοῦτο ἐκείνων θείην ἂν ὄν οἶδα<sup>89a</sup> = "but that there is some sort of difference between right judgment and knowledge,—this is a thing which I do not at all look upon myself as guessing: but if I should be for saying that I knew anything else—and I should be for saying that of few things—yet at any rate *this* one thing also I should place among the things which I know."

Plat. *Protag.* p. 329 B εἴπερ ἄλλῃ τῇ ἀνθρώπων πειθοίμην ἂν, καὶ σοὶ<sup>90</sup> πείθομαι = "if indeed I should be for believing in any man, I believe in you."

Plat. *Cratyl.* p. 398 E οὐδ' εἰ τι οἶός τ' ἂν εἶην εὐρεῖν, οὐ συντείνω . . . = "nor indeed, even if I should be able to find out, do I enter the lists with you . . ."

Dem. *Lept.* p. 492. 21 εἰ δὲ μηδ' ἂν εἰς ἐν ἅπαντι τῷ χρόνῳ τοῦτ' ἔχοι δεῖξαι γεγονός, τίνος εἵνεκ' ἐφ' ἡμῶν πρῶτον καταδειχθῇ<sup>91</sup> τοιούτων ἔργον; = "but if not even any one in the whole time would be able to show that this had happened, why in our time first is this action to be exhibited?"

Dem. *Timocr.* p. 748. 15 οὐδὲ σπέρμα δεῖ καταβάλλειν ἐν τῇ πόλει οὐδένα . . . τοιούτων πραγμάτων, οὐδ' εἰ μὴ πῶ ἂν ἐκφύοι = "not even a seed of such things ought any one to sow in the state, no, not even if it should not yet spring up."

Aeschin. *de Fals. Leg.* p. 39. 41 εἰ γὰρ μηδεὶς ἂν ἱμῶν 54. (a) Past time.

ἐαυτὸν ἀναπλῆσαι φόνον δικαίον βούλοιοτο, ἥπου ἀδίκου γε φυλάξαιτ' ἂν τὴν ψύχην ἢ τὴν οὐσίαν ἢ τὴν ἐπιτιμίαν τινὸς ἀφελόμενος = "for if no one of you would be desirous of defiling himself with blood even righteously shed, surely he would guard himself from unrighteous bloodshed, by taking away any one's life or property or civil rights."

Hyperid. *Orat. Funebr.* col. 11. l. 8 (ed. Babington) εἰ γὰρ δὴ τις ἀμοιβῶν ἂν εἴη τόπος, θάνατος τοῖς ἀρχηγὸς μεγαλῶν ἀγαθῶν γέγονε = "for certainly if there should be any place for changes (*i.e.* another life for man after the present one), death to these men has become the herald of great blessings."

Hippocr. *Praenotio.* i. p. 38. F. = i. p. 95. 11. K. ἣν γάρ τι τοιοῦτον εἴη, ἐνταῦθα ῥέποι = "for if there should be any such symptom as that, matters might possibly be tending in those directions."

Hippocr. *Praenotio.* i. p. 41. F. = i. p. 104. 16. K. ἣν δὲ τὰ μὲν τοι αὐτέων ἐπιγίνοιτο, τὰ δὲ μή, . . . ἀπόλοιτ' ἂν ὁ ἄνθρωπος = "but if some of these symptoms should be coming on, and others not, the man would die."

Hippocr. *de rat. vict. in morb. acut.* i. p. 388. F. = ii. p. 40. 9. K. μάλιστα μὲν οὖν βλάπτοντο ἂν, ἣν μὴ ὀρθῶς μεταβάλλοιεν, οἱ ὅλῃσι τῇσι πτισάνῃσι χρεόμενοι = "most of all then would they be suffering injury, unless they should be making a right change, who use the whole ptisans."

Thuc. iii. 44. 3 ἣν τε γὰρ ἀποφίγη πάνυ ἀδικούντας αὐτούς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύσω, εἰ μὴ ξυμφέρων ἦν τε καὶ ἔχοντές τι ξυγγνώμης εἶναι,<sup>92</sup> εἰ τῇ πόλει μὴ ἀγαθὸν φαίνοιτο = "for if truly, on the one hand, I shall have-shown them to be altogether in the wrong, not on that account shall I advise you to put them to death, if it is not expedient; and if, on the other hand, they should be in the position of having some sort of a ground for excuse, [not on that account should I advise you to let them go scot-free,] if it did not appear advantageous to the state so to do."

Auctor *de Insomn.* in Hippocr. i. p. 379. F. = ii. p. 14. 9. K. ἣν δὲ τοῖναντίον τις ὀράῃ γυμνοὺς . . . , οὐκ ἐπιτῆδειον = "but if on the contrary the patient should be seeing naked figures, it is not a good sign."

## 54. (a) Past time.

Auctor *de dieb. judicat.* in Hippocr. i. p. 57. F. = i. p. 151. 15. K. ἀπειλεῖ, ἥν μὴ τις αὐτὸν ἐψη διεξιέναι = "he uses threats, if any one should be essaying to prevent his passage through."

## (γ) Indefinite :

Epicharmus *Busir.* (ap. Athen. x. p. 411. A) πρῶτον μὲν, αἶ κ' ἔσθοντ' ἰδοὺς νιν, ἀποθάνοις = "for first of all, if you should see him eating, the sight might possibly do for you."

Hom. *Il.* v. 273 εἰ τοῦτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἔσθλόν = "if we should capture these two steeds, we should reap a good renown."

Hom. *Od.* ii. 76 εἰ χ' ἡμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη. | τόφρα γὰρ ἂν κατὰ ἄστν ποτιπτυσσοίμεθα μύθῳ, | χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη<sup>93</sup> = "if you indeed—instead of my mother's suitors—should | have-been the devourers (of our goods and live stock), perhaps at some time there would even be a recompense. For in that case we should (= shall) be warmly entreating you up and down the city, asking restoration, until everything should have-been given back."

Hesiod *Fr.* 217 (ed. Götting: cited Arist. (?) *Eth. Nic.* v. 8. 3) εἰ κε πάθοι τά κ' ἔρεξε,<sup>94</sup> δίκη κ' ἰθεία γένοιτο = "if a man should | have-suffered according to what he had also done, justice would become straight."

Pind. *Pyth.* iv. 263 εἰ γάρ τις ὄξους ὀξυτόμῳ πελέκει | ἐξερείψαι κεν μεγάλας δρυός, αἰσχύνου δέ οἱ θαητὸν εἶδος, | καὶ φθινόκαρπος ἐοῖσα διδοῖ ψάφον περ' αὐτᾶς = "for if any one should the branches of a great oak with sharp-cutting axe | have-stripped off, and be defacing its beautiful appearance, yet leafless it gives a verdict about itself."

Ar. *Nub.* 1183 οὐκ ἂν γένοιτο; Φ. πῶς γάρ; εἰ μὴ πέρ γ' ἅμα | αὐτῇ γένοιτ' ἂν γράυς τε καὶ νέα γυνή = "the thing would not happen? *Ph.* No. For how should it? Unless, indeed, at one and the same time the same woman should | have-become at once old and young."

Xen. *Mem.* i. 5. 2 ἀλλὰ μὴν εἴ γε μηδὲ δοῦλον ἀκρατῇ δεξαίμεθ' ἂν, πῶς οὐκ ἄξιον αὐτόν γε φυλάσασθαι τοιοῦτον γενέσθαι; = "well then, if indeed not even a slave who was wanting in self-control we should receive, how is it not fitting for one to guard at any rate himself against becoming of such a sort?"



Aristot. *Rhet.* iii. 7. 2 οὖν ποιεῖ Κλεοφῶν· ὁμοίως γὰρ ἔνια 54. (a) Past time.  
ἔλεγεν καὶ εἰ εἴπειεν ἂν “πότνια συκῇ” = “and this is like  
what Cleophon does. For some of his sayings are as if  
he should | have-said, ‘Revered fig-tree.’”

Aristot. *Eth. Nic.* x. 10. 17 νομοθετικῶς πειρατέον γενέσθαι,  
εἰ διὰ νόμων ἀγαθοὶ γενοίμεθ’ ἂν = “he ought to try to  
fit himself for legislating, if we should be made good by  
means of laws.”

Dem. *Phil.* i. p. 44. 29 οὗτοι παντελῶς, οὐδ’ εἰ μὴ ποιήσαιτ’  
ἂν τοῦτο . . . , εὐκαταφρόνητόν ἐστιν, . . . = “by no  
manner of means, not even if you should | have-failed  
to act thus, is it to be thought lightly of . . .”

Dem. *Eubulid.* p. 1300. 1 ἐγὼ γὰρ οἶμαι δεῖν ὑμῶς .  
χαλεπαίνειν . . . , ἐνθυμονμένους ὅτι πάντων οἰκτρότατον  
πάθος ἡμῖν ἂν συμβαίη τοῖς ἡδικημένοις, εἰ τῶν λαμ-  
βανόντων δίκην ὄντες ἂν δικαίως μεθ’ ὑμῶν ἐν τοῖς διδοῦσι  
γενοίμεθα, καὶ συναδικηθείημεν διὰ τὴν τοῦ πράγματος  
ὀργήν = “of all the greatest calamity would come upon  
us, if being of the number of the punishers we should  
justly in your company join the company of the punished  
and suffer injury, etc.”

Theophrastus *περὶ λαλίας* : καὶ οὐκ ἂν σιωπήσειεν, οὐδ’ εἰ  
τῶν χειδόνων δόξειεν ἂν εἶναι λαλίστερος = “and he  
would not be silent, no, not even if he should be con-  
sidered a greater chatterbox than the swallows.”

See also Hom. *Il.* xxii. 220 ; Xen. *Cyr.* iii. 3. 55 ; Ar.  
*Rhet.* ii. 23. 20.

Hippocr. *Praenotion.* i. p. 45. F. = i. p. 115. 8. K. ἣν δὲ ἐς  
τὸν πνεύμονα τραπήη, παράνοιάν τε ποιέει καὶ ἔμπνοι ἐξ  
αὐτέων τινὲς ὥς τὰ πολλὰ γίνονται = “but if they should  
| have-turned on to the lung, they both cause loss of  
mind and suppurations are for the most part the results  
of them.”

Hippocr. *de rat. vict. in morb. acut.* i. p. 392. F. = ii. p. 51.  
17. K. ἀτὰρ καὶ κατὰ τὸ ἄλλο σῶμα ἣν ἐκ πολλῆς ἡσυχίης  
ἐξαίφνης ἐς πλείω πόνον ἔλθοι, πολὺ πλείω βλαβεῖη ἢ εἰ  
ἐκ πολλῆς ἐδωδῆς ἐς κενεαγγεῖην μεταβάλλοι = “but with  
reference to the rest of the body also, if it should after  
long repose suddenly come to an excess of labour, it  
might possibly be much more injured than if after  
much feasting it were to turn to fasting.”

Euryphon (?) *de Morb.* iii. in Hippocr. i. p. 448. F. = ii. p.  
293. 12. K. οὐκ ἂν ἐκφύγοι, ἣν μὴ ῥαγεῖη τὸ ὕγρον

54. (a) Past time.

ἐβδομαίῳ κατὰ τὰ οὐατα = "he would not escape with his life, unless the humour should, when his seventh day comes, burst forth down his ears."

Ar. *Thesm.* 839 τῷ γὰρ εἰκός, ὦ πόλις, | τὴν Ὑπερβόλου καθῆσθαι μητέρ' ἡμφιεσμένην | λευκὰ καὶ κόμας καθεῖσαν πλησίον τῆς Λαμάχου, | καὶ δανείζειν χρήμαθ'; ἦν <sup>94a</sup> χρῆν, ἦν <sup>94b</sup> δανείσειέν τινι | καὶ τόκον πρᾶττοιτο, διδόναι μηδέν' ἀνθρώπων τόκον, | ἀλλ' ἀφαιρεῖσθαι βίαν τὰ χρήματ' = "for how is it seemly, I would ask the state, that the mother of Hyperbolus should have taken her seat, clad in white robes and with flowing hair, near to the mother of Lamachus, and should be the lender of money. A woman, in whose case it had been right, that, if she should lend to any one, and, having done so, should be asking for interest, no one should give it to her, but every one should take away by force her very capital."

Xen. *Hipparch.* 7. 4 ἦν δὲ ἡ μὲν πόλις τρέπηται ἐπὶ τὰ ναυτικά, καὶ ἀρκῇ αὐτῇ τὰ τεῖχη διασώζειν . . . , τοὺς δὲ ἱππέας ἀξιῶσκει τά τε ἐκτὸς τοῦ τεύχους διασώζειν, καὶ αὐτοὺς μόνους διακινδυνεύειν πρὸς πάντας τοὺς ἐναντίους· ἐνταῦθα δὲ θεῶν μὲν οἶμαι πρῶτον συμμάχων ἰσχυρῶν δεῖ, ἔπειτα δὲ καὶ τὸν ἵππαρχον προσήκει αὐτοτετελεσμένον ἄνδρα εἶναι = "but if truly the state shall betake itself to its navy, and shall deem it sufficient to provide for the safety of the walls; and if it should expect its cavalry both to look after the safety of what lies outside the wall, and themselves alone to bear the brunt of the danger against the whole body of the enemy; in such a case, in good truth, I take it that, in the first place, one wants powerful deities as allies, and, in the next place, the commander also must be a man of the most perfect type."

Auctor *de Flatib.* in Hippocr. i. p. 296. F. = i. p. 573. 3.

K. ἦν δέ τις ἐπιλάβοι τὰς τοῦ πνεύματος εἰς τὸ σῶμα διεξόδους ἐν βραχεὶ μέρει ἡμέρης, ἀπόλλοιτο ἄν, ὡς μεγίστης χρείης εἰούσης τῷ σώματι τοῦ πνεύματος = "but if any one should intercept the passages of the air into the body for a short period of a single day, the man would be in a dying condition, so very great is the necessity of air to the body."

Auctor *de Mul. Morb.* ii. in Hippocr. i. p. 664. F. = ii. p.

846. 6. K. ἀλγείη, ἦν τις αὐτὴν ψαύσειε = "she feels pain, if any one should touch her."<sup>95</sup>

(a) Perfect :

Plato *Gorg.* p. 480 C ἐὰν μὲν γε πληγῶν ἄξια ἡδίκηκός ᾤ, τύπτειν παρέχοντα, ἐὰν δὲ δεσμοῦ, δεῖν . . . = "if truly, on the one hand, his wrongdoing shall have been one worthy of stripes, offering (sc. himself) for smiting, if on the other for imprisonment, for imprisonment . . ."

Aristot. *Rhet.* ii. 5. 18 αὐτοὶ δ' οὕτως ἔχοντες θαρραλέοι εἰσὶν . . . ἐὰν πολλάκις ἐληλυθότες εἰς τὰ δεινὰ, καὶ διαπεφευγότες ὦσιν . . . καὶ ἐὰν μὴ ἡδίκηκότες ὦσιν ἢ μηδένα ἢ μὴ πολλοὺς = "but people are bold in themselves under such circumstances as these, viz.—if truly having oftentimes entered into dangers, they have also got safely through them . . . and, if truly they have injured no one or not many people."

Dem. *de Fals. Leg.* p. 341. 14 τοὺς μὲν οὖν ἄλλους . . . καὶ δεδοκότες ὦσιν εὐθύνας, τὴν ἀειλογίαν ἀεὶ προτεινόμενους = "the others, even if truly they shall have paid their penalties, courting continual inquiry into their conduct."

Hippocr. *de rat. vict. in morb. acut.* i. p. 387. F. = ii. p. 39. 6. K. μετὰ δὲ τοῦτο ἀναγέτω αἰεὶ ἐπὶ τὸ πλεῖον, ἣν ἢ τε ὁδὸν πεπαυμένη ᾤ, καὶ μηδὲν ἄλλο ἐναντιῶται = "and after this let him gradually bring up the amount to more, if truly both the pain shall have ceased and nothing else shall oppose."

Hippocr. *de Capit. vulner.* i. p. 911. F. = iii. p. 371. 3. K. ἀλλὰ χρὴ . . . ἣν τι τούτων πεπόνθη<sup>96</sup> τὸ ὁστέον, ἀφείναι τοῦ αἵματος = "but it is necessary, if truly the bone shall have sustained any such injury, to let some blood."

Euryphon (?) *de Morb.* iii. in Hippocr. i. p. 494. F. = ii. p. 313. 16. K. ἣν μὲν ὑπεληλύθη ἡ κόπρος καθαρὴ . . . ὑποκλίσσαι θαψίῃ = "if truly the faeces shall have come away clear . . ., wash out below with thapsia."

Euryphon (?) *de nat. mul.* in Hippocr. i. p. 570. F. = ii. p. 550. 13. K. ἣν δὲ πεπήγωσι, . . . ἔλκειν τὴν ἀτμίδα ἐς τὸ στόμα = "but if truly the parts shall have stiffened, let the patient draw up the vapour into her mouth."

Xen. *Cyr.* iii. 3. 50 οὐδεμία γὰρ ἐστὶν οὕτω καλὴ παραίνεσις ἥτις τοὺς μὴ ὄντας ἀγαθοὺς αὐθημερὸν ἀκούσαντας ἀγαθοὺς ποιήσει· οὐκ ἂν οὖν τοξότας γε, εἰ μὴ ἔμπροσθεν τοῦτο μεμεληγότες εἶεν, οὐδὲ μὴν ἀκοντιστάς, οὐδὲ μὴν τὰ γε σώματα ἱκανοὺς πονεῖν, ἣν<sup>97</sup> μὴ πρόσθεν ἡσκηκότες ὦσι = "for there is no manner of exhortation so good as to

55. (b) Present time.

εἰ with the present subjunctive with ἂν; or ἐάν with the present subjunctive; or ἐάν with the present subjunctive with ἂν: as a protasis—

If truly — shall.

55. (b) Present time.

have the power of making men, who are not brave, brave the very day they listen to it. It certainly would not make men good archers, unless they before-times were to have practised that art, nor again good spearmen; nor again apt even for bodily toil, if truly they shall not have trained themselves previously."

Auctor *de loc. in homin.* in Hippocr. i. p. 423. F. = ii. p. 151. 4. K. ἢν δὲ . . . μὴ ἀπεστραμμένη ᾗ, . . . χρῶ . . .  
= "but if truly the part shall not have been twisted, use . . ."

See also Xen. *Symp.* i. 8; Plat. *Meno* p. 97 D.

(β) Imperfect :

Hom. *Il.* v. 231 μᾶλλον ἢ φ' ἡνίοχῳ εἰωθότι κάμπυλον ἄρμα  
| οὔτερον, εἴ περ ἂν αἶτε φεβώμεθα Τυδέος υἱόν = "better  
under the control of the accustomed driver will they  
twain bear away the curved chariot, if truly we shall  
again be shrinking away in fear from the son of  
Tydeus."

Leophanes (?) *de Superfoetat.* in Hippocr. i. p. 262. F. = i.  
p. 467. 9. K. ἐλπὶς ταύτην κυῆσαι μᾶλλον ἢ εἴ τις ἂν  
τουτέων μηδὲν πάσχη = "there is hope of such an one  
conceiving, rather than if truly she shall not be  
experiencing these sensations."

Hesiod *Op.* 280 εἰ γάρ τις κ' ἐθέλῃ<sup>98</sup> τὰ δίκαι' ἀγορεύειν |  
| γινώσκων, τῷ μὲν τ' ὄλβον διδοῖ εὐρύσπα Ζεὺς = "for if  
truly a man shall be willing to speak what is just,  
recognising it, to him indeed is prosperity given by  
wide-seeing Zeus."

Theocr. viii. 43 αἰ δ' ἂν ἀφέρπη, | χῶ ποιμὴν ξηρὸς τηνόθι  
| χαί βοτάναι = "and if truly she shall be for creeping  
away, withered is the shepherd there, and withered the  
grass."

Hom. *Od.* xx. 233 σοῖσιν δ' ὀφθαλμοῖσιν ἐπόψαι, αἶ κ'  
| ἐθέλῃσθα, | κτεινομένους μνηστῆρας = "and with your  
own eyes shall you look upon, if truly you shall be  
willing, the slaughter of the suitors."

Hesiod *Op.* 349 εἶ δ' ἀποδοῦναι, | αὐτῷ τῷ μέτρῳ, καὶ λῶϊον,  
αἶ κε δύνηται = "and well pay back, with the very same  
measure and better, if truly you shall be able."

Theocr. i. 9 αἶ κα ταὶ Μῶσαι τὰν οἶδα δῶρον ἀγωνται, |  
| ἄρνα τὸ σακίταν λαψῇ γέρας = "if truly the Muses shall  
be bringing the sheep as a prize, you will receive a  
stall-fed lamb as a guerdon."

55. (b) Present time.

- Xen. *Mem.* i. 2. 36 μηδ' ἐάν τι ὠνάμαι, ἔφη, ἣν πολλῇ νεώτερος τριάκοντα ἐτῶν, ἐρώμαι ὅποσόν πωλεῖ; = "why, am I not, if truly I shall be purchasing something, said he,—am I not, if truly my would-be vendor is under thirty years of age, to ask him at what price he makes his offer to me?"
- Plat. *Rep.* iii. 406 D ἐὰν δέ τις αὐτῷ μακρὰν<sup>99</sup> διαίταν προστάτῃ, . . . ταχὺ εἴπεν ὅτι οὐ σχολὴ κάμνειν = "but if truly the doctor shall enjoin upon him a long-protracted cure, he quickly tells him that he has no time to be ill."
- Dem. *de Fals. Leg.* p. 373. 7 ἐὰν μὲν οὖν κατορβοῖ τις, τιμῆσεται<sup>99a</sup> καὶ πλείον ἐξεί τῶν πολλῶν κατὰ τοῦτο· ἐὰν δ' ἀποτυγχάνῃ, σκήψεις καὶ προτάσεις ἐρεῖ; = "if then truly a man shall succeed, shall he be honoured and more highly favoured than the mass in this respect; and yet, if truly he shall fail, shall he offer you pleas and excuses?"
- Eur. *Or.* 1523 πᾶς ἀνὴρ, κὰν δοῦλος ᾗ τις,<sup>100</sup> ἥδεται τὸ φῶς ὁρῶν = "every man, even if truly he shall be a slave, rejoices in seeing the light of day."
- Ar. *Vesp.* 581 κὰν αὐλητῆς γε δίκην νικᾷ, ταύτης ἡμῖν ἐπείχερα | ἐν φορβείᾳ τοῖσι δικασταῖς ἔξοδον ἡῶλ' ἀπιοῦσιν = "ay, and if truly a flute-player shall win his lawsuit, as a wage for this he pipes for us in his mouth-band a retiring march for the jury as they leave the box."
- Theocr. xxiii. 44 κὰν ἀπής, τόδε μοι τρὶς ἐπάύσον, ὦ φίλε, κείσαι· | ἣν δέ γε λῆς,<sup>100a</sup> καὶ τοῦτο, Καλὸς δέ μοι ὦλεθ' ἐταῖρος = "and if truly you shall depart, utter this over me three times—'Friend, thou liest at rest': nay, if truly you shall list, this also—'And a fair companion of mine is-departed.'"
- Hesiod *Op.* 401 ἣν δ' ἔτι λυπῆς, | χρῆμα μὲν οὐ πρήξεις, σὺ δ' ἐτώσια πόλλ' ἀγορεύσεις = "but if truly you shall be giving them further trouble, you will get no money from them and will do a good deal of talking to no purpose."
- Theognis 35 ἣν δὲ κακοῖσιν | συμμίσγῃς, ἀπολείς καὶ τὸν ἐόντα νόον = "if truly you shall be mixing with the worthless, you will destroy even your existing intelligence."
- Soph. *Phil.* 50 δεῖ σ' . . . | . . ., ἣν τι καινὸν . . . | κλύης, ὑπουργεῖν = "it is your duty, if truly you shall be hearing any news, to give your help."

55. (b) Present time.

Herod. vii. 235 ἤν δὲ ταῦτα μὴ ποιῆς, τάδε τοι προσδόκα ἔσεσθαι = "if truly you shall not be for so doing, look out for this to happen to you."

Hippocr. *de rat. vict. in morb. acut.* i. p. 399. F. = ii. p. 74. 1. K. ὅσων τοίωνδε ἐόντων, ἤν ἡ κοιλίη ὑγρὴ ἢ καὶ συντακῇ,<sup>101</sup> δοκέη μοι τὰ ροφήματα ψυχρότερα καὶ ταχύτερα προσφέρειν = "such symptoms being present in such abundance, if truly the internal organs shall be wet and melting away, I may possibly think it advisable to administer the gruels colder and thicker."

Ar. *Plut.* 405 ἀλλ' ἤν θεοὶ θέλωσι, νῦν ἀφίξεται = "but if truly the gods shall be willing, he will now come."

Ar. *Ecc.* 254 τί δ' ἤν Νεοκλείδης ὁ γλάμων σε λοιδορῇ; | Π. τούτῳ μὲν εἶπον . . . = "but what if the blear-eyed Neocleides shall abuse you? P. I say to him . . ."

Thuc. i. 34. 1 ἤν δὲ λέγωσιν ὡς . . . , μαθέτωσαν<sup>102</sup> . . . = "but if truly they shall say that . . . , let them learn . . ."

Thuc. i. 82. 2 καὶ ἤν μὲν ἑσακούούσι τι πρεσβευομένων ἡμῶν, ταῦτα ἄριστα.<sup>103</sup> ἤν δὲ μή,<sup>104</sup> διελθόντων ἐτῶν δύο καὶ τριῶν ἄμεινον ἢ δὴ ἤν δοκῇ πεφραγμένοι ἵμεν ἐπ' αὐτούς = "and if truly on the one hand they shall give any heed to us when we send our embassy to them, this will be best; but if truly, on the other hand, they shall give none, then if two or three years roll over, we shall at length go against them better prepared, if in very truth we shall think fit to do so."

Thuc. i. 84. 4 ἤν τις ἄρα ξὺν κατηγορίᾳ παροξύνη, οὐδὲν μᾶλλον ἀχθεσθέντες ἀνεπείσθημεν = "if truly any one shall goad us on by taunts, not a whit the more do we in anger forego our better judgment."

Carmen Populare *Fr.* 29. 17 ἂν δὲ φέρῃς τι, μέγα δὴ τι φέροιο = "if truly you shall be carrying off anything, you might be carrying off for yourself something worth having."

Plat. *Protag.* p. 310 D ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθῃς ἐκείνον,<sup>105</sup> ποιήσει καὶ σε σοφόν = "if truly you shall offer him money and persuade him so to do, he will make you wise also."

Dem. *de Fals. Leg.* p. 342. 21 ἂν μὲν οὖν ὧσιν ἀληθεῖς, τὰ δίκαια ἐγνώτε = "if then truly the reports shall be true, you form a correct opinion."

Dem. *de Fals. Leg.* p. 449. 12 ἂν οὕτω φυλάττητε αὐτόν, οὐχ ἕξει τί λέγῃ, ἀλλὰ τὴν ἄλλως ἐνταῦθ' ἐπαρεῖ τὴν φωνὴν καὶ πεφωνασκηκῶς ἔσται = "if truly you shall

thus keep your eyes upon him, he will have nothing to say, but will thereupon lift up his voice in an idle way, and be in the condition of a gentleman who has aired his lungs."

55. (b) Present time.

See also Hippocr. *de Aere* i. p. 287. F. = i. p. 545. 19. K.

Auctor *de loc. in homin.* i. p. 419. F. = ii. p. 137. 13. K.  
 ἦν δ' ἂν ἀσθενῆς ἦ ὁ ταῦτα πάσχω, . . . διδόναι = "but if truly this kind of patient is weak, give him . . ."

Auctor *de Mul. Morb.* i. p. 613. F. = ii. p. 687. 12. K.  
 καὶ ἦν ἐπὶ σφέας δριμέα ἂν ἦ καὶ χολώδεα, δάκνει = "and if truly acridness and biliousness shall supervene, they are apt to bite."

Hom. *Od.* xviii. 318 ἦν περ γάρ κ' ἐθέλωσιν ἐύθρονον ἦω μέμνειν, | οὐ τι με νικήσουσι = "for if truly they shall be willing to await the fair-throned dawn, they will not in any respect beat me."

Theocr. xxvii. 34 ὄμνυε, μὴ . . . ἀπενθῇν. | Δ. οὐ . . . , καὶ ἦν κ' ἐθέλῃς <sup>106</sup> με διώξαι = "swear that you will not go off and desert me. D. I swear I will not, even if truly you shall be desirous of sending me away."

### (γ) Indefinite :

Hom. *Il.* v. 224 τὼ καὶ νῶϊ πόλινδε σάωσεται, εἴ περ ἂν αἶτε | Ζεὺς ἐπὶ Τυδείδῃ Διομήδεϊ κῦδος ὀρέξῃ = "they two (the steeds) will also get us away in safety to the city, if truly Zeus shall again have-offered glory to Diomedes the son of Tydeus."

Hom. *Il.* i. 324 εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι | ἐλθὼν σὺν πλεόνεσσιν = "but if truly he shall not have-given her up, I myself will come with more and take her away."

Hom. *Il.* v. 260 αἶ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ | ἀμφοτέρω κτείνει, σὺ δὲ τοῦσδε μὲν ὠκέας ἵππους | αὐτοῦ ἐρυκακέειν = "if truly much-counselling Athene shall have-offered to me the glory of slaying them both, do you rein in here these swift steeds."

Hom. *Od.* i. 279 σοὶ δ' αὐτᾷ πυκινῶς ὑποθήσομαι, αἶ κε πίθῃαι = "but you yourself will I craftily counsel, if truly you shall have-obeyed my behest."

Theocr. i. 4 αἶκα τῆνος ἔλῃ κεραδὺν τράγον, αἶγα τὸν λαψῇ = "if truly he shall have-received a horned goat, a she-goat shall you carry away."

## 55. (b) Present time.

Lysias *Eratosth.* p. 93. 14 εἰν οὖν λάβης τὴν θεραπαινὴν . . . καὶ βασανίσῃς, ἅπαντα πεύσῃ<sup>107</sup> = "if then truly you shall have-taken the maidservant and put her to the question, you will learn everything."

Plat. *Gorg.* p. 511 D εἰν μὲν ἐξ Αἰγίνης δεῦρο σώσῃ, οἶμαι δὴ ὀβολοὺς ἐπράξατο<sup>108</sup> = "if it shall have-brought a party safely off hither from Aegina, it demands, I take it, two obols as its fare."

Hyperid. *pro Euxenipp.* col. 36. l. 25 (ed. Babington) εἰν μὲν τοίνυν τὰ περὶ τὴν φιάλην γεγονότα ἐν ἀδικήματι ψηφίσσῃσθε εἶναι, τρόπον τινὰ καὶ ἡμῶν αὐτῶν καταγινώσκομεν . . . , εἰν δ' ἐπὶ τοῦ γεγενημένου ἐώμεν, τὰς τραγωδίας αὐτῆς καὶ τὰς κατηγορίας ἀφηρηκότες ἐσόμεθα = "if then truly, on the one hand, what happened about the dish you shall have-voted to be in the list of wrongdoings, after a certain sort we decide also against ourselves . . . ; if truly, on the other hand, we shall pass it by, as dealing with an accomplished fact, we shall have brushed away her tragedy-queen guise and her accusations."

Dem. *de Fals. Leg.* p. 411. 13 ἐκτρέπεται με νῦν ἀπαντῶν, . . . κἂν ἀναγκασθῇ που συντυχεῖν, ἀπεδήμησεν εὐθέως = "he avoids me now if he meets me, and if truly he shall have-been obliged to fall in with me somewhere, he straightway gets away from my path."

Ar. *Plut.* 237 ἦν μὲν γὰρ ὡς φειδωλὸν εἰσελθὼν τύχω, | εὐθὺς κατ'ὠρυξέν με κατὰ τῆς γῆς κάτω' | κἂν τις προσέλθῃ χρηστὸς ἄνθρωπος φίλος | . . . ἔξαρνός ἐστι μὴδ' ἰδεῖν με πώποτε. | ἦν δ' ὡς παραπληγ' ἄνθρωπον εἰσελθὼν τύχω, | . . . γυμνὸς θύραξ' ἐξέπεσον ἐν ἀκαρεῖ χρόνῳ = "for if truly, on the one hand, I shall have-happened to enter the house of a niggard, straightway he buries me down under the earth; and if truly some good fellow, his friend, shall have-called, he avers that he has never even seen me. But if truly, on the other hand, I shall have-happened to enter the house of a rake-hell, I am stripped and bundled out of it in the shortest of times."

Plato (*Elegiacus*) *Fr.* 26. 2 ἦν νόξῃς, ἐγερεῖς = "if truly you shall have-nudged him, you will wake him."

Soph. *El.* 554 ἀλλ' ἦν ἐφῆς μοι, . . . | λέξαιμ' ἄν = "but if truly you shall have-allowed me, I would (= will) speak."

Herod. viii. 140 (1) ἀναγκαίως ἔχει μοι ποιεῖν ταῦτα, ἦν μὴ



- τὸ ὑμέτερον ἀντίον γένηται = "I must needs do this, unless truly opposition shall have-arisen from your side." 55. (b) Present time.
- Eur. *Or.* 1147 μὴ γὰρ οὖν ζῶην ἔτι, | ἣν μὴ 'π' ἐκείνη φάσανον σπάσω μέλαν = "of a truth may I live no longer, unless truly upon her I shall have-drawn the dark sword."
- Pherecr. (?) *Μετάλλ.* Fr. i. 22 τί δῆτα λέξεις τὰπίλοιπ' ἥνπερ πύθῃ; = "what then will you say, if truly you shall have-heard the rest?"
- Hippocr. *de rat. vict. in morb. acut.* i. p. 385. F. = ii. p. 33. 7. K. ἣν οὖν μὴ προστιμωρήσῃ τις δόκῳ δέεται . . . , πολλαχῇ βεβλάσεται = "if then truly a man shall not have-provided as much as is wanted, he will oftentimes have done himself an injury."
- Thuc. i. 143. 6 ἣν σφαλῶμεν, τὰ τῶν ξυμμάχων, ὅθεν ἰσχύομεν, προσαπόλλυται<sup>109</sup> = "if truly we shall have-failed, we are also losing our allies, whence we derive our strength."
- Thuc. ii. 80. 1 λέγοντες ὅτι ἣν ναυσὶ καὶ πεζῷ ἅμα μετὰ σφῶν ἔλθωσιν, ῥαδίως ἂν, Ἀκαρνανίαν σχόντες, καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι<sup>109a</sup> = "telling them that if truly with ships and infantry at the same time they shall have-accompanied them (the speakers), they will truly easily, after getting possession of Acarnania, establish their hold upon Zacynthus and Cephallenia as well."
- Xen. *Anab.* iii. 2. 31 ἣν δέ τις ἀπειθῇ, ἣν ψηφίσῃσθε τὸν αἰὲ ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολέμοι πλεῖστον ἐψενσμένοι ἔσονται = "and if truly any one shall be for being disobedient, then if truly you shall have-passed an ordinance that any one of you who may happen to be present may, in company with his own proper commander, mete out punishment to that man, in this way will the designs of the enemy most completely be frustrated."
- Auctor *de Mul. Morb.* ii. in Hippocr. i. p. 651. F. = ii. p. 805. 16. K. ἣν δὲ τοιαῦτα καθαρθῇ, πεπαύσθω = "if truly this shall have-been the nature of the purgations, let an end have been put to them."
- Theocr. xxiii. 25 ἀλλὰ καὶ ἣν ὅλον αὐτὸ λαβὼν ποτὶ χεῖλος ἀμέλξω, | οὐδέ κε τὼς σβέσω<sup>109b</sup> τὸν ἐμὸν πόθον = "but even if truly I shall have-taken the whole of it to my lips and drunk it, not even so shall I extinguish my desire."

55. (b) Present time.

Bion ii. 14 ἦν δ' ἀνέρος ἐς μέτρον ἔλθης, | . . . κεφαλὰν ἐπὶ σεῖο καθιξεῖ = "but if truly you shall have-come to man's estate, he will alight upon your head."

Dem. *de Fals. Leg.* p. 373. 15 ἄφετ' Αἰσχίνῃ τὰ δεινὰ τὰτα . . . , ἂν δι' εὐθελίαν . . . λελυμασμένος φανῇ. ἂν μέντοι διὰ πονηρίαν . . . , καὶ τοῦτ' ἐξελεγχθῇ σαφῶς ὑπ' αὐτῶν τῶν πεπραγμένων, μάλιστα μὲν, εἰ οἶδόν τε, ἀποκτείνετε, εἰ δὲ μή, ζῶντα τοῖς λοιποῖς παράδειγμα ποιήσατε = "remit in favour of Aeschines these extremities, if truly through guilelessness he shall have-been shown to have behaved so outrageously. If, however, truly through wickedness, and this shall have-been brought home to him clearly by the very facts of the case themselves, then and above all things, if it is possible, make an end of him; but failing that, at least make him in life an example to the rest of mankind."

See also Soph. *Oed. Col.* 861, 862; Ar. *Nub.* 1435; *Ach.* 324; Thuc. vi. 33. 4; Plat. *Gorg.* p. 469 D; *Cratyl.* p. 432 A; *Rep.* v. p. 473 C.

Leophanes (?) *de Superfoetat.* in Hippocr. i. p. 263. F. = i. p. 470. 16. K. ἦν τινι ἂν ἡ μήτηρ ἔμπνος γένηται, . . . ξυμφέρει = "if truly the womb shall in some case have-become affected with abscess, it is advisable . . ."

Auctor *Præception.* in Hippocr. i. p. 28. F. = i. p. 84. 6. K. ἦν δ' ἂν <sup>110</sup> γένηται τι ἐξιτῆλου ἔντος, πειρᾶσθαι ἐξομοιοῦν τῇ ὑποκειμένῃ = "and if truly there shall have-happened something of a defective nature, we must try and render it like the ideal state of things."

(C) *ei* with the past indicative (conditional).

56. (C) Past tenses of the Indicative Mood, adapted to denote, not actual, but conditional facts.

57. (α) Past time.  
i. Past facts.

*ei* with the past indicative, adapted to denote conditional facts, accompanied by the past indicative with *ἂν*.

If — had —ed, — would have —ed.

i. Conditional facts of past time.

(α) Perfect:

Aesch. *Ag.* 869 εἰ δ' ἦν τεθνηκώς, ὡς ἐπλήθονον λόγοι, | τριώματος τᾶν Γηρυῶν ὁ δεύτερος | πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω, | χθονὸς τρίμοιρον χλαῖναν ἐξηύχει λαβών, | ἅπαξ ἐκάστω κατθανὼν μορφώματι = "but if he had been done to death, as most reports were, in very sooth with triple body a second Geryon he would have been boasting, having taken upon him a great and triple

cloak of earth from above (for I speak not of the earth beneath him), dying once in each shape." <sup>111</sup> 57. (α) Past time.

Isaeus *de Pyrrh. haered.* p. 43. 27 εἰ μὴ ἐνεγεγύητο παρὰ τοῦ Ἐνδίου ὡς ἐξ ἑταίρας οὖσαν τὴν γυναῖκα . . ., ζῶντι ἂν τῷ Ἐνδίῳ ἡμφισβήτησεν ὑπὲρ τῆς γνησίας θυγατρὸς τῶν πατρῶων <sup>111a</sup> = "if Xenocles had not accepted the betrothal of the lady to himself from Endius upon the footing of her being illegitimate, he would in Endius' lifetime have instituted proceedings against him on behalf of the legitimate daughter to recover her father's inheritance."

Dem. *de Fals. Leg.* p. 372. 16 εἰ γὰρ ἡ μὲν εἰρήνη ἐγεγόνει, μηδὲν δ' ὕστερον ἐξηπάτησθε ὑμεῖς, μηδ' ἀπολλῶλει τῶν συμμαχῶν μηδεὶς, τίν' ἀνθρώπων ἐλύπησεν ἂν ἡ εἰρήνη, ἔξω τοῦ ἄδοξος γεγενῆσθαι; καίτοι καὶ τοῦτου συναίτιος οὗτος συνειπὼν Φιλοκράτει. ἀλλὰ ἀνήκεστόν γ' οὐδὲν ἂν ἦν γεγονός = "for if it had been the case that on the one hand the peace had come about, and that on the other no further deceit had been practised upon you, and no destruction had come upon any one of the allies, whom of mortals would the peace have hurt—beyond the fact of his having become of ill repute? And yet even of this the defendant would have been partly the occasion by making common cause with Philocrates. Still of an irreparable nature there would have been no result."

### (β) Imperfect:

Hom. *Il.* xxiv. 713 καὶ νύ κε δὴ πρόπαν ἦμαρ | Ἑκτορα δακρυχέοντες ὀδύροντο . . ., | εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα = "and now, you see, for the whole day long would they have been wailing and lamenting for Hector, unless (as happened) the old man had proceeded to address the multitude from his chariot."

Soph. *El.* 604 καὶ τόδ', εἴπερ ἔσθενον, | ἔδρων ἂν = "and this, if at least I had been able, I would have been doing."

Herod. iii. 25 εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνωσιμάχῃ . . ., ἦν ἂν σοφὸς ἀνὴρ = "if then when he learnt this Cambyses had been for changing his mind, he would have been a wise man."

Thuc. i. 9. 5 οὐκ ἂν οὖν νήσων ἔξω τῶν περιουκίδων (αὔται δὲ οὐκ ἂν πολλαὶ εἴησαν <sup>112</sup>) ἡπειρώτης ὧν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν = "it would not therefore have been

## 57. (α) Past time.

the case that over the islands, other than those immediately adjacent—and these would not be many (sc. if you were to inquire into the matter)—he, being a dweller on the mainland, should have held any sway, unless also he had been in the possession of something of a naval force.”

Plat. *Alc. Pr.* p. 104 E εἰ μὲν σε ἑώρων ἃ νῦν δὴ διήλθον ἀγαπῶντα . . . , πάλαι ἂν ἀπηλλάγγμην τοῦ ἔρωτος = “if I had been contemplating you in love with such things as I just now have-gone through, I should long since have bidden farewell to passion.”

Dem. *de Fals. Leg.* p. 395. 15 καίτοι καὶ τᾶλλ’ ἂν ἅπαντ’ ἀκολούθως τοῦτοις ἐπέπρακτο, εἴ τις ἐπίθετό μοι = “and yet everything else too would have been settled and done with in a manner conformable to this, if any one had been willing to listen to me.”

Eur. *Suppl.* 764 φαίης ἂν, εἰ παρήσθ’ ὅτ’ ἡγάπα νεκρούς<sup>112a</sup> = “you would | have been saying so, if you had been present when he was tending the dead.”

## (γ) Indefinite :

Ar. *Eccl.* 422 εἰ δ’ ἐκεῖνά γε | προσέθηκεν, οὐδεὶς ἀντεχειρό-τόνησεν ἂν = “and if he had added this also, not a soul would have voted to the contrary.”

Thuc. ii. 77. 5 πνεῦμά τε εἰ ἐπεγένετο αὐτῇ ἐπίφορον, . . . οὐκ ἂν ἔφυγον<sup>113</sup> = “and if a wind had come up to bear the flame towards it, they would not have escaped.”

Andoc. *de Myst.* p. 12. 30 εἰ γὰρ ἦλθεν, ἐδέδετ’ ἂν ἐν τῷ ξύλῳ = “for if he had come, he would have been put into the pillory and there remained.”

Lysias *c. Philon.* p. 189. 23 τίς γὰρ ἂν ποτε ῥήτωρ ἐνεθυμήθῃ ἢ νομοθέτης ἡλπίσεν ἀμαρτήσεσθαι τινα τῶν πολιτῶν τοσαύτην ἀμαρτίαν; οὐ γὰρ ἂν δήπου, εἰ μὲν τις λίποι τὴν τάξιν μὴ αὐτῆς τῆς πόλεως ἐν κινδύνῳ οὕσης ἀλλ’ ἑτέρους εἰς τοῦτο καθιστάσης, ἐτέθη ὁ νόμος ὡς μεγάλα ἀδικοῦντος· εἰ δέ τις αὐτῆς τῆς πόλεως ἐν κινδύνῳ οὕσης λίποι τὴν πόλιν αὐτήν, οὐκ ἂν ἄρα ἐτέθη. σφόδρα γ’ ἂν, εἰ τις ᾤθητι τινὰ τῶν πολιτῶν ἀμαρτήσεσθαι τι τοιοῦτόν ποτε = “for what orator would ever have conceived, or lawgiver expected, that any one of the citizens would commit so grievous a crime? For, if he had, surely never would it have been the case that, whereas if a man were to desert his post,

the state itself being in no danger, but merely putting others into the gap, the law was enacted as having to do with a great wrongdoer; yet if a man, the state itself being in danger, were to desert that state itself, no law should after all have been enacted. Nay assuredly a law would have been enacted, if any one had imagined that any one of the citizens would ever be guilty of anything like such a crime."

57. (α) Past time.

Xen. *Anab.* iv. 1. 11 εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρήναι πολὺ τοῦ στρατεύματος = "if however at that time more had assembled together, a great part of the army would have run the risk of being destroyed." <sup>113</sup>

Plat. *Apol.* p. 31 D εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλη καὶ οὐτ' ἂν ὑμᾶς ὠφελήκη οὐδὲν οὐτ' ἂν ἔμαντόν = "if I had in times gone by essayed to meddle with politics, of bygone times also would have been my break up, and neither you should I have benefited nor myself."

Dem. *Olynth.* iii. p. 30. 6 εἰ γὰρ τότε ἐκέλευε ἐβοηθήσαμεν, ὥσπερ ἐψηφισάμεθα, προθύμως, οὐκ ἂν ἠνώχλει νῦν ἡμῖν ὁ Φίλιππος σωθεῖς = "for if we had then carried aid thither, according to our decision, with energy, there would not have been giving us trouble now Philip preserved."

Dem. *de Fals. Leg.* p. 378. 29 εἰ γὰρ ἐψηφίσασθε μόνον καὶ μικρὰν ὑπεφύνατ' ἐλπίδα ἡντινοῦν αὐτοῖς, ἐσώθησαν ἂν = "for if you had passed a vote only and shown them a glimmer of hope, however small, they would have been saved."

Dem. *Mid.* p. 549. 11 εἰ γὰρ ἐν ᾧ ἐπεβούλευσε κατάρθωσεν, ἀπάντων ἂν ἀπεστερήμην ἐγὼ καὶ μηδὲ ταφῆναι προσύπρηχεν οἴκοι μοι<sup>114</sup> = "for if in a single one of his designs against me he had succeeded, of everything should I have been deprived once and for all, and not even would the right of burial at home in addition have been any longer remaining open to me."

Dem. *Timoer.* p. 726. 27 εἰ μὲν ἔγραψε καθιστάναι τοὺς ἐγγυητὰς ἢ μὴν ἐκτίσειν "τὸ τίμημα τὸ γιγνόμενον," προσπεριελήφει τοὺς νόμους ἂν, καθ' οὓς κ.τ.λ. = "if he had worded it, that the party should bring in bail for payment of 'the assessment whatever it turned out to be,' he would have comprehended in addition the laws, according to which . . ."

## 57. (a) Past time.

Hom. *Il.* xvii. 70 ἔνθα κε ρεῖα φέροι κλυτὰ τεύχεα Πανθοῖδαο  
| Ἀτρείδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων = "then  
easily Atrides would | have been carrying off the  
renowned arms of Panthous, if Phoebus Apollo had not  
conceived an envy against him."

Hom. *Il.* v. 311 (cf. also v. 388) καὶ νύ κεν ἔνθ' ἀπόλοιτο  
ἄναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ' ὄξ' ὕ νόησε Διὸς θυγατὴρ  
Ἀφροδίτη = "and then indeed would | have-perished  
Aeneas king of men, if by chance Zeus' daughter  
Aphrodite had not taken keen notice of him."<sup>115</sup>

## 58. (a) Past time.

## ii. Present facts.

## ii. Conditional facts of present time.

## (a) Perfect:

Eur. *Alc.* 122 μόνος δ' ἂν εἰ φῶς τόδ' ἦν | ὄμμασιν δεδορκῶς  
| Φοίβου παῖς, προλιποῦσ' | ἦλθεν ἔδρας σκοτίους Ἀἰδα τε  
πυλῶνας<sup>116</sup> = "but if only there had beheld with his  
eyes this light the child of Phoebus, she (Alcestis)  
would have come leaving the dusky abodes and the  
gates of Hades."

Ar. *Thesm.* 595 ἐγὼ γὰρ οὐκ ἂν ἦλθον ἀγγελῶν, | εἰ μὴ  
πεπύσμην<sup>116a</sup> ταῦτα τῶν σάφ' εἰδόντων = "for I should not  
have come to tell you, if I had not learnt the matter  
from those who clearly knew."

Plat. *Alc. Pr.* p. 119 B εἰ μὲν που ἦσαν πεπαιδευμένοι,  
ἔδει ἂν . . . νῦν δ' . . . = "why, of course, if they  
had been subjected to proper instruction, it would have  
been necessary . . . : but, as it is, . . ."

Dem. *Mid.* p. 530. 19 εἰ μὲν τοίνυν . . . μὴ χορηγὸς ὢν  
ταῦτ' ἐπεπόνθειν ὑπὸ Μειδίου, ὕβριν ἂν τις μόνον κατέγνω  
τῶν πεπραγμένων αὐτῷ.<sup>117</sup> νῦν δὲ . . . = "if then . .  
not being choragus I had suffered this treatment at the  
hands of Midias, insolence only would have been the  
charge one would have brought against his proceedings.  
But, as it is, . . ."

Dem. *Mid.* p. 556. 19 εἰ μὲν . . . εἰς ἐμὲ μόνον ἀσελγῆς  
οὕτω καὶ βίαιος ἐγεγόνει, . . . ἀτύχημ' ἂν ἐμᾶντοῦ τοῦτο  
ἡγοῦμην = "if against myself alone he had shown  
himself thus wanting in self-control and violent,—I  
should have been looking at that in the light of a  
misfortune personal to myself."

Isocr. *Philipp.* p. 93. c. λοιπὸν δ' ἂν ἦν ἡμῖν ἔτι περὶ τῆς  
πόλεως διαλεχθῆναι τῆς ἡμετέρας, εἰ μὴ . . . τὴν εἰρήνην

ἐπεποίητο = "it would have remained to us still to speak about our state, if it had not made peace for itself."

See also Plat. *Charmid.* p. 171 D; *Cratyl.* p. 384 B.

(β) Imperfect :

Theognis 905 εἰ μὲν γὰρ κατιδεῖν βίοντος τέλος ἦν, ὅποσον τις | ἤμελλ' ἐκτελέσας εἰς Ἀῖδαο περᾶν,<sup>118</sup> | εἰκὸς ἂν ἦν . . . | νῦν δ' οὐκ ἔστιν = "for if it had been possible to look upon the term of life, how much a man having spent is likely to pass to the realms of Hades, it would have been reasonable that . . . But, as it is, it is not so."

Soph. *El.* 393 καλὸς γὰρ οὐμὸς βίος ὥστε θαυμάσαι. | X. ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο = "yes, for my kind of life here is charming to a marvel! Ch. Well, it would have been so, had you at least been kenning the secret of good sense."

Eur. *Iph. Aul.* 1211 εἰ μὲν τὸν Ὀρφῆως εἶχον, ὦ πάτερ, λόγον | . . . ἐνταῦθ' ἂν ἦλθον· νῦν δὲ . . . = "if, father, the speech of Orpheus had been mine, I would have come to the use of it. But, as it is, . . ."

Thuc. i. 68. 3 καὶ εἰ μὲν ἀφανεῖς που ὄντες ἠδίκουν τὴν Ἑλλάδα, διδασκαλίας ἂν ὥς οὐκ εἰδόσι προσέδει.<sup>119</sup> νῦν δὲ . . . = "and if, being people living in some obscure corner, they had been doing mischief to Greece, information would have been also necessary for you, as for people who were ignorant. But, as it is, . . ."

Lysias *pro Callia* p. 102. 35 εἰ μὲν περὶ ἄλλου τινὸς ἢ τοῦ σώματος . . . Καλλίας ἡγωνίζετο, ἐξήρκει ἂν μοι καὶ τὰ παρὰ τῶν ἄλλων εἰρημένα· νῦν δὲ . . . = "if indeed for anything else than his life Callias had been on his trial, even what has been said on the part of the others would have been sufficing for me. But, as it is, . . ."

Xen. *Anab.* v. 1. 10 εἰ μὲν ἠπιστάμεθα σαφῶς ὅτι ἤξει πλοῖα Χειρίσοφος ἄγων ἱκανά, οὐδὲν ἂν ἔδει<sup>120</sup> ὧν μέλλω λέγειν· νῦν δὲ . . . = "if we had been clearly knowing that Chirisophus would come with adequate ships, there would have been no subsisting necessity for the words which I am about to utter. But, as it is, . . ."

Plat. *Apol.* p. 20 C ἐγὼ γοῦν καὶ αὐτὸς ἐκαλλυνόμην τε καὶ ἡβρυνόμην ἂν, εἰ ἠπιστάμην ταῦτα· ἀλλ' οὐ γὰρ ἐπίσταμαι = "why even I myself should have been thinking no small things of myself and pluming myself, if I had been in possession of this knowledge. But it is of no use, for I am not in possession of it."

## 58. (α) Past time.

Plat. *Rep.* i. 329 B εἰ γὰρ ἦν τοῦτο αἴτιον, καὶ ἐγὼ τὰ αὐτὰ ταῦτα ἐπεπόνθειν ἕνεκά γε γήρως = "for if this had been the cause, I myself too should have experienced those very same things in consequence of old age forsooth."

Isocr. *Areop.* p. 151. c. εἰ μὲν περὶ πραγμάτων ἀγνοοιμένων . . . τοὺς λόγους ἐποιοῦμην, καὶ περὶ τούτων ἐκέλευον ὑμᾶς ἐλίσσθαι συνεδροῖς . . ., εἰκότως ἂν εἶχον ταύτην τὴν αἰτίαν· νῦν δ' . . . = "if about matters as to which ignorance was rife I had been making my speech, and about them had been urging you to take to yourselves counsellors, justly should I have been lying open to this charge. But, as it is, . . ."

Dem. *Aphob.* i. p. 813. 1 εἰ μὲν ἐβούλετο Ἀφοβος . . . τὰ δίκαια ποιεῖν, . . . οὐδὲν ἂν ἔδει δικῶν οὐδὲ πραγμάτων. ἀπέχρη γὰρ ἂν τοῖς ὑπ' ἐκείνων γνωσθεῖσιν ἐμμένειν . . . ἐπειδὴ δ' . . . = "if Aphobus had been willing to do what was just, there would have been no necessity for litigation or fuss. For it would have sufficed to abide by the family's decision. But inasmuch as . . ."

Mosch. iii. 122 δακρυχέων τέον οἶτον δδύρομαι. εἰ δυνάμαν δὲ | ὥς Ὀρφεὺς . . . | . . . κήγῳ τάχ' ἂν ἐς δόμον ἦλθον | Πλουτέος = "shedding tears I lament your fate. But if the power had been mine, like Orpheus . . . I also perhaps would have come to the house of Pluto."

See also Eur. *Hipp.* 493; Thuc. i. 143. 6, 7; Xen. *Anab.* iii. 2. 24; Dem. *ad Aphob.* p. 861. 22; *Phorm.* p. 921. 4.

Hom. *Il.* xxiv. 220 εἰ μὲν γάρ τις μ' ἄλλος ἐπιχθονίων ἐκέλευεν, | . . . ψευδὸς κεν φαίμεν καὶ νοσφιζόμεθα μάλλον· | νῦν δ' . . . = "for if any other of the children of earth had been laying upon me the injunction, I should | have been proclaiming it a falsehood and putting it from me, rather. But, as it is, . . ."

Dem. *de Cor.* p. 296. 24 εἰ μὲν τοίνυν τοῦτ' ἐπεχειροῦν λέγειν, ὥς . . ., οὐκ ἔσθ' ὅστις οὐκ ἂν εἰκότως ἐπιτιμῆσαι μοι· νῦν δ' . . . = "if then this had been what I was undertaking to prove, viz. — that . . ., the man does not exist who would not justly | have-blamed me. But, as it is, . . ."

## (γ) Indefinite :

Soph. *Oed. Tyr.* 261 κοινῶν τε παίδων κοῖν' ἂν, εἰ κείνῳ γένος | μὴ ὀδυστύχησεν, ἦν ἂν ἐκπεφυκότα = "from common



children common issue would have been brought into existence, had not his race been unfortunate." 58. (a) Past time.

Soph. *El.* 372 ἤθ' εἰ μὴ πως | τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτέ, | εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰδὼν | ἤκουσ' = "I am, as it were, accustomed to my sister's language: nor should I have ever noticed it, if I had not heard of a very great evil, which is approaching her."

Eur. *Suppl.* 458 κλαίων γ' ἂν ἦλθες, εἰ σε μὴ ἔπεμψεν πόλις, | περισσὰ φωνῶν = "in very truth to your mischief would you have come hither, if your state had not sent you—speaking, as you do, at inordinate length."

Plat. *Euthyphr.* p. 14 C δ' εἰ ἀπεκρίνω, ἱκανῶς ἂν ἦδη παρὰ σοῦ τὴν οὐσιότητα ἐμεμαθήκη = "which question if you had answered, I should have now been sufficiently instructed at your hands as to the nature of sanctity."

Plat. *Apol.* p. 20 A εἰ μὲν σου τῷ νύξῃ πῶλῳ ἢ μόσχῳ ἐγενέσθην, εἴχομεν ἂν αὐτοῖν ἐπιστάτην λαβεῖν = "if your two sons had been two colts or calves, we should have been able to get them a keeper."

Hom. *Il.* ii. 80 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἔνισπεν, | ψεῦδος κὲν φαίμεν καὶ νοσφιζοίμεθα μᾶλλον· | νῦν δ' . . . = "if indeed any one else of the Achaeans had told us the dream, we should | have been proclaiming it a falsehood, and putting it away from us, rather. But, as it is, . . ."

Eur. *Bacch.* 1341 εἰ δὲ σωφρονεῖν | ἔγνωθ' ὅτ' οὐκ ἠθέλετε, τὸν Διὸς γόνον | εὐδαιμονοῖτ' ἂν σύμμαχον κεκτημένοι<sup>121</sup> = "but if you had recognised the path of prudence, when you would not, you would | have been rejoicing at having the son of Zeus as your ally."

Hom. *Od.* i. 234 νῦν δ' ἑτέρως ἐβόλοντο θεοὶ . . ., | οἳ κείνον μὲν αἶστον ἐποίησαν περὶ πάντων | ἀνθρώπων, ἐπεὶ οὗ κε θανόντι περ ὧδ' ἀκαχοίμην, | εἰ μετὰ οἷς ἐτάροισι δάμνη Τρώων ἐνὶ δήμῳ | ἦε φίλων ἐνὶ χερσίν = "but, as it is, the gods have-willed otherwise . . ., who have-made him to disappear from the midst of men: for I should not for him even dead | have-grieved thus, if with his comrades he had fallen amongst the Trojan people or in the hands of friends."

Soph. *El.* 797 πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιός τευχεῖν, | εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς = "of much deserving would you | have come hither, stranger, if you had caused this lady to cease from her many-tongued cry."

(C') *ei* with the past indicative (conditional): *ἐν* omitted.

59. (C') Past tenses of the Indicative Mood, adapted to denote, not actual, but conditional facts.

i. Conditional facts of past time.

60. (α) Past time.  
i. Past facts.

*ei* with the past indicative adapted to denote conditional facts, accompanied by the past indicative.

If — had —ed,  
— had —ed.

(α) Perfect:

(β) Imperfect:

Soph. *Oed. Tyr.* 255 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, ἀκάθαρτον ὑμᾶς εἰκὸς ἦν οὕτως ἔαν = "for not, even if the matter had been otherwise than Heaven-impelled, had it been seemly for you to leave it thus without atonement."

Ar. *Pac.* 1070 εἰ γὰρ μὴ Νύμφαι γε θεαὶ Βάκιν ἐξαπάτασκον, . . . οὕτω θέσφατον ἦν Εἰρήνης δέσμ' ἀναλῦσαι = "for if the divine Nymphs indeed had not been deceiving Bacis, it had not yet been decreed to loose the bonds of Peace."

Thuc. i. 37. 5 καίτοι εἰ ἦσαν ὥσπερ φασὶν ἀγαθοί, ὅσῳ ἀληπτότεροι ἦσαν τοῖς πέλας, τοσῶδε φανερωτέραν ἐξῆν αὐτοῖς τὴν ἀρετὴν δίδουσι καὶ δεχομένοις τὰ δίκαια δεικνύναι = "and yet, if they had been, as they say they were, men of worth, then just in proportion to their impregnability to their neighbours had been their ability to show forth their excellence by dispensing and accepting what was just."

Thuc. i. 38. 4 καλὸν δ' ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν, εἴξαι τῇ ἡμετέρᾳ ὀργῇ = "but it had been nice on their part, even if we were in the wrong, to give way to our resentment."

Plat. *Gorg.* p. 514 B εἰ μὲν εὐρίσκομεν σκοπούμενοι διδασκάλους τε ἡμῶν ἀγαθοὺς καὶ ἐλλογίμους γεγονότας καὶ οἰκοδομήματα πολλὰ . . . καὶ καλὰ . . . ὑποδομημένα ἡμῖν, . . . οὕτω μὲν διακειμένων νοῦν ἐχόντων ἦν ἂν ἰέναι ἐπὶ τὰ δημόσια ἔργα· εἰ δὲ μήτε διδάσκαλον εἶχομεν ἡμῶν αὐτῶν ἐπιδείξαι οἰκοδομήματά τε ἢ μηδὲν ἢ πολλὰ καὶ μηδενὸς ἄξια, οὕτω δὲ ἀνόητον ἦν δὴ πού ἐπιχειρεῖν τοῖς δημοσίοις ἔργοις . . . καὶ εἰ μὴ ἡύρίσκομεν δι' ἡμᾶς μηδένα βελτίον γεγόντα τὸ σῶμα, . . . οὐ καταγέλαστον ἂν ἦν . . . ; = "if on the one hand we find on investigation that teachers good and renowned have been ours, and that buildings many and fair have been built by us, if, I say, things had been in this condition, then, and then only, it would have been the part of sensible people to

advance to public works. But, on the other hand, if 60. (α) Past time.

neither teacher of ours had we to show, and as to buildings nothing or many and worthless, in such a state of things it had been folly surely to lay our hand to public works . . . And if we had not found that through us any one had been rendered better in bodily health, would it not have been ridiculous . . . ?”

Soph. *El.* 528 ἡ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνῃ, | ἥ χρῆν<sup>122</sup> σ' ἀρήγειν, εἰ φρονοῦς ἐτύχαιες = “for justice overtook him, not I alone; and to her it had been your duty to give (= you ought to have given) aid, if you had been actuated by a proper feeling.”

Eur. *Med.* 586 χρῆν<sup>122</sup> σ' εἴπερ ἦσθα μὴ κακός,<sup>123</sup> πείσαντά με | γαμῖν γάμον τόνδ' . . . = “it had been your duty, —if at least you had been otherwise than a bad man,—when you had persuaded me to this marriage, to . . . (= you ought to have so acted).”

Andoc. *de Myst.* p. 15. 22 εἰ γὰρ ἐβουλέσθην με ἀπολλύναι τὸ θεῶ, ἐχρῆν<sup>122</sup> δήπου . . . = “for if the two deities had been desiring to destroy me, it had been surely right. . . .”<sup>123a</sup>

Dem. *Mid.* p. 576. 4 καὶ εἰ τούτων ἦν πονηρότατος, κατὰ τοὺς νόμους ἔδει παρ' ἐμοῦ δίκην λαμβάνειν, οὐκ ἐφ' οἷς ἐλειτούργουν ὑβρίζειν = “and if of these I had been the worst, yet according to law had it been right to punish me; not to insult me in the course of the service which I was rendering to the state.”

Plat. *Symp.* p. 198 B ὑπ' αἰσχύνῃς ὀλίγου ἀποδράς ψόχῳ, εἰ πῃ εἶχον = “for very shame I had been within an ace of running off, had I had whither to go.”

### (γ) Indefinite :

Antipho *Tetral.* ii. 2. p. 121. 27 εἰ μὲν γὰρ τὸ ἀκόντιον ἔξω τῶν ὄρων τῆς αὐτοῦ πορείας ἐπὶ τὸν παῖδα ἐξενεχθὲν ἔτρωσεν αὐτόν, οὐδεὶς ἡμῖν λόγος ὑπελείπετο μὴ φονεὺς<sup>123b</sup> εἶναι = “for if the weapon, carried aside beyond the limits of its proper line of flight on to the boy, had wounded him, no argument had been remaining for us, by which to exclude him from the category of murderers.”

Dem. *de Fals. Leg.* p. 354. 13 ταῦτα τοίνυν καὶ πόλλ' ἕτερα ἐνῆν παραχρῆμα τότε εὐθὺς ἐξελέγχειν καὶ διδάσκειν ὑμᾶς . . ., εἰ μὴ Θεσπιαὶ καὶ Πλαταιαὶ καὶ τὸ Θηβαίους αὐτίκα δὴ μάλα δώσειν δίκην ἀφείλετο τὴν ἀλήθειαν = “such topics as these, then, and many others it had been

## 60. (a) Past time.

possible forthwith at that time without hesitation to adduce before you in proof, and remind you of, . . . if 'Thespieae and Plataea' and 'the necessity for the immediate punishment of the Thebans' had not relegated the unvarnished truth to the background."

Dem. *Mid.* p. 525. 2 οὕτω τοίνυν καὶ ἐμὲ εἰ μὲν ἐν ἄλλαις τισὶν ἡμέραις ἡδίκησέ τι τούτων Μειδίας ιδιώτην ὄντα, ἰδίᾳ καὶ δίκην προσήκεν αὐτῷ διδόναι· εἰ δὲ . . . = "so in like manner in my case also, if in some other days Midias had done me any of these wrongs whilst I was acting in a private capacity, in a private suit also it had been right for him to pay the appropriate penalty. But if . . ."

Thuc. iii. 74. 2] καὶ ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἄνεμος ἐπεγένετο ἐπίφορος ἐς αὐτήν = "and the town too had run the risk of being entirely destroyed, if a wind had come up likely to bear the flame upon it." <sup>124</sup>

## 61. (a) Past time.

## ii. Present facts.

## ii. Conditional facts of present time.

## (a) Perfect:

Eur. *Hec.* 1111 εἰ δὲ μὴ Φρυγῶν | πύργους πεσόντας ᾗσμεν Ἑλλήνων δορί, | φόβον παρέσχεν <sup>124a</sup> οὐ μέσως ὅδε κτύπος = "but if we had not known that the Phrygian towers had fallen to the Grecian spear, fear had been caused in no moderate degree by this clatter."

Dem. *de Fals. Leg.* p. 374. 16 ἐκείνους τοὺς λόγους ἐξήτουν παρὰ τούτου, εἴπερ μὴ πεπρακὸς αὐτὸν ᾗν = "that was the kind of language I had been expecting from him, if he had not sold himself."

## (β) Imperfect:

Aesch. *Suppl.* 244 καὶ τᾶλλα πόλλ' ἐπεικᾶσαι δίκαιον ᾗν, | εἰ μὴ παρόντι φθόγγος ᾗν ὁ σημανῶν = "and the rest in great abundance it had been right to imagine, had there not been a voice belonging to one present which should declare the facts."

Soph. *Oed. Tyr.* 1386 ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ᾗν | πηγῆς δι' ὧτων φραγμός, οὐκ ἀνεσχόμην <sup>125</sup> | τὸ μὴ ἀποκλείσθαι τοῦ μὲν ἄθλιον δέμας, | εἴν' ᾗ <sup>126</sup> τυφλός τε καὶ κλύων μὴδέν <sup>127</sup> = "but if there had yet been any mode of fencing out the source of hearing through my ears, I had not refrained from shutting off my wretched frame, so that I had been both blind and hearing nothing."

- Dem. *Phil.* iii. p. 112. 6 εἰ μὲν οὖν ἅπαντες ὁμολογοῦμεν Φίλιππον τῇ πόλει πολεμεῖν . . . , οὐδὲν ἄλλο ἔδει τὸν παριόντα λέγειν καὶ συμβουλεύειν ἢ ὅπως ἀσφαλίστατα καὶ ῥᾶστα αὐτὸν ἀμυνόμεθα· ἐπειδὴ δὲ . . . = "if then we had all been in agreement with each other that there was war between Philip and our state, there had been nothing else for one who came forward to say or to advise, but how most safely and most easily we should ward him off. But, inasmuch as . . ."
- Hyperides *c. Demosth.* col. 18. l. 23 (ed. Blass: *Lips.* 1869) καίτοι ἔδει τοῦναντίον ὑφ' ὑμῶν παιδεύεσθαι τοὺς νεωτέρους τῶν ῥητόρων, καὶ εἴ τι προπετέστερον ἔπραττον ἐπιτιμᾶσθαι καὶ κολάζεσθαι· νῦν δὲ τοῦναντίον . . . = "and yet it had been right on the other hand that by you the younger men among the orators should be instructed, and if they were doing anything somewhat headstrong should be taken to task and punished. But, as it is, on the contrary . . ."
- Lycurgus *c. Leocr.* p. 150. 45 εἰ μὲν οὖν ζῶν ἐτύγχανεν ὁ Ἀμύντας, ἐκείνον αὐτὸν παρειχόμεν· νυνὶ δὲ . . . = "if then Amyntas had chanced to be still living, I had been producing him in his own proper person before you. But, as it is, . . ."
- Menander *Δεισιδαίμων* Fr. i. εἰ μὲν τι κακὸν ἀληθὲς εἶχες, Φειδία, | ζητεῖν ἀληθὲς φάρμακον τούτου σ' ἔδει· | νῦν δ' οὐκ ἔχεις = "if indeed you had had any ill of real importance, Phidias, to seek a real cure for it had been your duty. But, as it is, you have not."
- Moschus iii. 132 εἰ δέ τι κηγῶν | συρίσδων δυνάμαν, παρὰ Πλουτέϊ καὶ τὸς ἄειδον = "and if I also had been the possessor of any ability with the pipe, I too had been singing in the presence of Pluto."
- (γ) Indefinite :
- Xen. *Anab.* vii. 6. 21 οὐκοῦν αἰσχύνῃ οὕτω μιᾶρως ἐξαπατῶμενος; ναὶ μὰ Δία, ἡσχυνόμην μέντοι, εἰ ὑπὸ πολεμίῳ γε ὄντος ἐξηπατήθην· φίλῳ δὲ ὄντι ἐξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι ἢ ἐξαπατᾶσθαι = "are you not ashamed at being so shamelessly deceived? Nay, by Zeus, I had been feeling shame indeed, if by an enemy I had been deceived. But for one, who is a friend, to deceive, seems to me to be more disgraceful than to be deceived."
- Bion v. 5 εἰ μὲν γὰρ βιώτῳ διπλὸν χρόνον ἄμμιν ἔδωκεν, |

61. (a) Past time.

. . . ἦν τάχα μοχθήσαντί ποθ' ὥστερον ἐσθλὰ δέχεσθαι =  
 "for if heaven had given us a double allowance of life,  
 it had been perhaps possible for one after his toil to  
 receive his share of good things."

Remarks.

62. Among the various examples thus collected, it may have been noticed that of the forms

(A') a.	ἐὰν or ἦν or ἄν (with <i>a</i> long)	with the past indicative	
(A') b.	"	"	present "
(A') c.	"	"	future "
(B') a.	"	"	past subjunctive,

comparatively few instances; and of the same forms with the ἄν standing also by the side of its verb, viz.—

- (A') a. ἐὰν or ἦν or ἄν (with *a* long) with the past indicative with ἄν,  
 (A') b. ἐὰν or ἦν or ἄν (with *a* long) with the present indicative with ἄν,  
 (A') c. ἐὰν or ἦν or ἄν (with *a* long) with the future indicative with ἄν,  
 (B') a. ἐὰν or ἦν or ἄν (with *a* long) with the past subjunctive with ἄν,

none; and the case is the same with yet

- (B') b. ἐὰν or ἦν or ἄν (with *a* long) with the present subjunctive with ἄν:—

are drawn from Attic writers.

In point of fact, the use of such forms is exceptional with those writers, so far at least as their extant writings are concerned.<sup>128</sup>

With reference to the second and third of each of the two sets of forms just mentioned, their comparative rarity may be accounted for by the comparative rarity of the use of ἄν with the present and future tenses of the Indicative Mood, as the language developed in its culture; to which attention has already (§ 20) been called.

No such reason can, however, be given for the comparative rarity of the first, fourth, and fifth forms; and on the contrary the respective congeners of the two first of them (in the first set) viz.—

(A') *a.* εἰ with the past indicative with ἄν,  
and

(B') *a.* εἰ with the past subjunctive with ἄν,

are not uncommon in Attic Greek.

But that all the five respective forms are logical and intelligible, and are moreover found in actual use in the other dialects of the Greek language is clear; and that fact should have been, one would have thought, to editors a warning to abstain from, rather than, as has been the case, an incitement to them to fly to, conjectural emendation of the text, wherever in an Attic writer such forms should, even in the best manuscripts, chance to be found.<sup>129</sup>

The form above—

(B) *b.* εἰ with the present subjunctive,

was in like manner and for like reasons held by the older editors banishable from Attic propriety; but its legitimacy, even in Attic Greek, has long since been established.<sup>130</sup>

### 63.

#### The tenses

Usage of tenses.

to be used in any conditional sentence are regulated by the exigencies of the idea to be expressed; as may have been seen from the preceding, and will be further evident from the following additional, examples:—

### 64.

(B) *a* ii.

Aesch. *Sept. c. Theb.* 4 εἰ μὲν γὰρ εἴ πράξαιμεν, αἰτία θεοῦ · |  
εἰ δ' ἄθ' ὃ μὴ γένοιτο, συμφορὰ τύχοι, | Ἐτεοκλῆς ἂν  
εἰς πολλὸς κατὰ πτόλιν | ὑμνοῖθ' ὑπ' ἀστῶν φροιμίους  
πολυρρόθοις = "for if things were to go right with us,  
the doing is of God. But if on the other hand, as may  
it not happen! calamity were to befall us, Eteocles  
would—a multitude in one—be in the mouths of the  
citizens up and down the city in many-voiced exclama-  
tions."

Aesch. *Suppl.* 925 κλαίοις ἄν, εἰ ψαύσεις = "you would be  
lamenting, if you were to touch them."

Ar. *Nub.* 749 γυναικα φαρμακίδ' εἰ πριάμενος Θετταλὴν, |

καθέλοιμι νύκτωρ τὴν σελήνην, εἴτα δὲ | αὐτὴν καθεύξαμι,  
 ἐς λοφέιον στρογγύλον, | ὥσπερ κάτοπτρον, κῆρα τηροίην  
 ἔχων, | Σ. τί δῆτα τοῦτ' ἂν ὠφελήσειέν σ'; ΣΤ. ὃ τι; εἰ  
 μηκέτ' ἀνατέλλοι σελήνη μηδαμοῦ, | οὐκ ἂν ἀποδοίην τοὺς  
 τόκους = "if, purchasing a Thessalian wise woman, I  
 were to draw down the moon by night, and then con-  
 fine her in a round crest-case, like a mirror, and then  
 were to keep her down, S. How then would that  
 benefit you? St. How? Why, if the moon were no  
 longer rising anywhere, I should not pay my interest."

Thuc. i. 120. 6 ὃ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τάχιστ' ἂν  
 ἀφαιρεθείη τῆς ῥαστώνης τὸ τερπνὸν δι' ὅπερ ὀκνεῖ, εἰ  
 ἡσυχάζοι, κ.τ.λ. = "for both he who through his  
 pleasure hesitates would most quickly be deprived of  
 the charm of his easygoingness, by reason of which it  
 is that he hesitates, if he were to remain pacific, and  
 etc."

Thuc. vi. 11. 1-4 καίτοι τοὺς μὲν κατεργασάμενοι κἂν  
 κατὰσχοιμεν· τῶν δ', εἰ καὶ κρατήσαιμεν, διὰ πολλοῦ γε  
 καὶ πολλῶν ὄντων χαλεπῶς ἂν ἄρχειν δυνάμεθα . . .  
 Σικελιωταὶ δ' ἂν μοι δοκοῦσιν . . . καὶ ἔτι ἂν ἦσσαν δεινοὶ  
 ἡμῖν γενέσθαι, εἰ ἄρξειαν αὐτῶν Συρακόσιοι . . . νῦν μὲν  
 γὰρ κἂν ἔλθοιεν ἴσως Λακεδαιμονίων ἕκαστοι χάριτι,  
 ἐκείνως δ' οὐκ εἰκὸς ἀρχὴν ἐπὶ ἀρχὴν στρατεῦσαι . . .  
 ἡμᾶς δ' ἂν οἱ ἐκεῖ Ἕλληνες μάλιστα μὲν ἐκπεπληγμένοι  
 εἶεν, εἰ μὴ ἀφικοίμεθα, ἔπειτα δὲ καὶ εἰ δείξαντες τὴν  
 δύναμιν δι' ὀλίγου ἀπέλθοιμεν· εἰ δὲ σφαλερήμην τι,  
 τάχιστ' ἂν ὑπεριδόντες μετὰ τῶν ἐνθάδε ἐπιθεῖντο<sup>131</sup> =  
 "and yet, if we got the mastery over the one set, we  
 should also get them down under us; but as to the  
 others, even if we were to get the sway over them,  
 yet—at a distance as they are and being many in  
 number—it would with difficulty remain feasible for us  
 to rule over them. And the Sicilians seem to me  
 likely to become even still less formidable to us, if the  
 Syracusans were to get the rule over them. For as  
 things are at present they would even come perhaps,  
 each out of affection for the Lacedaemonians; but in  
 the other case it would not be likely that one dominion  
 should undertake an expedition against another. And  
 as to ourselves, the Greeks there would most of all  
 have-been impressed, if we were altogether to abstain  
 from coming, and next if we were just to show our  
 power, and then get us away after a brief interval.



But if we were to meet with any reverse, most quickly would they despise us and attack us in company with those here."

Thuc. vi. 34. 4 Σικελιωται γὰρ εἰ θέλομεν ξύμπαντες . . . ἀπαντήσαι Ἀθηναίους ἐς Τάραντα . . . , μάλιστ' ἂν αὐτοὺς ἐκπλήξαιμεν, καὶ ἐς λογισμὸν καταστήσαιμεν ὅτι . . . , καὶ ἡμῖν ἂν εὐεπίθετος εἴη [sc. ἡ παρασκευὴ αὐτῶν], βραδείᾳ τε καὶ κατ' ὀλίγον προσπίπτουσα. εἰ δ' αὖ τῷ ταχυνναυτοῦντι . . . προσβάλοιν, εἰ μὲν κώπαις χρήσαιτο, ἐπιθείμεθ' <sup>131</sup> ἂν κεκμηκόσιν, εἰ δὲ μὴ δοκοίη, ἔστι καὶ ὑποχωρῆσαι ἡμῖν ἐς Τάραντα, οἱ δὲ μετ' ὀλίγων ἐφοδίω . . . περαιωθέντες ἀποροῖεν ἂν κατὰ χωρία ἔρημα, καὶ ἡ μένοντες πολιορκοῖντο ἂν, ἡ περὶόμενοι παραπλεῖν, τὴν τε ἄλλην παρασκευὴν ἀπολίποιν ἂν, καὶ τὰ τῶν πόλεων οὐκ ἂν βέβαια ἔχοντες, εἰ ὑποδέξοιντο, ἀθύμοιν <sup>132</sup> = "for if we Siceliot were willing in a body to go to meet the Athenians at Tarentum, we should by so doing most of all impress them, and set them to consider that . . . ; and their force would be easily open to our attack, coming on, as it would, slowly and few in numbers at a time. But if on the other hand they were to attack us with their swift vessels, if they were to betake themselves to their oars, we should set upon them when they were tired ; but if we did not care to do that, then it is possible also for us to retire to Tarentum, while they, having crossed over with a slender supply of necessities, would be in difficulties, moving about, as would be the case, in desolate places ; and would either remain and be blockaded by us, or if they tried to sail by us, they would both lose what remained of their supplies, and as they would have no certainty of knowledge as to the disposition of the various states, whether they would receive them or not, would be in a state of dispiritedness."

Andoc. *de Myst.* p. 5. 10 ἡ δεινὸν γ' ἂν εἴη, εἰ ἐμοὶ ὀργίζουσθε ἐπὶ τοῖς ἑτέρων ἁμαρτήμασι, καὶ τὴν εἰς ἐμὲ διαβολὴν εἰδότες ὅτι ὑπὸ τῶν ἐχθρῶν τῶν ἐμῶν λέγεται, κρείττω τῆς ἀληθείας ἡγήσασθε = "why, surely it would be a monstrous thing, if you were to be cherishing anger against me in respect of the wrong-doings of other people, and yet, as to the false accusation against myself, while knowing it to be the language of my enemies, you were to consider it stronger than the truth itself."

Xen. *Anab.* v. 1. 11 εἰ οὖν αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα κατάγοιμεν καὶ φυλάττοιμεν αὐτὰ τὰ πηδάλια παραλυόμενοι ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἵσως ἂν οὐκ ἀπορήσαιομεν κομιδῆς, οἷας δεόμεθα = "if then we were to beg ships of war of the Trapezuntians, and keep them beached and with rudders off, until we shall have-got together sufficient to carry us, perhaps we should not experience any deficiency in the means of transport, of which we are in need."

Plat. *Protag.* p. 351 B ἄρ' οὖν δοκεῖ σοι ἄνθρωπος ἂν εἴ ῥῃ, εἰ ἀνιώμενός τε καὶ ὀδυνώμενος ζῆν; οὐκ ἔφη. τί δ' εἰ ἡδέως βιοῦς τὸν βίον τελευτήσκειν, οὐκ εἴ ἂν σοι δοκοῖ<sup>133</sup> οὕτω βεβιωκέναι; = "do you then think that a man would be passing a happy life, if he were passing it in sorrow and pain? No, said he. Well then, if after having lived it with pleasure he were to come to an end of his life, would you not think him to have thus passed a happy life?"

Plat. *Cratyl.* p. 432 B ἄρ' ἂν δύο πράγματα εἴη τὰ τοιαῦδε, οἷον Κράτυλος καὶ Κρατύλου εἰκὼν, εἴ τις θεῶν μὴ μόνον τὸ σὸν χρῶμα καὶ σχῆμα ἀπεικάζειν . . ., ἀλλὰ καὶ . . .; = "would then such things as these, for example Cratylus and Cratylus' image, be existing as distinct things, if one of the gods were not only to counterfeit your colouring and build, but also . . .?"

Isocr. *Panath.* p. 238. a. εἰ γὰρ τοῦτο ἤδη ποιοίην . . ., ὅμοιος ἂν εἶναι δόξαιμι τοῖς . . . = "for if I were at length come to be doing this, I should seem to be like those . . ."

## 65.

## (B) b ii.

Hom. *Od.* xii. 348 εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραϊράων | νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι, | βούλομ' ἅπαξ πρὸς κύμα χανὼν ἀπὸ θυμὸν ὀλέσσαι, | ἢ δῆθα στρέυγεσθαι ἔων ἐν νήσῳ ἐρήμῃ = "but if haply, angry somewhat over his straight-horned kine, the sun-god shall be desiring to destroy our ship, and the other gods shall have-followed his lead, I wish once for all, gaping towards the wave, to part company with life, rather than, forsooth, to waste away on a desert island."

## 66.

## (B') b.

Thuc. vi. 33. 5 ἦν τε δι' ἀπορίαν τῶν ἐπιτηδείων ἐν ἀλλοτρίῳ γῇ σφαλῶσι, τοῖς ἐπιβουλευθεῖσιν ὄνομα, κὰν περὶ σφίσιν αὐτοῖς τὰ πλείω πταίωσιν, ὅμως καταλείπουσιν = "and if truly by want of necessaries in a strange land they (sc. large expeditions) shall have-got into trouble, to those who concerted measures against them they are leaving behind a great reputation, even if truly it shall be, in more cases than not, that they themselves are the rock upon which they split."

Xen. *Hipparch.* 7. 3 ἐπικεῖς τε γὰρ σὺν θεῷ ἀμείνους, ἦν τις αὐτῶν ἐπιμέλῃται, ὥς δεῖ, ὀπλιταί τε οὐ μείους ἔσονται . . . , ἦν ὀρθῶς ἀσκηθῶσι = "for both the cavalry by God's help will be better, if truly one shall look after them, as ought to be done; and the heavy-armed troops will be not less in number, if truly they shall have-been exercised properly."

Isocr. *Areop.* p. 155. e. ἦν μὲν οὕτως οἰκῶμεν τὴν πόλιν ὥσπερ νῦν, οὐκ ἔστιν ὅπως οὐ καὶ βουλευσόμεθα καὶ πολεμήσομεν καὶ . . . ἦν δὲ μεταβάλλωμεν τὴν πολιτείαν, δῆλον ὅτι . . . οἷάπερ ἦν τοῖς προγόνοις τὰ πράγματα, τοιαῦτ' ἔσται καὶ περὶ ἡμῶς = "if truly on the one hand we shall be organising our policy as at present, it is impossible, but that we shall both be for taking counsel and going to war and . . . : but if truly we shall have-changed our ways of going on in the state, it is plain that, as matters were with our forefathers, so they will be found to be with reference to us also."

Dem. *de Fals. Leg.* p. 343. 3 ὃν ἔάν τις ἐκὼν καθυφῇ τοῖς ἐναντίοις καὶ προδῇ, οὐδ' ἂν ὅτιοῦν ποιῇ πάλιν οἰός τ' ἔσται σῶσαι = "which (sc. opportunity) if truly a man shall have-put aside wittingly in his opponent's behoof and betrayed, not even if truly he shall be doing what he will, will he be able again to retrieve it." <sup>133a</sup>

See also Thuc. vi. 85. 1; Dem. *de Fals. Leg.* p. 437. 23.

## 67.

## (C) a.

Soph. *Oed. Tyr.* 124 πῶς οὖν ὁ ληστῆς, εἴ τι μὴ ξὺν ἀργύρῳ | ἐπράσσει' ἐνθένδ', ἐς τοδ' ἂν τόλμης ἔβη; = "how then would the robber, unless some trafficking with gold had

been going on from this quarter, have advanced to this degree of daring?"

Herod. iii. 21 εἰ γὰρ ἦν δίκαιος, οὐτ' ἂν ἐπεθύμησε χώρας ἄλλης ἢ τῆς ἑωυτοῦ, οὐτ' ἂν ἐς δουλοσύνην ἀνθρώπους ἦγε, ὑπ' ὧν μηδὲν ἠδίκηται = "for if he had been a just man neither would he have conceived the desire for territory beyond what was his own, nor would he have been seeking to enslave men, from whom he has received no injury."

Ar. *Ecc.* 407 ἔγωγ' ἂν εἶπον, εἰ παρὼν ἐτύχανον = "I should have said, if I had happened to be standing by."

Xen. *Anab.* vii. 6. 27 εἰ οὖν ἐν τοιαύτῃ ἀνάγκῃ ὄντων ὑμῶν . . . Σεύθην σύμμαχον ὑμῖν προσέλαβον, . . . ἢ κακῶς ἂν ἐδόκουν ὑμῖν βεβουλεύσθαι πρὸς ὑμῶν; = "if, then, you being in such a strait, I had taken to you Seuthes as an ally, should I, pray, have been seeming to you to have taken bad counsel for you?"

Plat. *Alc. Pr.* p. 122 B διήλθον δὲ καὶ τὴν ἄλλην ἂν σοι τῶν ἀνταγωνιστῶν τροφήν τε καὶ παιδείαν, εἰ μὴ πολὺ ἔργον ἦν = "and I would have gone through with you the remaining articles in the nurture and training of the combatants, if it had not been a long story."

Dem. *Ol.* iii. p. 30. 6 εἰ γὰρ τότε ἐκέυτε ἐβοηθήσαμεν . . . προθύμως, οὐκ ἂν ἠνώχλει νῦν ἡμῖν ὁ Φίλιππος σωθεῖς = "for if then we had zealously carried assistance to that quarter, Philip—preserved—would not have been giving us trouble now."

Hyperid. *pro Euxenipp.* col. 23. l. 23 ἐμαίνεσθε γὰρ ἂν εἰ ἄλλον τινὰ τρόπον τὸν νόμον τοῦτον ἔθεσθε ἢ οὕτως = "you would have been in a condition of madness, if you had passed this law in any other shape than this."

See also Soph. *El.* 439; Ar. *Ran.* 1371; Xen. *Mem.* i. 4. 5; Plat. *Gorg.* p. 447 D; Dem. *Lept.* p. 481. 4.

Usage of constructions.

## 68.

## The constructions

to be used in any conditional sentence are also regulated by the exigencies of the idea to be expressed. This may be seen from the following examples, as also from some of those already given:—

## 69.

(A) *a* with variants.

Hippocr. *de rat. vict. in morb. acut.* i. p. 400. F. = ii. p. 77.

10. K. ὑποχόνδριον μὲν γάρ, εἰ ἐπίπονον ἦν ἢ ἐπηρμένον ἢ ἔχῃ τινὰ σκολιότητα ἢ κόρον, ἢ πλευροῦ ἀλγηδὼν ἐνῆ, καὶ . . . ὅταν δέ τι τούτων παρῇ, ἐν ὑποχόνδρῳ μὲν μάλιστα λύειν τὴν κοιλίην κλυσμοῖσι, κ.τ.λ. = "for if the praecordia were oppressed or inflated, or if haply they shall have any obliquity or surfeit, or any pain of the side shall exist, and . . . : when truly any symptom of this sort shall be present, in the praecordium the best thing to do is to loosen the bowels with clysters, etc."

Ar. *Plut.* 329 δεινὸν γὰρ εἰ τριωβόλου μὲν οὖνεκα | ὥστιζόμεσθ' ἐκάστοτ' ἐν τῇ κκλησίᾳ, | αὐτὸν δὲ τὸν Πλοῦτον παρείην τῷ λαβεῖν<sup>134</sup> = "for it would be a monstrous thing, if, while for the sake of a three-obol piece we used to jostle each other on every occasion in the assembly, I were now to pass by Plutus himself for some one else to take up."

Xen. *Hell.* ii. 3. 17 εἰ μὲν τοίνυν ἐξ ἀρχῆς ταῦτα ἐγίνωσκε, πολέμιος μὲν ἦν, οὐ μέντοι πονηρός γ' ἂν δικαίως ἐνομίζετο = "if then from the beginning this was his idea, an enemy he was, if you please, but as a bad man indeed he would not have been justly under consideration."

See also Ar. *Nub.* 1150.

Soph. *Aj.* 1067 εἰ γὰρ βλέποντος μὴ δυνήθημεν κρατεῖν, | πάντως θανόντος γ' ἄρξομεν, κἂν μὴ θέλῃς, | χερσὶν παρευθύνοντες = "for if over him while he yet saw the light we had not the mastery, without any mistake will we have the rule over him now he is dead,—even if truly you shall be liking it not—constraining him with our hands."

Dem. *de Fals. Leg.* p. 426. 26 καὶ γὰρ ἂν καὶ ὑπερφυεῖς εἴη, εἰ κατὰ μὲν τῶν Ὀλυνθίων προδόντων πολλὰ καὶ δεινὰ ἐψηφίσασθε, τοὺς δὲ παρ' ὑμῖν αὐτοῖς ἀδικούντας μὴ κολάζοντες φαίνωσθε = "why, it would be even an unnatural thing, if, while against the betrayers of the Olynthians you enacted many severe laws, yet with respect to those who do wrong amongst your own selves, you were not to stand forth as punishers."

See also Dem. *Androt.* p. 595. 15.<sup>134a</sup>

## 70.

(A) *b* with variants.

Andoc. *de Myst.* p. 5. 24 εἰ μὲν τι ἡσέβηκα ἢ ὁμολόγηκα ἢ ἐμήνυσσα κατὰ τινος ἀνθρώπων . . . , ἀποκτείνάτέ με· εἰ δὲ οὐδὲν <sup>134b</sup> ἡμάρτηταί μοι, . . . δέομαι ὑμῶν αὐτὸ φανερὸν τοῖς Ἑλλήσι πᾶσι ποιῆσαι, ὡς ἀδίκως εἰς τόνδε τὸν ἀγῶνα κατέστην. εἰ γὰρ μὴ μεταλαβῇ τὸ πέμπτον μέρος τῶν ψήφων καὶ ἀτιμωθῇ ὁ ἐνδείξας ἐμὲ Κηφίσιος οὐτοσί, οὐκ ἔξοστιν αὐτῷ εἰς τὸ ἱερὸν τοῖν θεοῖν εἰσιέναι, ἢ ἀποθανεῖται. εἰ οὖν ὑμῖν δοκῶ ἱκανῶς περὶ τούτων ἀπολελογῆσθαι, δηλώσατέ μοι = “if on the one hand I have been guilty of any impiety or have made any confession, or if I on any occasion denounced any mortal man, put an end to me. But if on the other hand I have been perfectly innocent, I ask you to make it clear to all Greece, that it is with injustice that I was brought into this present position. For if truly, he who indicted me, Cephisius here, shall have failed to get the fifth part of your votes and shall have been deprived of his franchise, he has no right to enter into the temple of the two deities, or he will be put to death. If, then, I seem to you to have made a satisfactory defence upon these points, signify the same to me.”

Plat. *Phaedon* p. 67 E εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ καθ’ αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῦν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκέιστε ἴοιεν οἱ ἀφικομένοις ἐλπίς ἐστίν, οὐδὲ διὰ βίου ἥρων, τυχεῖν ἥρων δὲ φρονήσεως· ᾧ τε διεβέβληντο <sup>134c</sup> τούτου ἀπηλλάχθαι ξυνόντος αὐτοῖς; = “for if they have come to a position of complete antagonism to the body, and are yearning after spirit pure and simple; and if, this being the case, they were in a state of fear and disquiet, would it not be the height of inconsistency, if they did not gladly betake themselves thither, where on their arrival they may expect to attain that which they loved during life—which was sense—and to be freed from the presence with them of that, to a position of antagonism with which they had come?”

Antipho p. 112. 41 δεινὸν δ’ ἔμοιγε δοκεῖ εἶναι εἰ ὑμᾶς μὲν ζητοῦσιν αἰτεῖσθαι ὅπως αὐτῶν μὴ καταψηφίσθηθε, αὐτοὶ δὲ σφίσιν αὐτοῖς οὐκ ἠξίωσαν δικασταὶ γενέσθαι δόντες βασανίσαι τὰ αὐτῶν ἀνδράποδα = “but a terrible thing to me at least it seems to be, if, so far as you are concerned,

they seek to ask you not to condemn them, and yet in their own case they did not see fit to sit in judgment, offering their own slaves for torture."

Xen. *Mem.* iii. 6. 18 εἰ οὖν ἐπιθυμεῖς εὐδοκιμεῖν καὶ θαυμάζεσθαι ἐν τῇ πόλει, πειρῶ κατεργάσασθαι ὡς μάλιστα τὸ εἰδέναι ἃ βούλει πράττειν· εἰ γὰρ τοῦτ' ἐνέγκας τῶν ἄλλων ἐπιχειρῆς τὰ τῆς πόλεως πράττειν, οὐκ ἂν θαυμάσαιμι, εἰ παντὶ ῥαδίως τύχοις ὧν ἐπιθυμεῖς = "if then you are desirous of enjoying a good report and to be the admiration of the city, strive to bring it about, as much as possible, that you should know what it is you wish to do: for if truly, differing in this respect from the rest, you shall essay to manage the affairs of the state, I should not be surprised if you were very easily to achieve what you desire."

Aristot. *Problem.* 25. 4 (= p. 939<sup>a</sup>. 39) διὰ τί ὁ ἀήρ οὐκ ἄνω φέρεται; εἰ γὰρ τὰ πνεύματα τοῦτον κινούμενον ὑπὸ τοῦ θερμοῦ γίνεται, πέφυκε δὲ τὸ πῦρ ἄνω φέρεσθαι, καὶ τὸ πνεῦμα εἰς τὸ ἄνω ἐβάδιζεν, εἴπερ τό τε κινεῖν εἰς τὸ ἄνω θεῖ καὶ τὸ κινούμενον οὕτω πέφυκε φέρεσθαι = "why is not the air carried upwards? For if the winds are caused by the motion generated in the air by the heat, and it is the nature of fire to be carried upwards, the wind also had proceeded to the upper regions, if at least both that which imparts motion rushes upwards, and it is the nature of that to which motion is imparted so to be carried."

71.

(A) *c* with variants.

Pind. *Nem.* xi. 13 εἰ δέ τις ὄλβον ἔχων μορφῇ παραμέσεται ἄλλων, | ἐν τ' ἀέθλοισιν ἀριστεύων ἐπέδειξεν βιάν, | θανάτῳ μεμνᾶσθω περιστέλλων μέλη, | καὶ τελευτᾶν ἁπάντων γὰρ ἐπιεσσόμενος = "but if one, having prosperity, shall in comeliness surpass his fellows: and, the first in athletic struggles, has-shown strength; let him remember that mortal are the limbs which he clothes, and that as the end of all things he will put on earth."<sup>134d</sup>

Herod. iii. 36 οἱ θεράποντες ἐπιστάμενοι τὸν τρόπον αὐτοῦ κατακρύπτονται τὸν Κροῖσον ἐπὶ τῷδε τῷ λόγῳ, ὥστε εἰ μὲν μεταμελήσει τῷ Καμβύσῃ καὶ ἐπιζητήσει, οἱ δὲ ἐκφῆναντες αὐτὸν δῶρα λάμβανται ζῳάγρια Κροίσου· ἣν δὲ μὴ μεταμελήται μηδὲ ποθῇ νιν, τότε καταχρῆσθαι = "the

servants, knowing his way, hide away Croesus on a calculation such as this, viz.—that if Cambyzes shall repent him and seek after the child, then they, on disclosing him, shall receive gifts as the price of having kept him alive: but if truly he shall not repent him nor entertain any desire for him, then to do away with him.”

## 72.

(B) a ii. with variants.

Lysias c. *Ergocl.* p. 179. 32 δεινὸν ἂν εἶη, εἰ νῦν μὲν . . . συγγνώμην τοῖς κλέπτουσι . . . ἔχετε, ἐν δὲ τῷ τέως χρόνῳ . . . θανάτῳ ἐκολάζετε τοὺς κ.τ.λ. = “it would be a monstrous thing, if now forsooth you were to exhibit compassion towards those who steal, whereas in the time that is gone you used to punish with death those who etc.”

Xen. *Anab.* iii. 2. 24 οἶδα γὰρ ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίη, πολλοὺς δ’ ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ ὁδοποιήσειέ γ’ ἂν αὐτοῖς καὶ εἰ σὺν τεθρήπτοις βούλονται ἀπιέναι. καὶ ἡμῖν γ’ ἂν οἶδ’ ὅτι τρισάσμενος ταῦτ’ ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρασκευαζόμενους = “for I know that to the Mysians also the king would offer many a leader and many a hostage for their safe expedition, and that with freedom from treachery; and that he would make the way for them easy, even if they were desiring to depart with four-horsed chariots. And for us too I know that he would have been thrice-gladly so acting, if he had been cognisant of the fact that we were preparing to remain.”

Plat. *Phaedon* p. 99 A εἰ δέ τις λέγοι, ὅτι ἄνευ τοῦ τὰ τοιαῦτα ἔχειν . . . οὐκ ἂν οἷός τε ἦν ποιεῖν τὰ δόξαντα μοι, ἀληθῆ ἂν λέγοι. ὥς μέντοι διὰ ταῦτα ποιῶ, ἃ ποιῶ . . ., πολλὰ ἂν καὶ μακρὰ ῥαθυμία εἴη τοῦ λόγου = “but if any one were to say that without having such things as these I should not have been in a position to do what I thought right, he would be saying the truth: but to say that it is because of these things that I do what I do, would be much and great idleness of speech.”

Eur. *Or.* 508 εἰ τόνδ’ ἀποκτείνειεν ὁμόλεκτρος γύνῃ, | χῶ τοῦδε παῖς αἰὲ μῆτέρ’ ἀνταποκτενεῖ, | κἄπειθ’ ὁ κείνου γενόμενος φόνῳ φόνον | λύσει, πέρασ δὴ ποῖ κακῶν προβήσεται; = “if he were to be slain by his wedded wife, and his child in turn shall slay his mother, and thereafter the child’s child shall do away with slaughter by further slaughter, to what point will recede the end of evils?”



73. (B) *b* ii. with variants.

Euryphon (?) *de Morb.* ii. in Hippocr. i. p. 470. F. = ii. p. 238. 8. K. εἰ δέ οἱ οἰδημα ἐκφύη καὶ οἰδίσκεται πρὸς τὰ στήθεα καὶ ἐρυθρὸν ἔη καὶ καίηται, ἐλπίδες πλέονες σωτηρίας = "but if haply a swelling shall come out upon him, and he begins to be swollen about the breast, and haply the part shall be red and burning, the chances of a safe issue are greater."

73a. (A') *a* with variants.

Dinarch. *c. Dem.* p. 96. 44 εἰτ' οὐ δεινόν . . . εἰ ὅτι μὲν εἰς ἀνὴρ ἔφησε . . . ἀδικεῖν με, . . . ἴσχυσεν ἂν τὸ ψεῦδος τῆς ἀληθείας μᾶλλον, . . . ἐπειδὴ δὲ τάληθές παρὰ<sup>134e</sup> πάσης τῆς ἐξ' Ἀρείου πάγου βουλῆς ὁμολογεῖται, . . . νῦν τὰ νόμιμα τάκειθεν καὶ τὰ δίκαια καὶ τάληθῇ ἀσθενέστερα γενήσεται τῶν Δημοσθένους λόγων; = "then is it not monstrous, if on the one hand because one man averred that I was doing wrong, the lie would have prevailed against the truth: yet now, on the other hand, when the truth is admitted on the part of the whole of the Areopagitic council, their customs and justice and truth shall prove weaker than Demosthenes' assertions?"

74. (B') *a* with variants.

Dem. *Lept.* p. 475. 26 οὐκοῦν αἰσχρόν, εἰ μέλλοντες μὲν εἶδ' ἄφελέσθαι τὰς τῶν προτέρων εὐεργετῶν δωρεὰς ταῦτα λεγόντων ἀκούσσεσθε = "truly then it is disgraceful, if, when it is a question of your own coming advantage you would deem a man who makes these statements an informer, yet when it is a question of taking away the privileges of your former benefactors you shall give ear to men who make them."

Hippocr. *Praenotion.* i. p. 44. F. = i. p. 113. 3. K. ἥν μὲν τι τῶν θανατωδῶν σημείων προσγίνοιτο, ὀλέθριον κάρτα. εἰ δὲ ἄτερ τῶν τοιούτων σημείων ἢ δόυνη ὑπερβάλλοι εἰκοσιν ἡμέρας, ὃ τε πυρετὸς ἔχῃ, ὑποσκέπτεσθαι χρὴ αἵματος ῥῆξιν διὰ ῥινῶν = "if, on the one hand, any one of the mortal symptoms should be added, the case is an extremely

deadly one. But if, on the other hand, without any such symptoms the pain were to last longer than twenty days, and the fever were to hold, you must expect a gush of blood through the nostrils."

75. (B') *b* with variants.

Herod. ix. 48 τί δὴ οὐ πρὸς μὲν τῶν Ἑλλήνων ὑμεῖς, . . . πρὸς δὲ τῶν βαρβάρων ἡμεῖς, ἴσοι πρὸς ἴσους ἀριθμὸν μαχεσόμεθα ; καὶ ἦν μὲν δοκεῖ καὶ τοὺς ἄλλους μάχεσθαι, οἱ δ' ὦν μετέπειτα μαχέσθων ὕστεροι. εἰ δὲ καὶ μὴ δοκεῖ, ἀλλὰ ἡμέας μόνους ἀποχρᾶν, ἡμεῖς δὲ διαμαχεσόμεθα = "why then shall it not be, that for the Greeks you, and for the foreigners we, shall contend, equals in numbers against equals? And if truly it shall seem good that the rest also shall fight, then let them fight afterwards in the end. But if it were not so to seem good, but rather that we alone are amply sufficient—(if it shall so be), then we will fight the matter out."

Hippocr. *de rat. vict. in morb. acut.* i. p. 386. F. = ii. p. 35. 13. K. χρεῖσθαι δὲ ποτῶ, ἦν μὲν ἄλγημά τι ἔχῃ, ὀξυμέλιτι . . . , ἦν δὲ πολλὴ δίψα εἴη, μελικρήτῳ καὶ ὕδατι = "and use as a drink, if truly the patient shall have any pain, oxymel: but if there should be great thirst, honey and water."

Ar. *Av.* 1077 ἦν ἀποκτείνει τις ὑμῶν Φιλοκράτη . . . | λήψεται τάλαντον· ἦν δὲ ζῶντ' ἄγῃ τις, τέτταρα . . . | ταῦτα βουλόμεσθ' ἀνειπεῖν· κεῖ τις ὄρνιθας τρέφει | εἰργ- μένους ὑμῶν ἐν αὐλῇ, φράζομεν μεθιέναι. | ἦν δὲ μὴ πείθῃσθε, συλληφθέντες ὑπὸ τῶν ὀρνέων | αὐθις ὑμεῖς αὐτὰ παρ' ἡμῖν δεδεμένοι παλεύσατε = "if truly any one of you shall kill Philocrates, he shall receive a talent: and if truly any one shall bring him in alive, four. This we desire to announce. And if any one of you is keeping birds shut up in his courtyard, we bid you let them go free. But if truly you shall not be for obeying, you shall be caught by the birds and, in your turn, caged with us, shall act the part of decoy birds."

Xen. *Anab.* iii. 1. 36 οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς ἀποβλέπουσι· κἂν μὲν ὑμᾶς ὁρῶσιν ἀθυμοῦντας, πάντες κακοὶ ἔσονται· εἰ δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλεῖτε, εἰ ὅτε ὅτι ἔψονται ὑμῖν, καὶ πειράσονται μιμεῖσθαι = "for the soldiers here all have their eyes intently

fixed upon you. And if truly they shall see you dispirited, they will all play the dastard. But, if you both shall haply yourselves stand forth as preparing against the foe, and are cheering on the rest, be well assured that they will follow you, and will endeavour to copy your example."

Plat. *Legg.* ix. p. 869 Α εἰ δ' ἄρα τις εἰς τοσούτον ἀκρατῆς θυμοῦ γίγνηται πρὸς τοὺς γεννήσαντας ὥστε μανίας ὀργῆς τῶν γεννητόρων τολμήσαι κτεῖναι τινα . . . πολλοὺς ἔνοχος ἔστω νόμοις ὁ δράσας τι τοιούτων. καὶ γὰρ αἰκίας δίκαιαι ταῖς ἐσχάταις ἔνοχος ἂν γίγνοιτο καὶ ἀσεβείας ὡσαύτως καὶ ἱεροσυλίας, τὴν τοῦ γεννητοῦ ψυχὴν συλῆσας, ὥστ' εἴπερ οἶόν τ' ἦν, τὸ πολλάκις ἀποθνήσκειν τὸν αὐτόν, καὶ τὸν πατρόφονον ἢ μητροκτόνον ἐξεργασάμενον θυμῷ τοῦτο δικαιοτάτον θανάτων πολλῶν ἦν τυγχάνειν = "but if truly after all any one shall be advancing to such a pitch of want of self-control in respect to his parents, as in the madness of his anger to dare to slay one who gave him his existence, to many laws let him be subject who has done such a thing. For to the extremest indictments for outrage and for impiety in like manner and for profanity—profaning as he did the life of his sire—would he be becoming subject: so that if at least it had been possible, I mean, that the same man should be suffering more than a single death, it had been most just that the father-slayer or mother-slayer also, who did the deed in anger, should meet with many times death."

Dem. *de Fals. Leg.* p. 434. 8 οὐδὲ φοβεῖ με Φίλιππος, ἂν τὰ παρ' ὑμῶν ὑγιαίνῃ, ἀλλ' εἰ παρ' ὑμῖν ἄδεια γενήσεται τοῖς παρ' ἐκείνου μισθαρεῖν βουλομένοις . . . ταῦτα φοβεῖ με = "nor does Philip cause me any anxiety, if truly matters from your side shall be in a satisfactory condition; but (rather) if with you there shall be impunity for those who desire to earn his wages, this causes me anxiety."

Eur. *Med.* 389 ἦν μὲν τις ἡμῖν πύργος ἀσφαλὲς φανῇ, | δόλῳ μέτεμι τόνδε καὶ σιγῇ φόνον· | ἦν δ' ἐξελαύνῃ ξυμφορά μ' ἀμήχανος, | αὐτὴ ξίφος λαβοῦσα, κεῖ μέλλω θανεῖν, | κτενῶ σφε, τόλμης δ' εἴμι πρὸς τὸ καρτερόν = "if truly on the one hand some strong tower of strength shall have appeared for me, in craft will I pursue this murder and in silence. But if truly, on the other hand, resource-destroying calamity shall be for driving me forth,

myself will take the sword, even if I must die for it, and will slay them, and I will advance to the extreme of daring."

Hippocr. *de rat. vict. in morb. acut.* i. p. 391. F. = ii. p. 50. 8. K. ἤν ὅλον τὸ σῶμα ἀναπαύσεται πολὺ παρὰ τὸ ἔθος, οὐκ αὐτίκα ἔρρωται μᾶλλον. ἤν δὲ δεῖ καὶ πλεῖω χρόνον διελύνσας ἐξαπίνης ἐς τοὺς πόρους ἔλθῃ, φλαῦρόν τι πρήξειεν ἐπιδήλως. οὕτω δὲ καὶ ἐν ἑκαστον τοῦ σώματος. καὶ γὰρ ἤν οἱ πόδες τοιόνδε τι πρήξειαν καὶ τὰ ἄλλα ἄρθρα μὴ εἰθισμένα πονέειν, ἤν διὰ χρόνον πρὸς τὸ πονεῖν ἔλθῃ. ταῦτα δ' ἂν καὶ οἱ ὀδόντες καὶ οἱ ὀφθαλμοὶ πάθοιεν καὶ πᾶν ὅτιοῦν = "if truly the whole body shall have-taken a long unwonted rest, it is not immediately refreshed the more for it. But in cases where it is necessary, and if truly a man shall, after a considerable holiday, have-come suddenly back to hard physical exertion, he might clearly fare somewhat indifferently. And so with every single member of the whole body. For (so it would be), if the feet should do something of this sort, and the other joints, not being accustomed to hard physical exercise—I mean, if after an interval they shall have-come back to such exercise. And such would be the fate both of the teeth and of the eyes and of everything else soever."

## 76.

(C) *a* with variants.<sup>135</sup>

Hippocr. (?) *de prisc. medicin.* i. p. 8. F. = i. p. 23. 9. K. εἰσὶ δὲ δημιουργοὶ οἱ μὲν φλαῦροι, οἱ δὲ πολὺ διαφέροντες. ὅπερ, εἰ μὴ ἦν ἱητρικὴ ὅλως, μηδ' ἐν αὐτῇ ἔσκεπτο μηδ' εὔροιτο μηδὲν, οὐκ ἂν ἦν, ἀλλὰ πάντες ἂν ὁμοίως αὐτῆς ἄπειροί τε καὶ ἀνεπιστήμονες ἦσαν καὶ τύχῃ πάντα τὰ τῶν καμνόντων διοικεῖτο = "but there are craftsmen, some bad and others eminently different. But this, if the art of medicine had not existed at all, and nothing had been discovered or were to have-been found out in it, would not have been the case: on the contrary, every one would have been equally inexperienced and ignorant of it, and it would have been by chance that everything concerning the sick would have been being regulated."

Plat. *Alc. Pr.* p. 122 B διήλθον δὲ καὶ τὴν ἄλλην ἂν σοι τῶν ἀνταγωνιστῶν τροφήν τε καὶ παιδείαν, εἰ μὴ πολὺ ἔργον ἦν . . . εἰ δ' αὖ ἐθέλοις εἰς πλούτους ἀποβλέψαι καὶ . . ., αἰσχυνθείης ἂν ἐπὶ σεαυτῷ αἰσθόμενος, ὅσον αὐτῶν

ἐλλείπεις = "and I would have gone through with you the remaining articles in the nurture and training of your opponents, if it had not been a long story . . . But if again you were willing to look off on to their riches and . . ., you would conceive a feeling of shame at yourself when you woke to the fact how much you were inferior to them."

Eur. *Or.* 247 εἰ μόνος ἐσώθῃ, μᾶλλον ἂν ζηλωτὸς ᾦν· | εἰ δ' ἄλοχον ἄγεται, κακὸν ἔχων ἥκει μέγα = "if he had been preserved alone, he would have been the more to be envied: but if he is bringing with him a wife, he is come with a great mischief."

Lysias *de Vulnere* p. 101. 39 ἢ δεινὸν γε· εἰ εἰς μὲν λύσιν τοῦ σώματος ἔδωκα τὸ ἀργύριον ἐκ τῶν πολεμίων, ἐξῆν ἂν μοι χρῆσθαι αὐτῇ ὅ τι ἐβουλόμην, κινδυνεύοντι δέ μοι περὶ τῆς πατρίδος οὐδὲ πυθέσθαι παρ' αὐτῆς τάληθ' ἐκγενήσεται περὶ ὧν εἰς τὴν κρίσιν καθέστηκα; <sup>135a</sup> = "why, it is shocking! Whereas, if for the redemption of my person from the foe I had paid the money, it would have been open to me to make such use of her as a witness as I wished, yet when I am in danger of having to leave the country, shall not even the inquiry after the truth from her be allowed, about the matters in respect of which I am now arraigned at your bar?"

Dem. *de Fals. Leg.* p. 383. 27 ταὐτὸ τοῖνυν τοῦτ' ἂν ἐποίησε Φίλιππος, εἰ τινα τούτων εἶδε δίκην δόντα, καὶ νῦν, ἂν ἴδῃ, ποιήσει = "this very same thing, then, would Philip have done, if he had seen any of them punished, and will he do now, if truly he shall have-seen this."

77. But not only are the tenses and the constructions, which are to be used in any conditional sentence, regulated by the exigencies of the idea to be expressed, but the very forms of the conditional sentences themselves are subject to a like regulation. And if, after a speaker has—carelessly or otherwise—started his sentence with a protasis or apodosis belonging to one form of conditional sentence, he recognises the fact that the exigency of his idea—for the correction of an exaggeration, it may be, or for any other reason, and even at the cost of rendering his sentence elliptical—requires him to finish with an apodosis or

protasis belonging to another form,<sup>135b</sup> there is no help for it, but so finish it he must.

The result is to produce

Sentences of  
irregular type.

Sentences of irregular type,  
such as those which follow.

*εἰ* with the present indicative, accompanied by the past subjunctive with *ἄν*.

### 78. (A) *b* Protasis accompanied by the Past Subjunctive with *ἄν*.

Aesch. *Eum.* 885 ἀλλ' εἰ μὲν ἀγνόν ἐστί σοι πείθους σέβας, | . . . σὺ δ' οἶν μένοισι ἄν· εἰ δὲ μὴ θέλεις μένειν, | οὐ τὰν δικαίως τῇδ' ἐπιρρέποις πόλει | μῆνιν τιν' . . . = "but if the augustness of Persuasion is at all sacred in your eyes, you would (= will) remain. But if you are unwilling to remain, you would (= will) surely not bring upon this place any anger . . ."

Xen. *Anab.* vii. 6. 15 εἰ μὲν ἐπαινῶ αὐτόν, δικαίως ἄν με καὶ αἰτιώσθε καὶ μισοῦτε· εἰ δὲ . . . νῦν πάντων διαφορώτατός εἰμι, πῶς ἄν ἔτι δικαίως . . . ὑφ' ὑμῶν αἰτίαν ἔχοιμι περὶ . . . ; = "if I praise him, or rather, if I were to praise him, you would justly both blame me and hate me. But if I am now of all men most at variance with him, how yet should (= shall) I justly incur blame at your hands about . . . ?"

Plat. *Protag.* p. 340 E πολλὰ ἄν, ἔφη, ἀμαθία εἴη τοῦ ποιητοῦ, εἰ οὕτω φαῦλόν τι φησιν εἶναι τὴν ἀρετὴν ἐκτῆσθαι<sup>136</sup> = "great, said he, would be, nay is, the folly of the poet if he says it is so easy a matter to get possession of virtue."

*εἰ* with the future indicative, followed by the past indicative with *ἄν*.

### 79. (A) *c* Protasis followed by the Past Indicative with *ἄν*.

Eur. *Orest.* 564 ἐφ' οἷς δ' ἀπειλεῖς . . . , | ἄκουσον ὡς ἄπασαν Ἑλλάδα ὠφελῶ· | εἰ γὰρ γυναῖκες ἐς τόδ' ἤξουσιν θράσους, | ἄνδρας φονεύειν, . . . | παρ' οὐδὲν αὐταῖς ἦν ἂν ὀλλύναι πόσεις, | . . . δράσας δ' ἐγὼ | δεῖν, ὡς σὺ κομπεῖς, τόνδ' ἔπαυσα τὸν νόμον = "but as for your tall talk, listen what a benefactor I am to the whole of Greece. For if women shall be come to this degree of daring, that they will slay men, or rather I should say, if but for my doing they would have come to it, it

would have been a light matter to them to destroy husbands. But I, by my action, terrible as you assert it to be, have-prevented this from becoming a custom."

80. (B) a ii. Protasis followed by the Indicative or its equivalent.

*ei* with the past subjunctive, followed by the indicative or its equivalent.

Thuc. ii. 39. 5 *εἰ ῥαθυμίᾳ μᾶλλον ἢ πόνων μελέτῃ . . ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν . . .* = "if by easygoingness rather than by toilsome practice we were to be, or shall I say? are, willing to encounter dangers, there remains over and above for us . . ." <sup>136a</sup>

Plat. *Lys.* p. 217 C *εἰ ἐθέλοι τις χρώματι τῷ ὅτιοῦν ἀλείψαι, πάρεστι πού τῷ ἀλειφθέντι τὸ ἐπαλειφθέν* = "if one were to choose to smear something with any given colour, or assume that he does so, there is present, I presume, with the besmeared product the matter smeared on."

Herod. vii. 101 οὐδ' εἰ πάντες Ἕλληνες καὶ οἱ λοιποὶ οἱ πρὸς ἐσπέρας οἰκόντες ἄνθρωποι συλληχθείσαν, οὐκ ἀξιόμαχοί εἰσι ἐμὲ ἐπιόντα ὑπομείναι, μὴ ἔόντες ἄρθμοι = "not even if they all, Greeks and the rest of the people who dwell towards the west, were collected together, or indeed if they are all collected together, are they capable of bearing my onset upon them, unless they are in harmony with each other."

Hippocr. *Praenotion.* i. p. 37. F. = i. p. 92. 5. K. *εἰ δὲ καὶ προπετὴς γένοιτο καὶ . . ., δεινότερόν ἐστιν* = "and if the patient were to become also subject to diarrhoea, and . . ., or rather, if such is the case, the matter is more serious."

Plat. *Phileb.* p. 18 A *ἐν ὅτιοῦν εἴ τις ποτε λάβοι, τοῦτον . . . οὐκ ἐπ' ἀπείρου φύσιν δεῖ βλέπειν εὐθὺς ἀλλ' ἐπὶ τιν' ἀριθμόν* = "if a man were to take at some time a unit—of whatever nature it may be—he ought not straightway to jump to the consideration of the infinite, but of some definite number."

Hom. *Il.* x. 221 ἀλλ' εἴ τις μοι ἀνὴρ ἄμ' ἔποιτο καὶ ἄλλος, | μᾶλλον θαλπωρὴ καὶ θαρσαλέωτερον ἔσται = "but if some other man were following me, nay if it shall be so, there will be more warmth and it will be more safe."

Thuc. i. 121. 5 *εἰ δ' ἀντίσχοιεν, μελετήσομεν καὶ ἡμεῖς ἐν πλείονι χρόνῳ τὰ ναυτικά* = "and if they were holding out

against us, nay, assume that they shall be so doing, we also will practise naval tactics, and with more time to do it in."

Xen. *Anab.* ii. 5. 19 ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πᾶν ἀγαθὸν εἴητε, μάχεσθαι ἂν δύνησθε<sup>137</sup> = "by burning down which we should be able to set up famine against you as a foe; and that you, even if you were—nay assume that you are—exceptionally good soldiers, will not be able to fight against."

Plat. *de Rep.* ix. p. 581 C οἷσθ' οὖν . . . ὅτι, εἰ ἐθέλοις τρεῖς τοιούτους ἀνθρώπους ἐν μέρει ἕκαστον ἀνερωτᾶν τίς τούτων τῶν βίων ἡδίστος, τὸν ἐαυτοῦ ἕκαστος μάλιστα ἐγκωμιάσεται; = "do you know then that, if you were to desire—nay assume that you do desire—to inquire of three such individuals each in turn, which of these varieties of life is the most agreeable, each will most of all trumpet up his own?"

Aristot. *Eth. Nic.* vii. 14. 8 ἐπεὶ εἴ του ἡ φύσις ἀπλῆ εἴη, ἀεὶ ἡ αὐτῇ πράξις ἡδίστη ἔσται = "for if any man's nature were to be, nay assume that it is, simple, the same mode of action will always be the most agreeable."

See also Aristot. *Eth. Nic.* i. 10. 8.

Hom. *Il.* xi. 386 εἰ μὲν δὴ ἀντίβιον σὺν τεύχεσι πεيرهθείης, | οὐκ ἂν τοι χραίσμῃσι βίως καὶ ταρφέες ἰοί = "if indeed face to face and with your arms you were to, or rather if you shall, try your strength against me, of no avail to you will be your bow and cloud of arrows."

Hom. *Od.* xvii. 539 εἰ δ' Ὀδυσσεὺς ἔλθοι καὶ ἵκοιτ' εἰς πατρίδα γαῖαν, | αἰψά κε σὺν ᾧ παιδὶ βίας ἀποτίσεται<sup>138</sup> ἀνδρῶν = "but if Odysseus were to return and visit his ancestral land, or rather, if he shall do so, straightway in concert with his son will he take vengeance for the insolence of men."

Philemon *Fr. Incert.* 91 δὲ εἰ λάβοι τάλαντα, χρυσοῦς ἐξ ἔχων ἀποίσεται = "if he were to receive, or rather if he shall receive, two talents, he will get off with six golden pieces in his pocket."<sup>139</sup>

See also Hom. *Il.* xxiv. 653.

εἰ with the past subjunctive, followed by the past imperfect indicative with ἂν.

**80a.** (B) *a* ii. Protasis followed by the Past Imperfect Indicative, adapted to denote, not actual, but conditional facts.



Xen. *Cyr.* ii. 1. 9 ἐγὼ μὲν ἂν . . . , εἰ ἔχοιμι, ὡς τάχιστα ὄπλα ἐποιούμην πᾶσι Πέρσαις τοῖς προσιοῦσιν, οἵάπερ . . .  
 = "I indeed . . . if I were able, or rather if I had been able, should have been for making, for my own purposes, as quickly as possible, arms for all the Persians who come to us, such as . . ."

81. (A) Apodosis followed by εἰ with the Past Subjunctive.

Indicative or its equivalent; or the past subjunctive as expressive of a wish; etc.; apodosis: followed by εἰ with the past subjunctive.

Soph. *Oed. Col.* 351 δεύτερ' ἡγείται τὰ τῆς | οἴκοι διαίτης, εἰ πατήρ τροφὴν ἔχοι = "she looks upon the joys of a life at home as secondary things, or rather she would do so, if her sire had food."

Hippocr. *Aphorism.* ii. p. 1254. F. = iii. p. 743. 12. K. γυνὴ ἐν γαστρὶ ἔχουσα φλεβοτομηθεῖσα ἐκτιτρώσκει, καὶ μᾶλλον εἰ μείζον εἴη τὸ ἔμβρυον = "a pregnant woman, if bled, is likely to miscarry, and all the more (would that be so) if the embryo were of some considerable size."

Soph. *El.* 369 ὡς τοῖς λόγοις | ἔνεστιν ἄμφοιν κέρδος εἰ σὺ μὲν μάθοις | τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτῇ πάλιν = "for there is in the words of each useful matter, at least there would be, if you on your part were to learn to make use of your sister's here, and she again of yours."

Herod. i. 32 οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχῃ ἐπίσπουτο, πάντα καλὰ ἔχοντα τελευτήσαι = "for it is certainly not the case that the very rich man is more happy in his lot, than he who lives from hand to mouth, or rather he would not be so, unless good luck were to attend him to the end, that he should close his life in the possession of all good things."

Plat. *Protag.* p. 329 B σμικροῦ τινὸς ἐνδεῆς εἰμι πάντ' ἔχειν, εἴ μοι ἀποκρίναιο τόδε = "I just want the least thing in life so as to have the whole matter; and I should have that, if you were to give me an answer to this question."

Hom. *Il.* ii. 488 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι<sup>140</sup> οὐδ' ὀνομήνω, | οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἶεν = "but the throng in very truth I shall not tell nor name, no, I should not do so, even if ten tongues were mine and ten mouths."

Hom. *Il.* ix. 388 κούρην δ' οὐ γαμέω Ἀγαμέμνωνος Ἀτρεΐδαο,  
| οὐδ' εἰ χρυσείῃ Ἀφροδίτῃ κάλλος ἐρίζοι, | ἔργα δ'  
Ἀθηναίῃ γλαυκῶπιδι ἰσοφαρίζοι. | οὐδέ μιν ὧς γαμέω =  
“and a daughter of the Atridean Agamemnon I will not  
wed; not even would I do so, if she were rivalling  
golden Aphrodite in beauty, and in achievements  
matching gray-eyed Athene; not even so will I wed  
her.”

Plat. *Phaedon* p. 91 Α οὐ γὰρ ὅπως τοῖς παροῦσιν ἃ ἐγὼ  
λέγω δόξει ἀληθῆ εἶναι προθυμῆσομαι, εἰ μὴ εἴη πάρεργον,  
ἀλλ' κ.τ.λ. = “for not that to the bystanders what I  
say shall commend itself as true, will form any part  
of my solicitude, or rather would do so, except it were  
by the way; but that etc.”

Hom. *Il.* v. 212 εἰ δέ κε νοστήσω . . . , | αὐτίκ' ἔπειτ' ἀπ'  
ἐμεῖο κάρη τάμοι ἀλλότριος φῶς, | εἰ μὴ ἐγὼ τάδε τόξα  
φαεινῶ ἐν πυρὶ θείην | χερσὶ διακλίσσας = “if I shall have-  
returned . . . , straightway thereupon may some other  
strike off my head, or rather might he do so, if I were  
not to place these arrows in the shining fire, breaking  
them across with my hands!”

Ar. *Pac.* 1072 ἐξώλης ἀπόλοι' <sup>141</sup> εἰ μὴ παύσαιο βακίζων =  
“may you perish utterly, or, I would say, might you so  
perish, unless you were to cease prating about Bacis.”

## 82. It remains to gather together some examples of

Modifications in  
detail.

### Modification in detail

of the forms of Conditional Sentences.

Such are those which follow.

(i.) in respect of  
Protasis.

## 83. (i.) Modifications in respect of the Protasis.

1. Protasis omit-  
ted.

### 84.

1. Protasis omitted.

### 85.

(B) a ii.

Soph. *Aj.* 183 οὐ ποτε γὰρ φρενόθεν γ' ἐπ' ἀριστερὰ | . . .  
ἔβας | . . . ἥκοι γὰρ ἂν θεία νόσος <sup>142</sup> = “for never was  
it that from thy senses at any rate thou wentest astray.  
On the contrary. For (sc. if one were to inquire into  
the matter) some divine infliction would (be found to)

| have come upon thee" = practically a Present Perfect Indicative—"some such has come."<sup>143</sup>

Thuc. ii. 102. 8 ὁ δ' ἀπορών, ὥς φασι, μόλις κατενόησε τὴν πρόσχωσιν ταύτην τοῦ Ἀχελώου, καὶ ἐδόκει αὐτῷ ἱκανὴν ἂν κεχώσθαι δίαίτα<sup>144</sup> τῷ σώματι ἀφ' οὗπερ κτείνας τὴν μητέρα οὐκ ὀλίγον χρόνον ἐπλανᾶτο = "but he being at a loss, as they say, at length took note of this alluvial deposit of the Achelous; and it seemed to him that (sc. on inquiry) a sufficient place of abode would (be found to) | have been silted up, dating from the period when, after slaying his mother, he had been wandering about for no short time" = practically "that sufficient had been silted up."

Thuc. viii. 1. 1 ἐς δὲ τὰς Ἀθήνας ἐπειδὴ ἡγγέλθη, ἐπὶ πολὺ μὲν ἠπίσταντο καὶ τοῖς παντὶ τῶν στρατιωτῶν ἐξ αὐτοῦ τοῦ ἔργου διαπεφευγόσι καὶ σαφῶς ἀγγέλλουσι, μὴ οὕτω γὰρ ἂν πασσοῦν διεφθάρθαι<sup>145</sup> = "but when the tidings reached Athens, wide was the distrust shown even to the most respectable of the soldiers, who had escaped in safety out of the affair itself, and were bringing clear news: distrust to the effect that never to this extent at any rate would utter destruction (sc. on fuller inquiry, be found to) | have come upon them" = practically "they distrusted the fact that it had ever come upon them": "it has never come upon us."

Xen. Cyr. i. 2. 13 ἐπειδὴ δὲ τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν, εἴησαν μὲν ἂν οὔτοι πλείον τι γεγονότες ἢ πεντήκοντα ἔτη ἀπὸ γενεᾶς· ἐξέρχονται δὲ τῆνικαῦτα εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλουμένους = "but when they shall have completed their five-and-twenty years, they would (sc. on investigation be found to) | have developed into something more than fifty years from their birth; and they pass out then into the ranks of those who are in fact, and are called, the 'Elders'" = practically "they have developed."

Plat. *Phaedr.* p. 262 D ἴσως δὲ καὶ οἱ τῶν Μουσῶν προφῆται οἱ ὑπὲρ κεφαλῆς ὥδοι ἐπιπεπνευκότες ἂν εἰεν τοῦτο τὸ γέρας = "perhaps even the prophets of the Muses, the songsters over our heads, would (sc. upon inquiry be found to) | have inspired us with this attribute" = practically "perhaps they have inspired us."

Plat. *Protag.* p. 309 B παρόντος γὰρ ἐκείνου, οὔτε προσεῖχον τὸν νοῦν ἐπελανθανόμην τε αὐτοῦ θαμά. Ε. καὶ τί ἂν γεγόνος εἴη περὶ σέ κακείνουν τοσοῦτον πῶγμα; = "for,

although he was present, I not only was paying no attention to him, but I was constantly forgetting his very existence. *Comp.* And pray what would (sc. on inquiry be found to) | have happened of so serious a nature with reference to yourself and him? = practically "what has happened?"

Dem. *c. Aristocr.* p. 649. 16 σαφῶς καὶ παρὰ τοῦτον ἂν εἰρηκῶς εἴη τὸν νόμον = "it is clear that he would (= will) | have made his ordinance contrary to this enactment also."

Dem. *de Fals. Leg.* p. 351. 9 διὰ τοὺς πεπονηρευμένους, ὥς εἴοικε, τοῖς ἐπιεικέσι συμβεβηκὸς ἂν εἴη ταύτης τῆς ἀτιμίας μετεσχηκέναι = "through those who have disgraced themselves, as it appears, it would (sc. on inquiry be found to) | have come about that the respectable people have fallen in for a share of this disgrace" = practically "it has come about."

Dem. *Onetor.* i. p. 866. 27 οὔτε γὰρ δι' ἀπορίαν οἶόν τ' εἰπεῖν ὥς οὐκ εὐθὺς ἀπέδωσαν. Τιμοκράτει τε γὰρ ἔστιν οὐσία πλέον ἢ δέκα ταλάντων, Ὀνήτορί τε πλέον ἢ τριάκοντα, ὥστ' οὐκ ἂν διὰ τοῦτό γ' εἶεν οὐκ εὐθὺς δέδωκότες. οὔτε . . . = "for neither is it possible for them to say that it was by reason of poverty that they did not immediately pay the portion; for not only has Timocrates a fortune of more than ten talents, but Onetor has more than thirty, so that it is not for this reason, at any rate, that they would (sc. on inquiry be found) not (to) | have paid up at once: nor . . ." = practically "it is not for this reason that they have not paid up."

Soph. *El.* 1304 κοῦδ' ἂν σε λυπήσασα βουλοίμην<sup>146</sup> βραχὺ | αὐτῇ μέγ' εὐρεῖν κέρδος = "nor indeed should I (sc. on inquiry be found to) be in a condition of willingness, by giving you even a slight annoyance, myself to reap a great advantage" = practically a Present Imperfect Indicative—"I do not wish" · "I am not in a condition of willingness."

Soph. *El.* 1450 ποῦ δῆτ' ἂν εἴεν οἱ ξένοι; = "where then (sc. on inquiry) would the strangers (be found to) be?" = practically "where are they?"

Ar. *Vesp.* 348 τίς ἂν οἶν εἴη; = "what should it be?" = practically "what is it?"<sup>146a</sup>

Soph. *Ant.* 685 ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε | οὔτ'

ἀν δυναίμην,<sup>147</sup> μήτ' ἐπισταίμην λέγειν<sup>147a</sup> = "but as for me, that you are not saying this rightly I could not (sc. on inquiry be found to), nor may I learn to, say" = practically "I cannot say."

Herod. i. 2 Ἑλλήνων τινὰς (οὐ γὰρ ἔχουσι τοῦνομα ἀπηγήσασθαι) φασὶ . . . ἀρπάσαι τοῦ βασιλῆος τὴν θυγατέρα Εὐρώπην· (εἶψαν δ' ἂν οἶτοι Κρηῆτες) = "certain of the Greeks (for they cannot give you the name of them) they say carried off the King's daughter, Europa. (These would (sc. on inquiry be found to) | have been existing in the shape of" [= practically "were] Cretans.)"

Thuc. i. 9. 5 οὐκ ἂν οἶν νήσων ἔξω τῶν περιουκίδων (αὐταὶ δὲ οὐκ ἂν πολλαὶ εἴησαν) ἡπειρώτης ἂν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν = "it would not therefore have been the case that over the islands, other than those immediately adjacent—and these would (sc. on inquiry be found to) | have been existing" [= practically "were] not in any great number—he, being a dweller on the mainland, should have held any sway, unless also he had been in possession of something of a naval force."

Plat. *Symp.* p. 196 C εἰς γε ἀνδρίαν Ἔρωτι οὐδὲ Ἄρης ἀνθίσταται . . . τοῦ δ' ἀνδρειότατος τῶν ἄλλων κρατῶν πάντων ἂν ἀνδρειότατος εἶη = "in the matter of might, indeed, Eros is opposed not even by Ares. But he who is the ruler of the mightiest of the rest would (sc. on inquiry be found to) be the mightiest of all" = practically "he is so."

Plat. *Symp.* p. 197 A τοξικὴν γε . . . Ἀπόλλων ἀνεῦρεν ἐπιθυμίας καὶ ἔρωτος ἡγεμονεύσαντος, ὥστε καὶ οὗτος Ἔρωτος ἂν εἶη μαθητής = "the art of archery, at any rate, Apollo invented under the sway of passion and love; so that he also would (sc. on inquiry be found to) | have been existing as" [= practically "was] a disciple of Eros."

Plat. *Cratyl.* p. 418 A τὸ ζημιωδὲς τί ἂν εἶη; = "what would (sc. on inquiry) τὸ ζημιωδὲς (be found to) be?" = practically "what is it?"

Plat. *Phileb.* p. 27 C δευτερεῖα ἐζητοῦμεν πότερον ἡδονῆς γίγνοιτ' ἂν ἢ φρονήσεως = "we were inquiring with reference to the second position, whether it would (sc. on inquiry be found to) belong to pleasure or to wisdom" = practically "we were inquiring whether it belonged": "does it belong?"

Plat. *Phileb.* p. 39 D αἱ γὰρ διὰ τῆς ψυχῆς αὐτῆς ἡδοναὶ . . . ἐλέχθησαν ἐν τοῖς πρόσθεν ὡς πρὸ τῶν διὰ τοῦ σώματος ἡδονῶν . . . προγίγνοιντ' ἄν = "the pleasures which are proper to the soul alone were said above to be such that they would (sc. on inquiry be found to) be preferable to those which are proper to the body" = practically "they are preferable."

Plat. *Protag.* p. 310 B μή τι νεώτερον ἀγγέλλεις; οὐδέν γ', ἦ δ' ὅς, εἰ μὴ ἀγαθὰ γέ. εἶ ἄν λέγοις, ἦν δ' ἐγώ = "do you bring any news? None, said he, except what is good. You would (sc. on inquiry be found to) say well, said I" = practically "you say well."

Aesch. *Ag.* 838 εἰδὼς λέγοιμ' ἄν = "knowing, as I do, I would be speaking (sc. if I were permitted)" = practically a Future Imperfect Indicative—"I will be speaking."

Eur. *Suppl.* 465 λέγοιμ' ἄν ἥδη = "I would at length be speaking (sc. if I were permitted)" = practically "I will at length be speaking."

Eur. *Suppl.* 569 κάμοῦ νῦν ἀντάκουσον, εἰ βούλει, πάλιν. | Κ. κλύοιμ' ἄν = "to me also now attend in turn, if you please. H. I would be listening to you (sc. if I were permitted)" = practically "I will be listening."<sup>148</sup>

Ar. *Eccl.* 132 λέγοις ἄν = "you would say on (sc. if you were to attend to my wishes)" = practically an Imperative—"say on."<sup>149</sup>

Plat. *Phileb.* p. 37 A σκεπτέον, ὥς γ' ἐγὼ φαίην ἄν = "we must consider, as at least I should say (sc. if my opinion were asked)."

In such a case as the following we get without protasis an apodosis consisting of the Past Imperfect Subjunctive without ἄν, as denoting mere possibility:—

Theognis 689 οὐ χρὴ πημαίνειν ὃ τι μὴ πημαντέον εἴη, | οὐδ' ἔρδειν ὃ τι μὴ λώϊον ἦ τελέσαι<sup>149a</sup> = "it is wrong to injure what might (sc. on inquiry be found to) be" [= practically "is] not open to injury, or to do what it may be better not to do."

Herod. vii. 180 τάχα δ' ἄν τι καὶ τοῦ οὐνόματος ἐπαύροιτο = "perhaps, indeed, he would (sc. on examination be found to) | have-reaped something of ill luck even from his very name" = practically a Past Indefinite Indicative—"perhaps he reaped."

Ar. *Eqq.* 414 ὑπερβαλεῖσθαι σ' οἶομαι τούτοισιν, ἢ μάτην γ' ἂν | . . . τοσούτος ἐκτραφείην = "I take it I shall beat you in this, or to no purpose in good sooth should I (sc. on inquiry be found to) | have-been reared to my present size."

Eur. *Orest.* 1111 Φρυγῶν γὰρ οὐδέν' ἂν τρέσαιμι ἐγώ = "for of Phrygians I should (sc. on inquiry be found to) be afraid of none" = practically a Present Indefinite Indicative—"I am not afraid."

Ar. *Ach.* 918 αὐτὴ γὰρ ἐμπρήσειεν ἂν τὸ νεώριον = "yes, for the wick would set fire (sc. if so and so were to happen) to the dock."

Plat. *Gorg.* p. 472 A ἐνίοτε γὰρ ἂν καὶ καταψευδομαρτυρηθεῖη τις ὑπὸ πολλῶν καὶ δοκούντων τι εἶναι = "for sometimes a man would be even falsely witnessed against by many of apparent position (sc. if the occasion arose)."

## 86.

(C) a.

Ar. *Ecc.* 650 δεινὸν μέντ' ἂν ἐπεπόνθη<sup>150</sup> = "I should have suffered an outrageous insult"—or (less probably) "he would have suffered pretty heavily for it," sc. "if he had kissed me."

Aesch. *Agam.* 1252 ἢ κάρτ' ἄρ' ἂν παρεσκόπεις χρησμῶν ἐμῶν<sup>150a</sup> = "truly, greatly would you (sc. on inquiry turn out to) have been missing the meaning of my sayings" = practically "you have been missing."

Soph. *Aj.* 87 σίγα νυν ἔστως καὶ μὲν' ὥς κυρεῖς ἔχων. | Ο. μένοίμ' ἂν· ἤθελον δ' ἂν ἐκτὸς ὧν τυχεῖν = "halt now and be silent, and remain as you happen to be. O. I would" (= practically, "I will) remain. But I should have wished to be happening to be elsewhere (sc. if I had had the choice)."

Soph. *Aj.* 534 πρέπον γέ τ' ἂν ἦν δαίμονος τοῦμοῦ τόδε<sup>151</sup> = "in accord, in good sooth, would it have been with my fate (sc. if this had happened)."

Hippocr. *Praenotion.* i. p. 36. F. = i. p. 88. 9. K. τοῦτο γὰρ τοῦ προγινώσκειν τὰ μέλλοντα ἀποβῆσεσθαι κρεῖττον ἂν ἦν = "for this would have been better than foreknowing what was about to happen (sc. if the choice had been offered)."

Thuc. v. 68. 2 ἀριθμὸν δὲ γράψαι, . . . οὐκ ἂν ἐδυνάμην ἀκριβῶς = "but to give the exact number . . . I should

not have been able to do with accuracy (sc. if I had tried)."

Xen. *Anab.* iii. 2. 24 καὶ ἡμεῖς δ' ἂν ἔφην ἔγωγε χρῆναι μῆτιν φανεροὺς εἶναι οἰκάδε ὥρμημένους = "and ourselves too I at least should have said (sc. if my opinion had been asked), it behoved not yet to show ourselves as on the march homewards."

Aesch. *Agam.* 933 ἡὔξω θεοῖς δείσας ἂν ᾧδ' ἔρδειν τάδε; = "would you (on inquiry turn out to) have vowed to the gods in fear so to act in this matter?" = practically "have you vowed?"<sup>151a</sup>

Soph. *Oed. Tyr.* 317 ταῦτα γὰρ καλῶς ἐγὼ | εἰδὼς διώλεσ'· οὐ γὰρ ἂν δεῦρ' ἰκόμην = "these things I, well knowing, forgot. For (sc. if I had not forgotten them), I should not have come hither."

Ar. *Pac.* 1198 ὅσ' ἡμᾶς τὰγαθὰ | δέδρακας, εἰρήνην ποιήσας· ὡς πρὸ τοῦ | οὐδεὶς ἐπριάτ' ἂν δρέπανον οὐδὲ κολλύβου, | νυνὶ δὲ . . . = "how great are the blessings which you have wrought for us, in bringing about peace! For, a while ago, no one would have bought a sickle, even for a farthing. But now. . ."

## 87.

## (C') α.

Aesch. *Suppl.* 329 τίς ἡὔχει τήνδ' ἀνέλπιστον φυγὴν | κέλσειν ἐς Ἄργος; = "who had been saying (sc. if the question had arisen) that these unexpected fugitives were for landing at Argos?"

Soph. *Oed. Tyr.* 1368 κρείσσω γὰρ ἦσθα<sup>152</sup> μηκέτ' ὦν ἢ ζῶν τυφλός = "better had you been (sc. if there had been the choice) no longer in life, than living in blindness."

Eur. *Herc. Fur.* 467 σὺ δ' ἦσθα Θειβῶν τῶν φιλαρμάτων ἄναξ = "and you had been (sc. if his intentions had been carried into effect) the king of chariot-loving Thebes."

Ar. *Eccl.* 145 νῆ τὸν Δεῦ, ἥ μοι μὴ γενειᾶν κρεῖττον ἦν = "by Zeus, truly it had been better for me to remain a beardless youth (sc. if I had had the choice)."

Thuc. iv. 92 χρῆν μὲν . . . μὴδ' ἐς ἐπινόειαν τινα ἡμῶν ἐλθεῖν . . . νυνὶ δ' . . . = "it had been right that no one of us should entertain the idea that . . . But, as things are . . ."

Plat. *Protag.* p. 319 A ἐγὼ γὰρ τοῦτο . . . οὐκ ᾔμην



δίδακτον εἶναι <sup>152a</sup> = "for I, indeed, as to this, had not been thinking it teachable (sc. if the matter had been put to me)."

Plat. *Symp.* p. 190 C οὔτε γὰρ ὅπως ἀποκτείναιεν εἶχον . . . — αἱ τιμαὶ γὰρ αὐτοῖς καὶ τὰ ἱερὰ τὰ παρὰ τῶν ἀνθρώπων ἡφανίζετο—, οὐθ' ὅπως ἐφ' ὧν ἀσελγαίνειν = "for neither could the gods put an end to men—for (sc. if they had done so) their honours and offerings from men had been vanishing—nor could they allow them to go on in impiety."

Isaeus de *Aristarch. haered.* p. 79. 1 ἐβουλόμην μὲν, <sup>153</sup> ὃ ἄνδρες, ὥσπερ Ξεναίνετος οὐτοσὶ δύναται ψευδῇ λέγειν θαρραλέως, οὕτω καὶ γὰρ ἀληθῆ πρὸς ὑμᾶς . . . εἰπεῖν δυνηθῆναι . . . νῦν δὲ οὐκ ἐξ ἴσου διακείμεθα = "I had been wishing indeed (sc. if the matter had been open), my friends, that just as Xenaenetus here is able to say what is untrue boldly, so I also might be able to speak the truth to you. But as it is we are not on equal terms."

Dem. *de Fals. Leg.* p. 395. 3 δεινὸν οἶν ἦν ψεύσασθαι = "it had been (sc. if such a course had been open to me) a terrible thing to break one's word."

Dem. *Aphob.* ii. p. 838. 18 καὶ τὴν μὲν διαθήκην ἡφανίκατε, ἐξ ἧς ἦν εἶδέναι περὶ πάντων τὴν ἀλήθειαν, φαίνεσθε δ' . . . = "and the will on the one hand you have made away with—the will, I say, from which it had been possible (sc. if need had been) to know the truth about every point, and you are proved on the other hand . . ."

Soph. *El.* 1021 εἴθ' ὄφελος τοιάδε τὴν γνώμην πατρὸς | θνήσκοντος εἶναι· πάντα γὰρ κατεργάσω <sup>154</sup> = "would that thou hadst been such as this in spirit, when our father's life was being taken from him! For (sc. if thou hadst been such) thou hadst accomplished everything."

Eur. *El.* 824 θάσσον δὲ βύρσαν ἐξέδειρεν ἢ δρομεὺς | δίσσοις διαύλους ἵππιος δύνυσσε = "he stripped off the hide more quickly than a swift horseman (sc. if he had essayed) had accomplished twice a double course."

## 88. 2. Protasis (virtual) in the form of an independent sentence. <sup>154a</sup>

2. Protasis (virtual) in form of independent sentence.

### (i.) Actual Facts.

Aesch. *Eum.* 893 δέχου δὲ σύ. | X. καὶ δὴ δέδεγμαι. τίς δέ

- μοι τιμὴ μένει; = "and do you receive it. *Ch.* Well, then, I *have* received it, say. And what honour awaits me?"
- Eur. *Med.* 386 εἶεν . . . | καὶ δὴ τεθνᾶσι.<sup>155</sup> τίς με δέξεται πόλις; = "be it so . . . And, then, they are dead, let us suppose. What city will receive me?"
- Eur. *Andr.* 334 τέθνηκα τῇ σῇ θυγατρὶ καὶ μὴ ἀπώλεσε· | μαιόφονον μὲν οὐκέτ' ἂν φύγοι μύσος, | ἐν τοῖς δὲ πολλοῖς . . . = "I am dead, for your daughter, say, and she put an end to me. The pollution of unrighteous slaughter she would (= will) no longer escape, and among the many . . ."
- Dem. *Mid.* p. 563. 24 ἤλωκεν ἤδη καὶ κατεψήφισται· τίνος τιμῆσειν αὐτῷ προσδοκᾷς τὸ δικαστήριον; = "he has at length been found guilty and convicted, it is true. What penalty do you think the court will inflict upon him?"

Eur. *Orest.* 646 ἀδικῶ· λαβεῖν χρή μ' ἀντὶ τοῦδε τοῦ κακοῦ | ἀδικόν τι παρὰ σοῦ = "I am a wrongdoer, you say. I ought in return for this wrong to receive something wrongful from you."

Alexis *Ἰσοστάς*. Fr. 1. 7 sqq. τυγχάνει μικρά τις οὔσα, φελλὸς ἐν ταῖς βαυκίσιν | ἐγκεκάρτυται· μακρά τις, διάβαθρον λεπτὸν φορεῖ | τὴν τε κεφαλὴν ἐπὶ τὸν ὄμωκα καταβαλοῦσ' ἐξέρχεται· | τοῦτο τοῦ μήκου ἀφείλεν· οὐκ ἔχει τις ἰσχία, | ὑπενέδυσ' ἐρραμμέν' αὐτήν, ὥστε τὴν εὐπυγίαν | ἀναβοᾶν τοὺς εἰσιδόντας, κ.τ.λ.<sup>156</sup> = "a girl happens to be short: cork has been stitched into her shoes; tall: she wears a thin slipper, and goes abroad with her head depressed on to her shoulder. This takes off from her height. She has no breadth of beam: she secretly introduces upon herself sewn articles, so that those who behold exclaim at her excellent development, etc."

Herod. iv. 118 ἀλλὰ τὸντὸ νοήσαντες ἀντιάξωμεν τὸν ἐπιόντα. οὐκὼν ποιήσετε ταῦτα· ἡμεῖς μὲν . . . ἢ ἐκλείψομεν τὴν χώραν, ἢ . . . ὁμολογίῃ χρησόμεθα . . ., ὑμῖν δὲ . . . = "but let us with one accord oppose ourselves to the common foe. You will not do this; then *we* shall either leave the country or enter into relations with the enemy: and for you . . ."

(ii.) Facts of frequent recurrence.

Ar. *Nub.* 1076 ἡμαρτες, ἡράσθης, ἐμοίχευσάς τι, κατ' ἐλήφθης· | ἀπόλωλας· ἀδύνατος γὰρ εἶ λέγειν = "as

occasion arose, you went wrong : fell in love : committed a little *faux pas* : and then were found out. It is all up with you in such a case: for you have no rhetoric wherewith to defend yourself."

Dem. *de Cor.* p. 317. 16 ἀδικεῖ τις ἐκὼν ὀργὴ καὶ τιμωρία κατὰ τοῦτον. ἐξήμαρτέ τις ἀκὼν· συγγνώμη ἀντὶ τῆς τιμωρίας τούτῳ = "as occasion arises a man will go wrong wittingly. Wrath and punishment are directed against such an one. As occasion arose, a man would do amiss unwittingly. For him indulgence takes the place of punishment."

Dem. *Olynth.* iii. p. 33. 13 καὶ νῦν οὐ λέγει τις τὰ βέλτιστα· ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω. ἕτερος λέγει τις βέλτιον· ταῦτα ποιεῖτε ἀγαθὴ τύχη. ἀλλ' οὐχ ἡδέα ταῦτα· οὐκέτι τοῦθ' ὁ λέγων ἀδικεῖ, πλὴν εἰ . . . = "but now, as occasion arises, one man will be giving not the best advice in the world. Let some one else get up and give you his, and not criticise his predecessor. The other man will be giving you better advice. Act upon it, with Heaven's favour. But the advice given will not be pleasant, perhaps. The man who so says is no longer a wrongdoer, unless . . ."

Dem. *de Cor.* p. 294. 19 πράττεται τι τῶν ὑμῖν δοκοῦντων συμφέρειν· ἄφρωνος Αἰσχίνης. ἀντέκρουσέ τι καὶ γέγονεν οἶον οὐκ ἔδει· πάρεστιν Αἰσχίνης<sup>157</sup> = "something, as occasion arises, will be going on of a kind which seems to be of advantage to you: Aeschines has not a word to say. Something will have-gone, as occasion arises, askew, and have happened, such as should not have happened: Aeschines is to the front."

Hyperid. *pro Euxen.* col. 21. l. 14 (ed. Babington) διὰ τοῦτο γὰρ ὑμεῖς ὑπὲρ ἀπάντων τῶν ἀδικημάτων, ὅσα ἔστιν ἐν τῇ πόλει, νόμους ἔθεσθε χωρὶς περὶ ἐκάστου αὐτῶν. ἀσεβεῖ τις περὶ τὰ ἱερά· γραφαὶ ἀσεβείας πρὸς τὸν βασιλέα. φαῦλός ἐστι πρὸς τοὺς ἑαυτοῦ γονεῖς· ὁ ἀρχων ἐπὶ τούτου κάθηται. παράνομά τις ἐν τῇ πόλει γράφει. θεσμοθετῶν συνέδριον ἔστι. ἀπαγωγῆς ἄξια ποιεῖ· ἀρχὴ τῶν ἑνδεκα καθέστηκεν = "for it is for this reason that you in respect of all the wrongdoings, which exist in the state, established laws individually in respect of each one of them. As occasion arises, a man will be guilty of impiety in respect of the temples: there is an indictment for impiety to the king (Archon). He will be ill

conditioned towards his own parents: the archon sits for this. A man will write illegal political matter: there is the convention of the Thesmothes. He will do something which deserves summary process: the rule of the Eleven exists for him."

Philemon Ἀδελφ. Fr. i. 11 οὐκ εἶ σεαυτοῦ τυγχάνεις ἔχων . . . | . . . ἢ θύρα στή' ἀνεωγμένη = "as occasion arises, you will not feel at ease in yourself. The door stands opened."

3. Protasis with  
verb omitted.

89.

3. Protasis with verb omitted.

Hom. *Il.* i. 302 εἰ δ', ἄγε<sup>158</sup> μὴν, πείρησαι = "but if (sc. you are so minded), come, make the attempt."

[Same phrase, Hom. *Il.* i. 524; *Od.* ix. 37.]

Hom. *Il.* xxii. 381 εἰ δ', ἄγετ' ἀμφὶ πόλιν σὺν τεύχεσι πειρήθωμεν = "but if (sc. you are willing), come, let us reconnoitre about the city in arms."

Hom. *Il.* ix. 42 εἰ δέ σοι αὐτῷ θυμὸς ἐπέσσεται ὥς τε νέεσθαι, | ἔρχεο . . . | ἀλλ' ἄλλοι μενέουσι . . . , | εἰς ὃ. κέ περ Τροίην διαπέρσομεν. εἰ δέ καὶ αὐτοί, | φευγόντων . . . | νῶν δ', ἐγὼ Σθένελός τε, μαχησόμεθ', εἰς ὃ κε τέκμωρ | Ἰλίου εὐρωμεν = "but if in your own case your mind is set for return, go. But others will remain until we shall have-devastated Troy. But if they too (sc. so will), let them flee away. But we two, Sthenelus and I, will continue the fight, until we shall have-discovered the end of Ilium."

Hom. *Il.* ix. 259 ἀλλ' ἔτι καὶ νῦν | παύε', ἔα δὲ χόλον θυμολγέα. σοὶ δ' Ἀγαμέμνων | ἄξια δῶρα δίδωσι μεταλλήξαντι χόλοιο. | εἰ δέ, σὺ μὲν μὲν ἀκουσον, ἐγὼ δέ κέ τοι καταλέξω | ὅσσα τοι ἐν κλισίῃσιν ὑπέσχετο δῶρ' Ἀγαμέμνων = "but even now also cease, and dismiss your soul-paining anger. And to you Agamemnon offers worthy gifts, if you will relax from your anger. But if (sc. you are willing), do you listen to me, and I will rehearse to you what gifts in your tent Agamemnon promised."

Plat. *de Legg.* iii. p. 688 B ὁ λέγων ἐγὼ νῦν λέγω πάλιν ἅπερ τότε, εἰ μὲν βούλεσθε, ὡς παίζων, εἰ δ', ὡς σπουδάζων<sup>159</sup> = "I, who talk now, but say over again, what I said of old,—if you please, as in sport, but if (sc. you please) as in earnest."

Aesch. *Prom. Vinct.* 978 νοσοῖμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς

στυγείν = "I would be diseased, if it (sc. is) a disease to hate one's foes."

Soph. *Trach.* 7 νυμφείων ὄτλον | ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή = "I fell in with the extremest suffering in marriage, if ever Aetolian woman (sc. did)."

Ar. *Thesm.* 897 αὕτη Θεονόη Πρωτέως. Γ. Η. μὰ τῷ θεῷ, | εἰ μὴ Κρίτυλλά γ' Ἀντιθέου Γαργηττόθεν = "this is Theonoe, the daughter of Proteus. *Seventh Woman.* Why yes, in the name of Heaven, I am she; if indeed (sc. I am) not Critylla the daughter of Antitheus from Gargettus."

Thuc. i. 17. 1 ἐπράχθη τε οὐδὲν ἀπ' αὐτῶν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς περιόικους τοὺς αὐτῶν ἐκάστοις <sup>159a</sup> = "and nothing noteworthy was done by them, unless if (sc. there was done) something between each of them and their own immediate neighbours."

Aristot. *Problem.* 26. 12 = p. 941<sup>a</sup>. 39 καὶ πολλοὶ δὲ ἔπνεον, εἰ μὴ διὰ τοὺς ἐτησίας = "and many winds from that quarter, as you see, had been blowing, if (it had) not (been) for the periodical winds."

Dem. *de Fals. Leg.* p. 364. 10 οὐ γὰρ ὥς εἰ μὴ διὰ Λακεδαιμονίους . . . , ἐσώθησαν ἂν οἱ Φωκεῖς, οὐχ οὕτω τότε ἀπήγγειλεν, ἀλλὰ . . . = "for it was not, that if (it had) not (been) for the Lacedaemonians, the Phocians would have been then preserved, it was not, I say, on that footing that he reported, but . . ."

Thuc. i. 32. 1 δίκαιον . . . ἀναδιδάξαι . . . , μάλιστα μὲν ὥς καὶ ξύμφορα δέονται, εἰ δὲ μή, ὅτι γε οὐκ ἐπιζήμια = "it is right that they should make it clear, chiefly—that the request which they make is also advantageous, or, if not, that it is at any rate not prejudicial."

Hyperid. *pro Euxenipp.* col. 26. l. 28 (ed. Babington) εἴτα σοὶ μὲν ἔξεστι καὶ φεύγοντι τοὺς βοηθήσοντας καλεῖν καὶ διώκοντι τοὺς συγκατηγοροὺς ἀναβιβάσασθαι . . . . Εὐξενίππῳ δ' . . . οὐδὲ τοὺς φίλους καὶ οἰκείους ἔξεσται βοηθεῖν· εἰ δὲ μή, διαβληθήσονται ὑπὸ σοῦ, νῆ Δία, τὰ γὰρ πεπραγμένα αὐτῷ δεινὰ ἔστι καὶ ἄξια θανάτου = "so, then, it is lawful for you, both on your trial to call in assistance, and when prosecuting to bring up accusers to help you; but for Euxenippus not even for his friends and relations shall it be lawful to assist him. Or if (it is) not (so ordered), they will be vilified by you, forsooth! —'For that his doings are shocking and worthy of death.'"

Theocr. xxiii. 35 ἀλλὰ τί, παῖ, κἄν τοῦτο πανύστατον, ἂδ' ἢ τι ῥέξον = "but do thou, child, even if this (sc. be of thy doing) the very last thing, do me one sweet favour."

4. Protasis in  
imperative form,  
with or without  
a connecting δέ  
or καί.

90. 4. Protasis in Imperative Form, without, or with,  
a connecting δέ or καί.<sup>160</sup>

Hom. *Il.* xxiii. 71 θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω = "bury me as quickly as possible: I shall get through the gates of Hades."

Menand. *Fr. Inc.* x. 6 εἴ τι βούλει, πάντα σοι γενήσεται = "ask what you will: everything shall be yours."

Mimnermus *Fr.* vii. τὴν σαυτοῦ φρένα τέρπε· δυσηλεγέων δὲ πολιτῶν | ἄλλος τίς σε κακῶς, ἄλλος ἄμεινον ἐρεῖ = "delight your own souls, and (sc. if you do so), out of the ruthless citizens, one will speak of you in your disfavour, another better."

Theognis 37 ταῦτα μαθὼν ἀγαθοῖσιν ὁμίλει, καί ποτε φήσεις . . . = "understand this and company with those who are good: and (sc. if you do so) the time will come when you shall say . . ."

Soph. *Aj.* 550 ὦ παῖ, γένοιο πατρὸς εὐτυχέστερος, | τὰ δ' ἄλλ' ὅμοιος· καὶ γένοι' ἂν οὐ κακός = "my boy, mayst thou be than thy father more happy, but in other respects like him; and (sc. if so) thou wouldst be no mean person."

Eur. *Orest.* 548 ἀπελθέτω δὴ τοῖς λόγοισιν· ἐκποδὼν | τὸ γῆρας ἡμῖν τὸ σόν, ὃ μ' ἐκπλήσσει λέγειν, | καὶ καθ' ὁδὸν εἶμι = "let then your reverend age for the purpose of our discussion take itself off,—it frightens me from speaking freely,—and (sc. if it does take itself off) I will go on the way with you."

Soph. *Iph. Aul.* 1207 εἰ δ' εὖ λέλεκται νῶϊ, μὴ δὴ γε κτάνῃς | τὴν σὴν τε κἄμην παῖδα, καὶ σῶφρων ἔσῃ = "but if we have well spoken, do not thou slay thine and my child, and (sc. if thou do not slay her) thou wilt be well advised."

Ar. *Plut.* 1027 τί γὰρ ποιήσει; φράζε καὶ πεπράξεται = "why, what shall he do? Speak and (sc. if you do so) it shall be an accomplished fact."

Xen. *Mem.* iii. 6. 16, 17 ἐνθυμού δὲ τῶν ἄλλων, ὅσους ὁσθα τοιούτους οἶοι φαίνονται καὶ λέγοντες ἂ μὴ ἴσασιν καὶ πράτ-

τοντες, πότερά σοι δοκοῦσιν . . . ἐνθυμοῦ δὲ καὶ τῶν εἰδόντων ὅ τι λέγουσι καὶ ὅ τι ποιοῦσι· καί, ὥς ἐγὼ νομίζω, εὐρήσεις . . . = "but take note of others, as many as you know to be such as are proved both to say and to do what they do not understand, whether you think that they . . . : and take note also of those who understand what they say and what they do; and (sc. if you do so), as I think, you will find . . ."

Plat. *Theaet.* p. 149 B ἐννόησον δὴ τὸ περὶ τὰς μαίας ἅπαν ὥς ἔχει καὶ ῥᾶον μαθήσει ὁ βούλομαι = "consider then everything about midwives, how the matter stands, and (sc. if you do so) you will the more easily understand what I mean."

Plat. *Sophist.* p. 247 D λέγε καὶ τάχα· εἰσόμεθα = "speak and (sc. if you do so) we shall quickly know."

Herodas iv. 39 ἔπεν φίλη μοι καὶ καλόν τί σοι δείξω | πρῆγμ', οἷον οὐχ ὥρηκας ἐξ ὅτου ζῶεις = "follow me, dear, and I will show you a beautiful thing, such as you have never seen in the whole course of your life."

## 91. 5. Protasis in Participial Form.

5. Protasis in participial form.

Ar. *Plut.* 104 οὐ γὰρ εὐρήσεις ἐμοῦ | ζητῶν ἔτ' ἄνδρα τοὺς τρόπους βελτίονα = "for you will not find than myself, even seeking (= if you shall seek) longer for him, a man better in his disposition."

Thuc. iii. 3. 3 Μυτιληναίοις εἰπεῖν . . . μὴ πειθομένων δὲ πολεμεῖν = "tell the Mytilenaeans . . . ; but they not being (= if they are not) in a mood for complying, to prepare themselves for war."

Solon *Fr.* vi. δῆμος δ' ὧδ' ἂν ἄριστα σὺν ἡγεμόνεσσιν ἔποιτο, | μήτε λήν ἀνεθείς μήτε πιεζόμενος = "but the people would thus best follow along with its rulers, being (= if it were) neither unduly left free nor unduly kept restrained."

Hyperid. *Orat. Funebr.* col. 9. l. 1 καὶ τί ἂν συμβῆναι νομίζοιμεν, μὴ κατὰ τρόπον τούτων ἀγωνισαμένων = "and what should we imagine would have happened, these men not having acted (= if they had not acted) as they did?"

Lysias *Eratosth.* p. 91. l. 1 περὶ πολλοῦ ἂν ποιησαίμην . . . τὸ τοιοῦτους ὑμᾶς ἐμοὶ δικαστὰς περὶ τούτου τοῦ πράγματος γενέσθαι, οἷοίπερ ἂν ὑμῖν αὐτοῖς εἴητε τοιαῦτα πεπονθότες

= "I should esteem it a great advantage, that you should show yourselves to me judges of this affair, such as you would be to yourselves, having suffered (= if you were to have suffered) in this fashion."

Theognis 645 παύρους κηδεμόνας πιστοὺς εὔροις κεν ἐταίρους  
| κείμενος ἐν μεγάλῃ θυμὸν ἀμηχανίῃ = "few friends in  
the shape of trusty companions would you find, lying  
(= if you were lying) in great distress of mind."

Aesch. Ag. 1327 ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν | σκιά  
τις ἀντρέψειεν· εἰ δὲ δυστυχῇ, | βολαῖς ὑγρώσσω σπόγγος  
ᾧ λασεν γραφὴν = "alas for the affairs of men. On the  
one hand prospering (= if they prosper), a shadow  
might possibly overturn them; while on the other  
hand, if soever they are the reverse of prosperous, a  
wet sponge with its application effaces the impres-  
sion." <sup>161</sup>

Herod. vii. 237 συμβουλευομένου τε ἂν συμβουλεύσειε τὰ  
ἄριστα = "and on any one asking his advice (= if any  
one asked it) he would advise him to the best of his  
ability."

Ar. Ran. 96 γόνιμον δὲ ποιητὴν ἂν οὐχ εὔροις ἔτι | ζητῶν  
ἂν <sup>162</sup> = "a fertile poet you would not find, even seeking  
(= if you were to seek) longer for him."

Dem. ad Aphob. p. 860. 25 πῶς οὖν ἂν τις σαφέστερον  
ἐξελέγξειε . . . , ἢ τοῦτον τὸν τρόπον ἐπιδεικνὺς . . . ; =  
"how then should one more clearly adduce proof . .  
than by showing (= if one were to show) in this  
manner . . . ?"

Simonid. Amorg. Fr. 7. 16 παύσειε δ' ἂν μιν οὐτ' ἀπειλήσας  
ἀνὴρ, | οὐδ' εἰ χολωθείς ἐξαράξειεν λίθῳ | ὀδόντας, οὐδ' ἂν  
μειλίχως μυθεύμενος, | οὐδ' εἰ παρὰ ξείνοισιν ἡμένῃ τύχοι  
= "there would put her to silence neither her husband,  
threatening (= if he threatened) her, nor if in anger he  
broke her teeth with a stone, nor would he (sc. put  
her to silence) addressing (= if he addressed) her with  
smooth phrase, not even if she chanced to be sitting  
among strangers."

Alexis Koup. Fr. 1. 5 οὐ γὰρ ἂν ποτε | θοιμάτιον ἀπενέ-  
καιμι μὴ φύσας πετρά = "for I should never carry off  
the garment, not having-grown (= if I did not grow)  
wings."

Antipho Tetral. ii. 2. p. 121. 36 οὐ γὰρ ἂν ἐβλήθη ἀτρεμ-  
ίζων καὶ μὴ διατρέχων = "for he would not have been



hit, remaining quiet and not running across the line of fire" = "if he had so acted."

Eur. *Hipp.* 1331 σάφ' ἔσθι, Ζῆνα μὴ φοβουμένη, | οὐκ ἂν ποτ' ἦλθον ἐς τόδ' αἰσχύνῃς ἐγώ, | ὥστ' . . . = "be well assured of this, that, fearing not (= if I had not feared) Zeus, I should never have fallen into this abyss of disgrace, that . . ."

Lysias *Eratosth.* p. 128. 4 ἐνθυμουμένοις ὅτι οὐτ' ἂν ἐκεῖνα δύναιτο ποιεῖν μὴ ἐτέρων συμπραττόντων, οὐτ' ἂν νῦν ἐπεχείρησαν ἔλθεῖν μὴ ὑπὸ τῶν αὐτῶν οἰόμενοι σωθῆσθαι, οἷ . . . = "considering that neither so could they act, the others not acting (= if the others did not act) in concert with them, nor would they have now essayed to come, not thinking (= if they had not thought) that by those same persons they would be brought safely off, who . . ."

Dem. *de Fals. Leg.* p. 395. 7 εἰ μὴ διὰ τὸ τούτους βούλεσθαι σῶσαι, ἐξώλης ἀπολοίμην καὶ προώλης, εἰ προσλαβὼν γ' ἂν ἀργυρίου πᾶν πολὺ μετὰ τούτων ἐπρέσβευσα<sup>163</sup> = "except for my wish to preserve them, may I perish utterly and before my time, if, even after accepting (= if I had accepted) of money great store, I would have joined in an embassy with these men."

Plat. *de Rep.* v. p. 450 D πιστεύοντος μὲν γὰρ ἐμοῦ ἐμοὶ εἰδέναι ἃ λέγω, καλῶς εἶχεν ἢ παραμυθία = "for I having faith (= had I had faith) in myself, that I knew what I was talking about, the consolation had been satisfactory."

Ar. *Eccl.* 771 τί γὰρ ἄλλο γ' ἢ φέρειν παρεσκευασμένοι | τὰ χρήματ' εἰσίν; B. ἀλλ' ἰδὼν ἐπειθόμην<sup>164</sup> = "for what else are they prepared to do than carry away the money?" *The other.* "Well, seeing (= if I had seen) it, I had been believing it."

Thuc. iii. 57. 3 ἐς τοῦτο γὰρ δὴ ξυμφορᾶς προκεχωρήκαμεν, οἵτινες Μήδων τε κρατησάντων ἀπωλλύμεθα, . . .<sup>165</sup> = "for to such a pass of calamity, you must know, have we advanced, we, who, the Medes getting (= if the Medes had got) the upper hand, were standing for destruction, . . ."

Dem. *Mid.* p. 554. 3 οὐ γὰρ ἦν μοι δήπου βιωτὸν τοῦτο ποιήσαντι = "for indeed life had not been worth living for me, after doing (= had I done) this."

Compound sentences in this connection.

In instances such as those which follow, we have the conditional sentence framed with its protasis in participial form, appended to the conditional particle *εἰ*, and the compound protasis so produced, prefixed to a new apodosis :—

Isocr. *Archidam.* p. 120. *εἰ δὲ μηδεὶς ἂν ὑμῶν ἀξιώσειε ζῆν ἀποστερούμενος τῆς πατρίδος, προσήκει καὶ περὶ ἐκείνης τὴν αὐτὴν ὑμᾶς γνώμην ἔχειν* = “but if no one of you would think life worth having, being deprived (= if he were to be deprived) of his country, then it is right for you to have with respect to that state also the same views.”

Dem. *Mid.* p. 582. 24 *εἰ δ' οἱδοι χρῆματ' ἔχοντες μὴ πρόοιנט' ἂν, πῶς ὑμῖν καλὸν τὸν ὅρκον προέσθαι*; = “but if they, having money (= if they had money), would not play havoc with it, how is it honourable for you to play havoc with your oath?”

Dem. *Apot.* p. 903. 20 *εἰ δὲ ὁ Παρμένων εἰς λόγους καταστὰς δικαιοτέρ' ἂν φαίνοιτο λέγων τούτου, πῶς ἂν ὀρθῶς ἐμοῦ καταγινώσκοιτε*; = “but if Parmeno, coming to argument (= if he were to come to argument), would be proved to have spoken to better effect than the defendant, how would you be rightly for deciding against me?”

We have already seen (§§ 53, 54) instances of a compound protasis, such as those here referred to, without the subordinate protasis—even in a participial form.

*εἰ μή* with a participle as a conditional protasis.

Occasionally we find *εἰ μή*, instead of *μή*, with a participle used for a conditional protasis: as in

Eur. *Med.* 368 *δοκεῖς γὰρ ἂν με τόνδε θωπεῖσθαι ποτ' ἂν, | εἰ μή τι κερδαίνουσιν ἢ τεχνουμένην*; = “do you think that I would ever have played up to him, if not on the way to some advantage or about some design” = “if I had not been on the way, etc.”

6. Protasis implied in form of sentence.

92. 6. Protasis implied in the form of the sentence.

Dem. *c. Philipp.* i. p. 44. 11 *οὕτω γὰρ οὐκέτι τοῦ λοίπου*

πάσχοιμεν ἂν κακῶς = "for thus (=if he did so) we should avoid any longer any suffering for the future."

Soph. *Ant.* 240 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι = "nor should I, with justice (=if I were treated justly), fall into any trouble concerning it."

Soph. *Phil.* 41 πῶς γὰρ ἂν νοσῶν ἀνὴρ | κῶλον παλαιῶ κηρὶ προσβαίη μακράν; = "for how (=under what circumstances) should a sick man advance far his leg with an old-standing disease?"

Dem. *de Cor.* p. 242. 10 διὰ γε ὑμᾶς αὐτοὺς πάλαι ἂν ἀπολώλειτουργε = "so far at least as you yourselves were to be looked to (=if you alone had had to be looked to), you would long ago have found it all up with you."

Ar. *Ach.* 211 οὐκ ἂν ἐπ' ἐμῆς γε νεότητος, . . . | . . . ὧδε φαύλως ἂν ὁ | σπονδοφόρος οἶτος ὑπ' ἐμοῦ τότε διωκόμενος | ἐξέφυγεν οὐδ' ἂν ἐλαφρῶς ἂν ἀπεπλίστατο = "never would, in the days of my youth at least (=if I had been young, at least), thus lightly have escaped this truce-bearer from my chace in those days, nor would he have easily stepped off."

Isocr. *Paneg.* p. 70. b. τὸ μὲν ἐπ' ἐκείνῳ πολλάκις ἂν διελύθησαν . . . = "so far as he was concerned (=if he alone had been concerned) they would have been broken up over and over again . . ."

Thuc. viii. 86. 4 ἐδόκει Ἀλκιβιάδης πρῶτον τότε καὶ οὐδενὸς ἔλασσον τὴν πόλιν ὠφελῆσαι· ὠρμημένων γὰρ τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτούς, ἐν ᾧ<sup>166</sup> σαφέστατα Ἰωνίαν καὶ Ἑλλήσποντον εὐθὺς εἶχον οἱ πολέμιοι, κωλυτῆς γενέσθαι = "Alcibiades then for the first time and in a degree inferior to no one stood forth as the benefactor of the State; in that he became the hinderer of the Athenians in Samos, when they were all for sailing home—in which event (=if they had done which) most clearly Ionia and the Hellespont had been straightway falling into the hands of the enemy."

93. 7. Protasis implied, and the whole sentence associated with an Independent Protasis.

Xen. *Mem.* i. 2. 28 οὕτω δὲ καὶ Σωκράτην δίκαιον ἦν κρίνειν· εἰ μὲν αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι· εἰ δ' αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι; = "and in like

7. Protasis implied and sentence associated with independent protasis.

manner it was (*or*, had been) just to judge Socrates also. If on the one hand he himself was doing anything disgraceful, he would have reasonably appeared (*sc.* if any one had considered the matter) a base man. But if on the other hand he himself passed his life in propriety, how should he justly (*sc.* if one inquired into it) bear the blame of a worthlessness which was not in him?"

Dem. *de Cor.* p. 302. 25 καίτοι τότε τὸν Δημομέλη . . . , εἴπερ ἀληθὴ μου νῦν κατηγορεῖ, μᾶλλον ἂν εἰκότως ἢ τόνδ' ἐδίωκεν = "and yet, it would have been more reasonable (*sc.* if any count had been taken of reason) then to indict Demomeles, if at least the accusation now brought against me is justifiable, than the present defendant."

Dem. *Aphob.* i. p. 833. 17 εἰ γὰρ κατελείφθην μὲν ἐνιαύσιος, ἔξ ἔτη δὲ προσεπετροπεύθην ὑπ' αὐτῶν, οὐδ' ἂν τὰ μικρὰ ταῦτα παρ' αὐτῶν ἀπέλαβον. εἰ γὰρ ἐκεῖνα ἀνήλωται ὀρθῶς, οὐδὲν ἂν τῶν νῦν παραδοθέντων ἐξήρκεσεν εἰς ἕκτον ἔτος, ἀλλ' ἢ παρ' αὐτῶν ἂν με ἔτρεφον ἢ τῷ λιμῷ περιεῖδον ἀπολόμενον = "for if I had been left an orphan of a year old, and had been under their guardianship for an additional six years, not even these small remnants of my fortune should I have received back from them. For if those sums have been rightly spent by them, then (*sc.* if I had been so left and had so remained), nothing of what is now handed over would have lasted out in sufficiency to a sixth year, but they would either have been maintaining me out of their own resources, or unmoved have seen me expire with hunger." <sup>167</sup>

(ii.) in respect  
of apodosis.

#### 94. (ii.) Modifications in respect of the Apodosis.

1. Apodosis  
omitted.

#### 95. 1. Apodosis omitted.

#### 96. (A) b.

Hom. *Il.* vi. 150 εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εἰδῆς | ἡμετέρεην γενεήν = "but if you wish to learn even this, (be it so); so that you may learn our race."

Hom. *Il.* xxi. 487 εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' εἰδῆς | ὅσσον φερτέρη εἴμ' = "but if you are desirous of becoming learned in war, (come on <sup>168</sup>); so that you may be convinced how superior am I."

## 97. (A) c.

Hom. *Od.* ii. 115 εἰ δ' ἔτ' ἀνιήσει γε πολὺν χρόνον νῆας Ἀχαιῶν = "but if indeed she shall yet for a long time grieve the sons of the Achaeans (well, so let it be)."

## 98. (B) a ii.

Xen. *Anab.* ii. 5. 19 εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ κρεῖττον τοῦ καρποῦ ἐστιν = "and if we were in all these respects to be getting the worst of it, yet (you would be no better off; for) you must remember that fire is stronger than corn."

Plat. *Lys.* p. 217 A εἰ γοῦν θέλομεν ἐννοῆσαι, τὸ ὑγιαῖνον σῶμα οὐδὲν ἰατρικῆς δεῖται οὐδὲ ὠφελείας = "if at any rate we were willing to consider the matter (what should we find? Why, that) the healthy body requires no physicianry or even assistance."

## 99. (B') b.

Hom. *Il.* i. 580 εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς | ἐξέδῃων στρυφελίξαι· ὁ γὰρ πολλὸν φέρτατός ἐστιν = "for if indeed truly the lightning-darting one of Olympus shall be desirous of thrusting us from our habitations, (thrust us he will); for he is by far the most powerful."

## 100. (C) a.

Dem. *de Fals. Leg.* p. 379. 9 εἰ γὰρ ἐν ἡμέρᾳ πόλιν ᾗρει, δύο καὶ εἴκοσιν εἰσιν ἀριθμῶ = "for if he had been taking a city a day, (what then?) They are two and twenty in number." <sup>169</sup>

101. Especially—but by no means universally<sup>170</sup>—do we find the apodosis omitted in the first member of bimembered sentences, which express alternative opposing suppositions; such as the following, viz.—

Especially | in first member of bimembered sentences, expressive of alternative opposing suppositions.

## 102. (A) b.

Ar. *Thesm.* 536 εἰ μὲν οὖν τις ἔστιν· εἰ δὲ μή, ἡμεῖς | αὐταί γε . . . = "if then there is any one who will do it for us, (well): but if not, then we ourselves will . . ."

Xen. *Cyr.* viii. 7. 24 εἰ μὲν οὖν ἐγὼ ὑμᾶς ἱκανῶς διδάσκω οἷους χρὴ πρὸς ἀλλήλους εἶναι· εἰ δὲ μή, καὶ παρὰ τῶν προγεγενημένων μανθάνετε = "if then I teach you sufficiently what manner of men it behoves you to be to each other, (well): but if not, learn even from those who have gone before you."

## 103.

(A) c.

Hom. *Il.* i. 135 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί  
| . . . | εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι |  
ἢ τεὸν ἢ Αἰάντος ἰὼν γέρας, ἢ Ὀδυσῆος | ἄξω<sup>171</sup> ἑλών =  
"but if the high-souled Achaeans shall offer me a prize, (well). But if in very truth they shall not offer it, then I myself in very truth will go and take for myself either your or Ajax' prize, or that of Odysseus I will take and bring away."

Carmen Populare xxix. 13 εἰ μὲν τι δώσεις· εἰ δὲ μή, οὐκ ἔασομεν = "if you will offer us largess, (well): but if not, we will not put up with your refusal."

Plato (Comicus) Ἑλλ. 3 εἰ μὲν οὖν σὺ τὴν θάλατταν αὐτὸς ἀποδώσεις ἐκών· | εἰ δὲ μή γε, ταῦτα πάντα συντριαιῶν ἀπολέσω<sup>172</sup> = "if, then, you (sc. the people of Attica) will yourselves give up the sea with a good grace, (well and good): but if not, then all of this will I (sc. Poseidon) shatter together with my trident and destroy."

## 104.

(A') c.

Leophanes (?) *de Superfoetat.* in Hippocr. i. p. 260. F. = i. p. 461. 16. K. καὶ ἥν μὲν ἀπὸ τῆς πυριήσιος ἀποχωρήσει· εἰ δὲ μή, . . . ὠδῖνα ἐμπούειν = "and if truly as a result of the vapour bath process the child shall come away, (well): but if it does not, . . . you must induce labour."

## 105.

(B') b.

Hippocr. *de ration. vict. in morb. acut.* i. p. 403. F. = ii. p. 87. 5. (cf. 9) K. καὶ ἥν ἐπιιδῶ τί σοι ἐπὶ τὸ βέλτιον· εἰ δὲ μή, . . . πίνειν δίδου . . . = "and if truly it shall in any way improve, (well): but if not, then give to drink . . ."

Hippocr. *de ration. vict. in morb. acut.* i. p. 406. F. = ii. p. 98. 2. K. κῆν μὲν ἱκανῶς ἔχη· ἥν δὲ μή,<sup>173</sup> εἰ ἐλλείπη,

οπίσω ποίειν τὰ αὐτά = "and if truly these proceedings shall suffice, (well): but if truly not, then, if haply there shall be a shortcoming anywhere, you must repeat the process behind."

Hippocr. *de capit. vulner.* i. p. 901. F. = iii. p. 356. 9. K. καὶ ἢν μὲν καταφανὲς ἦ τοῖσιν ὀφθαλμοῖσι τὸ ὀστέον ψιλόν· εἰ δὲ μή, τῇ μῆλῃ σκέπτεσθαι = "and if truly the bone in its denuded state shall be open to the eyes to see, (well): but if not, you must examine with the probe."

Thuc. iv. 13. 3 τῇ δ' ὕστεραία παρασκευασάμενοι ὡς ἐπὶ ναυμαχίαν ἀνέγοντο, ἢν μὲν ἀντεκπλεῖν ἐθέλωσι σφίσι ἐς τὴν εὐρυχωρίαν, εἰ δὲ μή, ὡς αὐτοὶ ἐπισπλυσούμενοι = "and on the following day, preparing as for a naval engagement, they weighed anchor—if truly on the one hand the foe shall be willing to sail out into the open to meet them, (well): but if not, as being about themselves to sail in to attack them."

Plat. *Symp.* p. 185 D ἐν ᾧ δ' ἂν ἐγὼ λέγω, ἐὰν μὲν σοι ἐθέλῃ ἀπνευστὶ ἔχοντι πολὺν χρόνον παύεσθαι ἢ λυγξ· εἰ δὲ μή, ὕδατι ἀνακογχυλίαςον = "and while soever I am speaking, if truly your hiccough shall be so obliging as to cease, you holding your breath for a long while, (well): but if not, gargle your throat with water."

Ar. *Plut.* 468 καὶν μὲν ἀποφῆνω μόνην | ἀγαθῶν ἀπάντων οὔσαν αἰτίαν ἐμὲ | ὑμῖν δι' ἐμέ τε ζῶντας ὑμᾶς· εἰ δὲ μή, | ποικίτον ἥδη τοῦθ' ὅ τι ἂν ὑμῖν δοκῇ = "and if truly I shall have-proved to you that I alone am the cause of all your blessings, and that it is owing to me that you can be said to live, (well): but if not, then do you, both of you, whatsoever shall seem good to you."

Thuc. iii. 3. 3 καὶ ἢν μὲν ξυμβῇ ἢ πείρα· εἰ δὲ μή, Μυτιληναίοις εἰπεῖν ναῦς τε παραδοῦναι καὶ τείχη καθελεῖν, μὴ πειθομένων δὲ πολεμεῖν = "and if truly the attempt shall have-succeeded, (so much the better): but if not, tell the Mytilenaeans both to hand over their ships and to pull down their walls; but, if they are not in a mood for complying, to prepare them for war."

**106.** The omission of the apodosis in single-membered sentences belonging to the groups (B) *a* ii. and (C) *a* has frequently the effect of causing the unattended protasis to express a wish.<sup>174</sup> Thus

Omission in certain single-membered sentences causes protasis to express a wish.

107.

(B) *a* ii.

Soph. *Oed. Tyr.* 863 εἴ μοι ξυνείη φέροντι | μοῖρα τὰν εὖσεπ-  
τον ἀγνείαν λόγων | ἔργων τε πάντων = "if only there  
were to be with me Fortune, as I uphold the much-  
reverenced purity of all words and deeds!"

Plat. *Protag.* p. 310 D εἰ γάρ, ἦ δ' ὅς, ὦ Ζεῦ καὶ θεοί, ἐν  
τούτῳ εἴη· ὥς οὐτ' ἂν τῶν ἐμῶν ἐπιλίποισι οὐδὲν οὔτε τῶν  
φίλων = "if only, said he, Zeus and ye gods, the matter  
lay in this! For (if it did), neither anything of my  
own would I spare nor of my friends'."

Theocr. xii. 17 εἰ γὰρ τοῦτο, πάτερ Κρονίδη, πέλοι, εἰ  
γάρ, ἀγήρῳ | ἀθάνατοι· γενεαῖς δὲ διηκοσίησιν ἔπειτα |  
ἀγγεῖλειεν ἐμοί τις ἀνέξοδον εἰς Ἀχέροντα, . . . = "if only  
this were to be, Father Cronides! if only, ye unaging  
immortals! and that after a lapse of two hundred  
generations one were to bring me to Acheron, 'from  
whose bourn no traveller returns,' the tidings . . .!"

Hom. *Il.* xv. 571 εἴ τινά που Τρώων ἐξάλμενος ἄνδρα  
βάλοισθα = "if only you were to leap forward and lay  
low some one of the Trojans!"

Hom. *Il.* xvi. 558 κείται ἀνὴρ ὃς πρῶτος ἐσῆλατο τεῖχος  
'Αχαιῶν, | Σαρπηδῶν. ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἐλόντες,  
| τεύχεά τ' ὤμοισιν ἀφελοίμεθα, καὶ τιν' ἐταίρων | αὐτοῦ  
ἀμυνομένον δαμασσαιέμεθα νηλέϊ χαλκῷ = "low lies  
the man who first leapt into the rampart of the Achaeans,  
Sarpedon. But if only we were to seize and insult his  
body, and take the arms from his two shoulders, and  
subdue some one of his friends, who would defend him,  
with the cruel sword!"

Hom. *Od.* iii. 205 αἰ γὰρ <sup>175</sup> ἐμοὶ τοσσὴνδε θεοὶ δύναμιν  
παραθεῖεν, | . . . = "if only to me such power the gods  
were to accord, as that I might . . .!"

Eur. *Orest.* 1100 εἰ γὰρ τοῦτο κατθάνοιμ' ἰδὼν = "if only I  
were to die after seeing this!"

Xen. *Cyr.* vi. 1. 38 εἰ γὰρ γένοιτο . . . ὅτι ἐγὼ σοι ἐν καιρῷ  
ἂν γενοίμην αὖ χρήσιμος = "if only it were to come  
about, that I to you should seasonably become again  
useful!"

108.

(C) *a*.

Hom. *Il.* iii. 180 δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην  
γε = "and he was the brother-in-law of me, the shame-  
less one. If only he had been still among the living!"



Eur. *Alc.* 1072 εἰ γὰρ τοσαύτην δύναμιν εἶχον, ὥστε . . . =  
 "if only I had had so great power, as that . . .!"

Ar. *Ecol.* 380 τὸ τριώβολον δῆτ' ἔλαβες; X. εἰ γὰρ ὥφελον  
 = "the three-obol piece, then,—did you receive it?  
*Ch.* If only it had been destined for me!"

109. The unattended protasis in such cases as the above  
 may further ( $\alpha$ ) either lose its own verb; as in—

The protasis ( $\alpha$ )  
 occasionally los-  
 ing its own verb;

# 110. (B) $\alpha$ ii.

Hom. *Od.* vii. 311 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ  
 Ἀπολλων, | τοῖος ἔων οἶός ἐσσι, τὰ τε φρονέων ἃ τ' ἐγώ  
 περ, | παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι =  
 "if only, Father Zeus and Athene and Apollo, being  
 such as you are and like-minded with myself, (you were  
 willing) to take my daughter to wife and to be called  
 my son-in-law, remaining here!"

Soph. *El.* 1415 K. ὦμοι πέπληγμαι. H. παῖσον, εἰ σθένεις,  
 διπλῆν. | K. ὦμοι μάλ' αὔθις. H. εἰ γὰρ Αἰγίσθω θ' ὁμοῦ  
 = "*Cl.* Ah me, I have been struck. *El.* Lay on, if you  
 have the strength, a double stroke. *Cl.* Ah me again.  
*El.* If only (it were) for Aegisthus too at the same  
 time!"

# 111. (C) $\alpha$ .

Hom. *Od.* xxiv. 376 αἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ  
 Ἀπολλων, | οἶος Νήρικον εἶλον, . . . | . . . τοῖος ἔων τοι  
 χθιζὸς ἐν ἡμετέροισι δόμοισιν, | τεύχε' ἔχων ὤμοισιν,  
 ἐφ' ἐστάμεναι καὶ ἀμύνειν | ἄνδρας μνηστῆρας. τῷ κε σφένον  
 γούνατ' ἔλυσσας | πολλῶν ἐν μεγάροισι, σὸν δὲ φρένας ἔνδον  
 ἰάνθης = "if only, Father Zeus and Athene and Apollo,  
 such as I was when I took Nericum, such being  
 yesterday in our house, with arms upon my back (it  
 had been mine) to attack and take vengeance upon the  
 suitors! In which case I should have loosened their  
 knees, many though they were in the palace, and you  
 would have been delighted in your inmost heart."

112. ( $\beta$ ) or—as indeed in the instance last quoted—  
 ve appended to it an independent consequence: which  
 lows

or ( $\beta$ ) having  
 an independent  
 consequence ap-  
 pended to it.

- (1) sometimes without express connecting link :  
but as an apodosis to a protasis either expressed or implied and expressive of the truth in fact, of that which has been previously formulated as a wish only ;
- (2) sometimes—as also in the instance referred to —with a connecting link in the shape of a relative particle.

The following are examples :—

113. (1) (B) *a ii.*

Hom. *Od.* xx. 236 αἱ γὰρ τοῦτο, ξεῖνε, ἔπος τελέσειε Κρονίων·  
| γνοίης χ' οἷη ἐμὴ δύναμις καὶ χεῖρες ἔπονται = “if only  
this word, stranger, the son of Cronus were to accomplish ! You would then recognise of what quality are  
my strength and my arms, which follow you.”

114. (2) (B) *a ii.*

Hom. *Od.* xix. 309 αἱ γὰρ τοῦτο, ξεῖνε, ἔπος τετελεσμένον  
εἶη· | τῷ κε τάχα γνοίης φιλότητά τε πολλά τε δῶρα | ἐξ  
ἐμεῦ, ὥς ἄν τις σε συναντόμενος μακαρίζοι <sup>176</sup> = “if only  
this word, my guest, were to have become accomplished !  
So would you quickly acknowledge goodwill and many  
a gift from me, with the result that a man meeting you  
would felicitate you.”

Hom. *Il.* ii. 371 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ  
Ἀπολλων, | τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
| τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος, | χερσὶν ὑφ'  
ἡμετέρησιν ἀλοῦσά τε περθομένη τε = “if only, Father  
Zeus and Athene and Apollo, ten such of the Achaeans  
were of like mind with myself ! in which case quickly  
would the city of Priam the king nod to its fall, taken  
and destroyed beneath our hands.”

Hom. *Il.* xvii. 561 Φοῖνιξ, ἅττα γεραιὲ παλαιγενές, εἰ γὰρ  
Ἀθήνη | δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν· | τῷ  
κεν ἔγωγ' ἐθέλοιμι παρεσταμέναι καὶ ἀμύνειν | Πατρόκλῳ =  
“Phoenix, reverend father full of years, if only Athene  
were to offer me strength and ward off the rush of  
arrows ! Then should I myself be willing to take my  
stand by and defend Patroclus.”

Eur. *Hec.* 836 εἴ μοι γένοιτο φθόγγος ἐν βραχίοισι | καὶ  
χερσὶ καὶ κόμαισι καὶ πόδων βάσει, | . . . ὥς πάνθ'  
ἑμαρτῇ σῶν ἔχοιτο γουνάτων = "if only there were mine  
a voice in my arms and hands and tresses and in  
the tread of my feet! So that everything in concert  
might cling to your knees."

Eur. *Suppl.* 621 ποτανὸν εἴ μὲ τις θεῶν κτίσαι, | διπόταμον  
ἵνα πόλιν μόλω = "if only winged some one of the gods  
were to make me! so that I may come to the two-  
rivered city."

### 115. (C) a.

Aesch. *Prom.* 152 εἰ γάρ μ' ὑπὸ γῆν νέρθεν τ' Ἀΐδου | τοῦ  
νεκροδέγμονος εἰς ἀπέραντον | Τάρταρον ἦκεν, | ὥς μήτε  
θεὸς μήτε τις ἄλλος | τοῖσδ' ἐπεγῆθει = "if only he had  
sent me to the nethermost parts of the earth and below  
the dead-receiving Hades into the impermeable Tartarus!  
so that neither god nor any one else had gloated over  
these my sufferings."

Plat. *Crit.* p. 44 D εἰ γὰρ ὠφελον, ὦ Κρίτων, οἰοί τε εἶναι οἱ  
πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἰοί τε ἦσαν αὖ  
καὶ ἀγαθὰ τὰ μέγιστα· καὶ καλῶς ἂν εἶχε<sup>177</sup> = "if only,  
Crito, the multitude had had it in their power to work  
the greatest evils! so that they had been able on the  
other hand to work the greatest blessings. And it  
would have been well."

### 116. 2. Apodosis with verb omitted.

2. Apodosis with  
verb omitted.

#### 116a. (B) a ii.

Solon *Fr.* 20. 1 ἀλλ' εἴ μοι, κἂν νῦν, ἔτι πείσῃαι, ἔξελε  
τοῦτο = καὶ—ἂν νῦν [sc. εἰ σοφὸς εἴης, πείσῃαι] = "but if  
you will any longer pay any attention to me—even  
now, if you were wise, you would do so—take out this  
phrase."

Soph. *El.* 1482 ἀλλά μοι πάρες | κἂν σμικρὸν εἰπεῖν = καὶ—  
ἂν [βουλοίμην] = "but give me leave to say but a small  
word,—I should wish to do so."

Ar. *Plut.* 126 ἐὰν ἀναβλέψῃς σὺ κἂν μικρὸν χρόνον = καὶ—  
ἂν [ἀναβλέψεις, sc. εἰ σοφὸς εἴης] = "if truly you shall  
have-looked up even—you would | have-looked up, if  
you were wise—a little moment."

Ar. *Ach.* 1021 μέτρησον εἰρήνης τί μοι κἂν πέντ' ἔτη = καὶ —ἂν [μετρήσεις, sc. εἰ εὐμενῆς εἴης] = "mete out to me some small measure of peace, even five years would you mete out, (sc. if you were kind)."

Aristot. *Hist. Anim.* viii. 21 καὶ οὐθὲν ἐσθίει, ὅταν ἄρξῃται τὸ πάθος, κἂν ὅσονοῦν = καὶ ὅσονοῦν—ἂν [ἐσθίει] = "and it eats nothing, whensoever the attack shall have-come on, even not a morsel would it eat (sc. if it had the opportunity)." 178

Aristot. *Problem.* x. 65 διὰ τί τὰ μὲν γίνεται τῶν ζώων . . . αὐτόματα, τὰ δ' ἐξ ἀλλήλων μόνον . . . ; ἢ κἂν, εἰ καὶ μὴ δὲ ἑτέρας αἰτίας, ἀλλ' ὅτι . . . ; = ἢ καὶ—ἂν [εἴη] = "why is it that while some members of the animal kingdom come into being without congress, others come only with congress? Pray would it be, if for no other reason, yet at any rate because . . . ?"

Menand. *Μισούμ.* Fr. 11 εἴσελθε κἂν νῦν, ὦ μακάριε = καὶ ἂν νῦν [εἰ σοφὸς εἴης, εἰσέλθοις] = "come in, my good sir, even now would (you do so, if you were wise)."

Plat. *Phaedon*, p. 71 B κἂν εἰ μὴ χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὕτως εἶναι ἀναγκαῖον = καὶ εἰ μὴ χρώμεθα, ἀναγκαῖον ἂν (sc. ἐστὶν or εἴη) = "even if we do not make use of the names in every individual case, still it truly is [or, still it would turn out to be, sc. if you investigated the matter] necessary that everywhere in fact it must so be."

Aristot. *Eth. Nic.* vii. 8 (7). 1 μεταξὺ δ' ἡ τῶν πλείστων ξῆς, κἂν εἰ ῥέπουσι μᾶλλον πρὸς τὰς χείρους = (ἐστὶν or εἴη) ἂν, καὶ εἰ ῥέπουσι = "but midway truly is [or, would turn out on investigation to be] the disposition of most men, even if they incline rather to the lower desires."

Plat. *Legg.* i. p. 646 B πῶς δ' οὐκ ἀκουσόμεθα; κἂν εἰ μηδενὸς ἄλλον χάριν, ἀλλὰ τοῦ θαυμαστοῦ τε καὶ ἀπόπου, εἰ . . . = ἀκουσόμεθα ἂν, [or ἀκούοιμεν ἂν], καὶ εἰ . . . = "how shall we not listen? Truly will we [or should we, if we reflected] listen, even if for no other reason, yet for the marvellous and unwonted fact which it is, if . . ."

Ar. *Lys.* 111 ἐθέλοιτ' ἂν οὖν, εἰ μηχανὴν εὐροίμ' ἐγώ, | μετ' ἐμοῦ καταλῦσαι τὸν πόλεμον; M. νῆ τῷ θεῷ. | ἐγὼ δέ γ' ἂν [sc. ἐθέλομι] κἂν [sc. ἐθέλομι] εἴ με χρεῖη<sup>179</sup> τοῦ γυγκλον | τουτὶ καταθεῖσαν ἐκπιεῖν αὐθμερόν. | K. ἐγὼ δέ γ' ἂν [sc. ἐθέλομι] κἂν (= καὶ ἐὰν) ὥσπερ εἰ ψήγταν δοκῶ | δοῦν-

ἀν ἐμαντῆς παρταμοῦσα θῆμυσιν.<sup>170a</sup> | Δ. ἐγὼ δὲ καὶ κα  
ποττὸ Ταῦγετόν γ' ἄνω | ἔλθοιμ' [= καὶ ἔλθοιμ' ἄν], ὅπα  
μέλλοιμί γ' εἰράναν ἰδεῖν = "would you be willing then,  
if I were to find the means, to join with me in putting  
an end to the war? *M.* Yes, by the two deities. And  
I indeed should (sc. be so willing), yes, I should (sc. be  
so willing), even if it were necessary for me to lay aside  
this cloak, and this very day to—drink off a full  
draught. *C.* And I indeed should (sc. be so willing)"  
[ = practically, "I shall be so willing"), "even if truly I  
shall seem to be so conditioned as that I would cut off  
half of myself and give it, as I would a turbot. *L.*  
And I would even go aloft up to Taygetus, if indeed  
by going thither I should have any likelihood of  
looking upon peace."<sup>180</sup>

*Eur. Hel.* 1043 τί δ', εἰ κρυφθεῖς δόμοις | κτάνοιμ' ἄνακτα ;  
= "but what (sc. would you say), if hidden in the  
house I were to slay the king?"

*Ar. Nub.* 154 τί δῆτ' ἄν, ἔτερον εἰ πύθοιο Σωκράτους |  
φρόντισμα ; = "what then would (sc. you say), if you were  
to learn another imagination of Socrates' divining?"

See also *Ar. Nub.* 769.

*Ar. Ach.* 962 τριῶν δραχμῶν δ' ἐκέλευε Κωπῶδ' ἔρχεσθαι |  
. . . Δ. οὐκ ἂν μὰ Δι', εἰ δοίη γέ μοι τὴν ἀσπίδα = "and  
against three drachmae he asked you for an eel from  
Lake Copais. *D.* He should not (sc. have it), even if  
he were to offer me his shield."

See also *Ar. Nub.* 107, 108.

*Eur. Alc.* 181 (parodied—with the same idiom—by *Aris-  
tophanes, Egg.* 1251) σὲ δ' ἄλλη τις γυνὴ κεκτήσεται, |  
σώφρων μὲν οὐκ ἂν μάλλον, εὐτυχὴς δ' ἴσως = "but thee  
some other will possess, more self-controlled indeed  
she could not (sc. be than I), but more fortunate  
perhaps."

*Thuc.* vi. 89. 6 ἐπεὶ δημοκρατίαν γε καὶ ἐγγινώσκμεν  
οἱ φρονούντες τι, καὶ αὐτὸς οὐδενὸς ἂν χειρόν, ὅσῳ καὶ  
λοιδορήσαιοι = "for as to a democracy, forsooth, we  
both appreciated it—those of us who have any wits—  
and I at any rate should (sc. appreciate it) worse than  
no one else, just in proportion as it is in my power also  
to revile it."

Soph. *Phil.* 493 ὃν δὴ παλαι' ἂν ἐξότου δέδουκ' ἐγὼ | μὴ μοι βέβηκε<sup>181</sup> = "as to whom indeed it would (sc. be) a long while since I have nourished the fear of his having—for me—departed."

Eur. *Med.* 1153 φίλους νομίζουσ' οὕσπερ ἂν πόσις σέθεν<sup>181a</sup> = "accepting as your friends those whom your husband would (sc. so accept)."

Hippocr. *Aphorism.* ii. p. 1250. F. = iii. p. 730. 13. K. ἣν ὑπὸ δυσεντερίης ἐχομένην ὀκοῖαι ἂν σάρκες ὑποχωρήσωσι, θανάσιμον = "if truly, in a case where the patient is suffering from dysentery, clots such as pieces of flesh (sc. would be) shall have-come away, the case is mortal."

Solon *Fr.* 36. 6 πολλοὺς δ' . . . | ἀνήγαγον πραθέντας, . . . | . . . γλῶσσαν οὐκέτ' Ἀττικὴν | ἰέντας, ὡς ἂν πολλαχῇ πλανωμένους = "many have-been brought back by me from slavery, who no longer spoke the Attic dialect, as would (sc. be the case with) those who were wandering in many directions."

Thuc. vi. 57. 3 καὶ ὥσπερ εἶχον, ὥρμησαν εἴσω τῶν πυλῶν, καὶ περιέτυχον τῷ Ἰππάρχῳ παρὰ τὸ Λεωκόριον<sup>182</sup> καλούμενον, καὶ εὐθὺς ἀπερισκέπτως προσπεσόντες καὶ ὡς ἂν μάλιστα δι' ὀργῆς, ὁ μὲν ἐρωτικῆς, ὁ δὲ ὕβρισμένος, ἔρπυστον, καὶ ἀποκτείνουσιν αὐτόν = "and, just as they were, they rushed within the gates and lighted upon Hipparchus and his train alongside what is called the Leocorium: and straightway falling upon him, without a second thought, and as would (sc. be likely to happen) under the influence of excitement, the one under that of jealousy, the other that of outrage, showered their blows upon him, and kill him."

Xen. *Cyr.* i. 3. 8 καὶ τὸν Κῦρον ἐπερέσθαι προπετῶς ὡς ἂν παῖς μηδέπω ὑποπτήσων . . . = "and that Cyrus there-upon asked offhand, as a boy would (sc. do), if he were not yet drilled into a formally submissive manner . . ."

Dem. *de Fals. Leg.* p. 390. 6 πολλὰ λέγοντος ἐμοῦ καὶ θρυλοῦντος αἰεὶ, τὸ μὲν πρῶτον ὡς ἂν εἰς κοινὴν γνώμην ἀποφαινομένου, μετὰ ταῦτα δ' ὡς ἀγνοοῦντας διδάσκοντος, τελευτῶντος δὲ ὡς ἂν<sup>182a</sup> πρὸς πεπρακτότας αὐτοὺς καὶ ἀνοσιωτάτους ἀνθρώπους οὐδὲν ὑποστελλόμενον = "although I spoke much, and was ever talking about it, in the first instance as a man would (sc. do), who was expressing his opinion in ordinary conversation, afterwards as

one teaching those who were ignorant, and ultimately as a man would (sc. do) who was declining to give way before men who had sold themselves and were of the most shameless character."

Plat. *Apol.* p. 27 D ὁμοίως γὰρ ἂν ἄτοπον εἴη, ὥσπερ ἂν εἴ τις . . . ἡγοῖτο . . . = "for it would be equally absurd, as it would (sc. be absurd), if a man were to think that . . ." <sup>183</sup>

Plat. *Gorg.* p. 479 A σχεδὸν γάρ που οἷτοι . . . τὸ αὐτὸ διαπεπραγμένοι εἰσὶν ὥσπερ ἂν εἴ τις τοῖς μεγίστοις νοσημασι συνισχόμενος διαπράξαιτο μὴ διδόναι δίκην τῶν περὶ τὸ σῶμα ἀμαρτημάτων τοῖς ἰατροῖς μηδὲ <sup>183a</sup> ἰατρεύεσθαι, φοβούμενος, ὥσπερ ἂν εἰ παῖς, τὸ κάεσθαι καὶ τὸ τέμνεσθαι, ὅτι ἀλγεινόν = "why, these men would seem to have managed in the same way as would (sc. be the management of a man), if, being held bound by the direst diseases he were to manage not to give an account of his bodily infirmities to the physicians,—I mean, not to be doctored, fearing, just as if (sc. he were) a child, being cauterised or cut, because it was painful."

Dem. *de Fals. Leg.* p. 411. 21 ὥσπερ ἂν παρεστηκότος αὐτοῦ = "as would (be the case), were he standing by."

Aristot. *de Caelo*, c. 14. med. δεῖ δὲ νοῆσαι τὸ λεγόμενον ὥσπερ ἂν εἰ γιγνομένης (sc. τῆς γῆς) τρόπον ὃν καὶ τῶν φυσιολόγων λέγουσιν εἶναι γενέσθαι = "but we must conceive of the proposition, just as we should (sc. conceive of it), if (sc. we were to conceive of it) on the assumption of its (the earth's) being produced after the fashion in which some even of the naturalists say it was produced."

Plat. *Rep.* vi. p. 493 A οἷόν περ ἂν εἰ . . . τις . . . τὰναγκαῖα δίκαια καλοῖ καὶ καλά, τὴν δὲ τοῦ ἀναγκαίου καὶ ἀγαθοῦ φύσιν, ὅσον διαφέρει τῷ ὄντι, μήτε ἑωρακὼς εἶη μήτε ἄλλῃ δύναντος δεῖξαι = "just as would (sc. be the case), if a man were to call the necessary just and honourable, and yet as to the nature of the necessary and the good, how different it is in fact, were neither to have seen nor able to demonstrate to any one else."

Aristot. *de Caelo*, c. 5 ἔπειτ' ἐκ τούτου συντιθεμένου φασὶ γίνεσθαι τὰλλα, καθάπερ ἂν εἰ συμφυσσωμένου ψήγατος = "and then from this, being brought together, they say that the rest are produced, just as would (sc. be the case), if they (sc. were to be produced), as when gold dust is blown together."

## 117.

(C) *a.*

Ar. *Nub.* 5 οἱ δ' οἰκέται ῥέγκουσιν, ἀλλ' οὐκ ἂν πρὸ τοῦ= "but the household is snoring. Not so, would it have (sc. been) in times gone by."

Lysias *c. Eratosth.* p. 127. 22 δικαίως μὲν ἐν ὀλιγαρχίᾳ δίκην δόντος . . . δικαίως δ' ἂν ἐν δημοκρατίᾳ = "who was punished rightly under an oligarchy, and would have been rightly (sc. punished) under a democracy."

Plat. *Rep.* ii. p. 368 D ποιήσασθαι ζήτησιν . . . οἷανπερ ἂν εἰ προσέταξέ τις . . . = "to make for oneself an investigation such as one would have (sc. made) if one had been bidden . . ."

Lysias *c. Eratosth.* p. 92. 39 ἡ δὲ τὸ μὲν πρῶτον οὐκ ᾔθελεν, ὥς ἂν ἀσμένῃ με ἑωρακυῖα ᾔκοντα διὰ χρόνου = "and she at first was unwilling to do so, as she would have (behaved), if it had been a case of seeing me with delight after a long absence."

Dem. *Mid.* p. 519. 10 θόρυβον καὶ κρότον τοιοῦτον ὥς ἂν ἐπαινοῦντές τε καὶ συνησθέντες ἐποιήσατε = "you made noise and acclamation, such as you would have (sc. made), if you had been praising me and rejoicing with me."

Dem. *Conon.* p. 1258. 26 διαλεχθεῖς τι πρὸς αὐτόν, οὕτως ὥς ἂν μεθύν, ὥστε μὴ μαθεῖν ὅ τι λέγοι, παρήλθε . . . = "muttering something to him, exactly as a drunken man would have (sc. done), so that no one could understand what he said, he advanced . . ."

3. Apodosis with verb in past subjunctive with ἄν : = practically a future indicative.

### 118. 3. Apodosis with verb in Past Subjunctival Form with ἄν : = practically a Future Indicative.<sup>184</sup>

## 119.

(A) *a.*

Dem. *de Fals. Leg.* p. 351. 8 εἰ δ' οἱ μὲν τὰ δίκαια ἔπραττον ἡμῶν, οἱ δὲ τὰναντία, διὰ τοὺς πεπονηρευμένους, ὥς ἔοικε, τοῖς ἐπικεικῶσι συμβεβηκὸς ἂν εἴη ταύτης τῆς ἀτιμίας μετεσχηκέναι = "but if some of us were acting in a way which was right, and others in the opposite way, through those who have disgraced themselves, as it appears, it would (= will) | have come about that the respectable people have fallen in for a share in this disgrace."



Thuc. vi. 92. 4 εἰ πολέμιός γε ὢν σφόδρα ἐβλαπτον, κἂν φίλος ὢν ἱκανῶς ὠφελοῖην = "if, being an enemy, I was doing you grievous harm, then as a friend I should (=shall) be giving you adequate assistance."

Dem. *de Fals. Leg.* p. 415. 8 εἰ τοίνυν μηδὲν ὑμῶν ἡδίκηαι μηδεῖς, οὐχ ἡμεῖς χάριν ὑμῖν οὐδενός, ἀλλ' ὑμεῖς ἡμῖν δικαίως ἂν ἔχοιτε τοιούτων = "if then in no respect was any one of you going wrong, it is not we who should (=shall) justly be obliged to you for anything, but you to us for these things."

Soph. *El.* 772 μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἤκομεν. | K. οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις; | εἰ μοι θανόντος πίστ' ἔχων τεκμήρια | προσῆλθες = "to no purpose, then, as it seems, am I come. Cl. Certainly not to no purpose. For how should (=shall) you say to no purpose? if you are-arrived bringing me trustworthy reports of his death."

Thuc. iii. 40. 6 εἰ γὰρ οὔτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρέων ἄρχοιτε = "if these men rightly revolted, you would (=will) be unjustly bearing the rule."

Lysias *Alcib.* ii. p. 145. 3 εἰ μὲν τοίνυν . . . ὄντες κύριοι πολλῶν βουλομένων μηδένα τῶν ἄλλων ἱππεύειν εἴασαν, οὐκ ἂν δικαίως χαρίζοσθε αὐτοῖς = "if, then, being stronger than many who wished that no one of the others should enter the ranks of the horsemen, they permitted that to be done, you would (=will) not do justly in showing them favour."

Dem. *Androt.* p. 595. 15 οὐ γὰρ εἴ τι πρόποτε μὴ κατὰ τοὺς νόμους ἐπράχθη, σὺ δὲ τοῦτ' ἐμιμήσω, διὰ τοῦτ' ἀποφύγοις ἂν = "for it is not the case that if ever anything was done contrary to the laws, and you were the imitator of it merely, you would (=will) on this account get off now."

See also Thuc. ii. 60. 7.

## 120.

(A) b.

Hom. *Il.* vi. 128 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, | οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην = "but if, being one of the immortals, thou art come down from heaven, it is not I at any rate who would (=will) be for contending with heavenly denizens."

Plat. *Sophist.* p. 247 D τάχ' οἶν ἴσως ἂν ἀπορόειν, εἰ δὴ τι τοιοῦτον πεπόνθασι = "perhaps then they would (=will)

be in a difficulty, if (you see) they have got into a position like this."

Dem. *de Fals. Leg.* p. 415. 12 εἰ δὲ δὴ καὶ ἐν αὐτοῖς οἷς ἐτιμᾶσθε ἡδίκηκέ τις ὑμῶν . . ., πόσῳ μᾶλλον ἂν μισοῖσθε δικαίως ἢ σώξοισθε; = "and if then even in the very honours which you enjoyed any one of you has done wrong, how much the more would (=will) you be becoming the objects of hatred than of protection?"

Pind. *Nem.* vii. 86 εἰ δὲ γέυεται | ἄνδρος ἀνὴρ τι, φαίμεν κε . . . = "if any one man has any advantage from any other man, we should (=shall) say . . ."

Soph. *El.* 799 οὐκοῦν ἀποστείχοιμ' ἄν, εἰ τὰδ' εὖ κυρεῖ = "then I would (=will) take myself away, if matters here are in a good way."

Herod. ii. 15 εἰ δὲ βουλόμεθα γνώμησι τῇσι Ἴώνων χρᾶσθαι τὰ περὶ Αἴγυπτον . . ., ἀποδεικνύοιμεν ἂν . . . = "if then we are willing to make use of the opinions of the Ionians in matters relating to Egypt, we should (=shall) show . . ."

Xen. *Mem.* ii. 2. 3 εἰ γὰρ οὕτως ἔχει τοῦτο, εἰλικρινὴς τις ἂν εἴη ἀδικία ἢ ἀχαριστία = "if indeed this is so, a palpable kind of wrongdoing would (=will) ingratitude turn out to be."

Plat. *Gorg.* p. 492 Ε οὐ γάρ τοι θαυμάζοιμ' ἄν, εἰ Εὐριπίδης ἀληθῆ ἐν τοῖσδε λέγει . . . = "for I should (=shall) not be at all surprised, if Euripides speaks the truth in the following verses . . ."

Hom. *Il.* xxiv. 660 εἰ μὲν δὴ μ' ἐθέλεις τελέσαι τάφον Ἑκτορι δίῳ, | ᾧδε κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης = "if then you are willing for me to finish a tomb to the divine Hector, so doing, Achilles, would (=will) you do what is acceptable to me." <sup>184a</sup>

Soph. *Aj.* 1130 ἐγὼ γὰρ ἂν ψέξαιμι δαιμόνων νόμους; | Τ. εἰ τοὺς θανόντας οὐκ ἔρς <sup>185</sup> θάπτειν παρών = "why, should (=shall) I show disrespect to the institutions of the gods? T. Yes, if by your presence you prevent me from burying the dead."

Soph. *El.* 314 ἦ δ' ἂν <sup>186</sup> ἐγὼ θαρσύνω μᾶλλον ἐς λόγους | τοὺς σοὺς ἰκοίμην, εἴπερ ᾧδε ταῦτ' ἔχει = "surely then should (=shall) I with the greater confidence enter into conversation with you, if matters are as you say they are."

Eur. *Hipp.* 471 ἀλλ' εἰ τὰ πλείω χρηστὰ τῶν κακῶν ἔχεις, |

ἄνθρωπος οἶσα κάρτα γ' εἶ πράξειας ἄν = "but if in greater proportion you have your weals than your woes, being a mortal you would (= will) fare indifferently well."

Hippocr. *de rat. vict. in morb. acut.* i. p. 389. F. = ii. p. 44. 10. K. ἥσσον ἄν τις θαυμάσειεν, εἰ τὰ τοιαῦτα πόνους ἐμποίει τῇσι κοιλίῃσι μᾶλλον τῶν ἄλλων = "one would (= will) the less wonder, if such matters as these cause trouble to the inward parts more than do other affections."

Plato *Meno*, p. 94 E ἐγὼ μὲν οὖν ἄν σοι συμβουλευέσμαι, εἰ ἐθέλεις ἐμοὶ πείθεσθαι, ἐλταβεῖσθαι = "I indeed should (= shall) advise you, if you are willing to pay attention to me, to be careful."<sup>187</sup>

See also Plat. *Hipp. Min.* p. 363 B.<sup>188</sup>

## 121.

(A) c.

Herod. vii. 161 μάτην γὰρ ἄν ᾧδε πάραλον Ἑλλήνων στρατὸν πλείστον εἴημεν κεκτημένοι, εἰ Συρακουσίοισι ἔοντες Ἀθηναῖοι συγχωρήσομεν τῆς ἡγεμονίης = "for in vain should (=shall) we thus have become the possessors of a seaboard force of the Greeks of the largest size, if we being Athenians shall make concessions to Syracusans about the command of it."

Aesch. *Suppl.* 924 ἄγοιμ' ἄν, εἰ τις<sup>189</sup> τάσδε μὴ ῥαιρήσεται = "I should (=shall) take them away, unless some one shall carry them off."

Soph. *El.* 244 εἰ γὰρ ὁ μὲν θανὼν γὰρ τε καὶ οὐδὲν ἄν | κείσεται τάλας, | οἱ δὲ μὴ πάλιν | δώσουσ' ἀντιφόνους δίκας, | ἔρροι τ' ἄν αἰδῶς | ἀπάντων τ' εὐσεβία θνατῶν = "for if he, wretched one, on the one side shall lie hapless in death, a mere lump of earth and piece of nothingness, while they on the other escape a corresponding bloody requital, away would (=will) go both moderation and respect on the part of every mortal."

Eur. *Suppl.* 520 ἄνω γὰρ ἄν ῥέοι | τὰ πράγμαθ', οὕτως εἰ ῥιταξόμεσθα<sup>190</sup> δῆ = "for upside down would (=will) matters flow, if forsooth this is the way in which we shall be ordered about."

Thuc. i. 142. 3 φρούριον δ' εἰ ποιήσονται, τῆς μὲν γῆς βλάβητοιεν ἄν τι μέρος . . . οὐ μὲντοι ἱκανόν γε ἔσται . . . = "and if they shall make for themselves a fort, they

would (= will) injure some small portion of the land, but it will not all the same be sufficient to . . .”

Lysias *Eratosth.* p. 127. 42 ἀλλὰ γὰρ εἰ τὰ χρήματα τὰ φανερά δημεύσετε, καλῶς ἂν ἔχοι . . . ἢ τῇ πόλει . . . ἢ τοῖς ἰδιώταις, . . .; = “why! if you shall confiscate their open possessions, would (= will) it be well either for the state or for individuals?”<sup>191</sup>

Soph. *El.* 376 εἰ γὰρ τῶνδ’ ἐμοὶ | μείζον τι λέξεις, οὐκ ἂν ἀντείποιμι ἔτι = “for if you shall say anything to me more serious than this, I should (= shall) no longer say you no.”

Eur. *Hipp.* 480 ἢ τὰρ’ ἂν ὀψέ γ’ ἄνδρες ἐξεύροιεν ἂν, | εἰ μὴ γυναικες μηχανὰς εὐρήσομεν = “of a truth late indeed would (= will) men make the discovery, if we women shall not imagine some devices.”

Ar. *Eccl.* 162 ἐκκλησιάσουσ’ οὐκ ἂν προβαίην τὸν πόδα | τὸν ἕτερον, εἰ μὴ ταῦτ’ ἀκριβωθήσεται = “with an intention of sitting in council I would (= will) not advance my other foot, if these matters shall not be made straight.”

Plat. *Alc. Pr.* p. 122 B εἰ δ’ αὖ ἐθέλεις εἰς πλούτους ἀποβλέψαι . . ., αἰσχυνθείης ἂν ἐπὶ σεαυτῇ, . . . εἰ δ’ αὖ ἐθέλῃς εἰς σωφροσύνην τε καὶ κοσμιότητα ἀποβλέψαι . . ., παῖδα ἂν ἡγήσαιο σαυτὸν πᾶσι τοῖς τοιούτοις = “but if again you are willing to concentrate your gaze on wealth, you would (= will) conceive a feeling of shame for yourself. . . . And if again you shall be willing to concentrate your gaze on self-control and orderliness, then you would (= will) appreciate yourself a child in all such things as these.”

Isocr. *Trapezit.* p. 358. a. εἰ δὲ δόξω μὴδὲν προσῆκον τοσαῦτα χρήματα ἐγκαλέσαι διαβληθείην ἂν ἅπαντα τὸν βίον = “but if I shall seem, without any just ground, to lay claim to so much money, I should (= shall) be looked upon askance for my whole life long.”

Dem. *de Fals. Leg.* p. 386. 20 οὐ τοίνυν θαυμάσαιμι ἂν, εἰ καὶ τοιοῦτό τι τολμήσει λέγειν, ὥς . . . = “I should (= shall) not indeed be surprised, if something even of this sort he shall have the assurance to say, namely, that . . .”

See also Plat. *Phaedo*, p. 107 C.

## 122.

(B) b.

Eur. *Belleroph.* Fr. 11 (Dind. = 300 Nauck.) οὐκ ἂν γένοιτο τραῦματ’, εἰ τις ἐγξύσῃ<sup>192</sup> | θάμνοις ἐλείοις = “there

would (=will) not be wounds, if haply one shall have-scratched with marsh-born bushes."

Hippocr. *de capit. vulner.* i. p. 910. F. = iii. p. 370. 4. K. οὕτω δ' ἂν τάχιστα ἢ τε σὰρξ ὑποφύοιτο καὶ βλαστάνοι καὶ τὰ ὀστέα ἐπανίοι, εἴ τις τὸ ἔλκος ὡς τάχιστα διάπνυν ποιήσας καθαρὸν ποιήσῃται = "and in this way would (=will) most speedily the two things happen, viz.—the flesh take form from below and grow, and the bones rise up to the surface, viz.—if haply one shall, after reducing the wound as speedily as possible to the condition of an ulcer, have-made it healthy."

## 123.

(B') b.

Theognis 682 γινώσκοι δ' ἂν τις καὶ κακός, ἣν σοφὸς ἦ = "but a man, even a bad man, would (=will) seize its meaning, if truly he shall be wise."

Xen. *Anab.* ii. 4. 19 οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ὦσιν, ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν = "for not even if truly there shall be many bridges should (=shall) we have whither to flee and be safe."

Plat. *Phaedr.* p. 244 B καὶ ἐὰν δὴ λέγωμεν Σιβύλλαν τε καὶ ἄλλους, ὅσοι . . . , μῆκύνοιμεν ἂν δὴλα πάντι λέγοντες = "and if, you see, truly we shall speak of the Sibyl and others, as many as . . . , we should (=shall) make a long story in speaking of what is clear to every one."

Dem. *de Fals. Leg.* p. 407. 15 εἰάν γέ τι ἔξω τῆς πρεσβείας βλασφημῇ περὶ ἐμοῦ, κατὰ πολλὰ οὐκ ἂν εἰκότως ἀκούοιτε αὐτοῦ = "if indeed truly he shall in some matter outside the embassy be speaking ill of me, for many reasons you would (=will) not be justified in giving him a hearing."

See also Xen. *Anab.* v. 1. 9.

Hesiod *Theog.* 164 αἶ κ' ἐθέλῃτε | πείθεσθαι, πατρός κε κακὴν τισαίμεθα λώβην = "if truly you shall be willing to accede, we should (=shall) avenge the disgraceful insult to our father."

Soph. *Oed. Tyr.* 216 τὰ μ' ἐὰν θέλῃς ἔπη | κλύων δέχεσθαι . . . , | ἀλκὴν λάβοις ἄν = "my words if truly you shall be willing to hear and receive, you would (=will) receive strength."

Ar. *Eccl.* 415 ἦν γὰρ παρέχωσι τοῖς δεομένοις οἱ κναφῆς | χλαίνας . . . , | πλευρίτις ἡμῶν οὐδέν' ἂν λάβοι ποτέ = "for if truly the fullers shall provide blankets for those

who want them, pleurisy would (=will) never lay hold upon any one of us."

Plato *Phileb.* p. 55 E πασῶν που τεχνῶν ἂν τις ἀριθμητικὴν χωρίζῃ καὶ . . . , φαῦλον τὸ καταλειπόμενον ἐκάστης ἂν γένοιτο = "for surely, if truly from all the arts one shall take away the art of number and . . . , good for nothing would (=will) be the resulting residue of each." <sup>193</sup>

Hom. *Il.* iv. 97 τοῦ κεν δὴ πάμπρωτα παρ' ἀγλαὰ δῶρα φέροιο, | αἶ' κεν ἴδῃ Μενέλαον . . . | σὺ βέλει δμηθέντα = "from him indeed would (=will) you in the first place bear away notable gifts, if truly he shall have-seen Menelaus slain by your steel."

Plat. *Phileb.* p. 46 B ἄνευ τούτων . . . τῶν ἡδονῶν καὶ τῶν ταύταις ἐπομένων, ἂν μὴ κατοφθῶσι, σχεδὸν οὐκ ἂν ποτε δυναίμεθα διακρίνασθαι τὸ νῦν ζητούμενον = "apart from these pleasures and those which are consequent upon them, if truly they shall not have-been considered, scarcely ever should (=shall) we be able to form a judgment about the object of our present search."

Hom. *Od.* i. 287 εἰ μὲν κεν πατρὸς βίοντα καὶ νόστον ἀκούσῃς, | ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν = "if truly you shall have-heard of your father as alive and on his return, then truly you would (=will), even though being worn out, still endure for a year."

Soph. *El.* 554 ἀλλ' ἦν ἐφῆς μοι, . . . | λέξαιμ' ἂν = "but if truly you shall have-permitted me, I would (=will) speak."

Ar. *Plut.* 52 ἦν δ' ἡμῖν φράσῃ | . . . , πυθοίμεθ' ἂν = "but if truly he shall have-told us, we should (=shall) learn."

Xen. *Anab.* vii. 3. 35 ἦν οὖν ἔλθωμεν ἐπ' αὐτοὺς πρὶν . . . , μάλιστα ἂν λάβοιμεν καὶ ἀνθρώπους καὶ χρήματα = "if then truly we shall have-come upon them before . . . , so most of all should (=shall) we capture both men and treasure."

See also Ar. *Lys.* 140.

**124.** In passages like the following, we have this form of apodosis side by side with the normal form with the verb in the Future Indicative:—

Plat. *Rep.* iv. p. 423 A αἷς ἐὰν μὲν ὡς μὴ προσφέρῃ, παντὸς ἂν ἁμάρτοις, ἐὰν δὲ ὡς πολλαῖς . . . , ξυμμάχοις μὲν ἀεὶ

πολλοῖς χρήσει, πολεμίοις δ' ὀλίγοις = "to which if truly, on the one hand, you shall advance as to an individual, you would (=will) go entirely wrong, but if truly, on the other hand, as to a multitude, you will ever have many allies and but few enemies."

Theocr. (?) xxix. 21 αἱ γὰρ ᾧδε ποιῆς, ἀγαθὸς μὲν ἀκούσεται  
| ἐξ ἀστῶν· ὁ δὲ τοί κ' Ἔρος οὐ χαλεπῶς ἔχει = "if haply  
you shall be acting thus, you will be hearing your  
praises from the side of the citizens: and Eros would  
(= will) not be badly disposed towards you."

So, the protasis being omitted,

Herod. iv. 97 αὐτὸς μέντοι ἔψομαι τοι, καὶ οὐκ ἂν ληφθείην  
= "I myself however will follow you and would  
(=will) not be left behind."

**125.** So much for Conditional Sentences in Greek, as they appear in the Direct Speech.

The following additional examples will show the forms they assume in the

#### INDIRECT SPEECH

Indirect speech.

**126.** Speaking broadly, and irregularities apart, it will be found that—

(i.) The introductory verb being in the *present* tense :

# IN THE PROTASIS

( $\alpha$ ) used { There is no change.

OR

( $\beta$ ) not used { There is no change.

( $\gamma$ ) In either case, however, the verb in the protasis may be in the

(ii.) The introductory verb being in the *past*, or an  
 $\acute{\sigma}\tau\iota$  or  $\acute{\omega}\varsigma$  or other

( $\alpha$ ) used {  
 Forms (A)  $\alpha$ ,  $b$  either retain their verb unchanged or change it into the corresponding Past Subjunctive.  
 Form (A)  $c$  either retains its verb unchanged or changes it into the corresponding Future Subjunctive (in so-called optative form <sup>196</sup>).  
 Forms (B)  $\alpha$ , (B')  $\alpha$ , (C)  $\alpha$  and (C')  $\alpha$  retain their verb unchanged.  
 Forms (B)  $b$ , (B')  $b$  either retain their verb unchanged or change it into the corresponding Past Subjunctive.<sup>196a</sup>  
 Forms (A')  $\alpha$ ,  $b$ ,  $c$  either retain their verb unchanged or change it into the corresponding Past Subjunctive.

OR

( $\beta$ ) not used {  
 Forms (A)  $\alpha$ ,  $b$ ,  $c$  either remain unchanged or change into  $\epsilon\iota$  with the corresponding Subjunctives, Past or Future (in so-called optative form).  
 Forms (B)  $\alpha$ , (B')  $\alpha$ , (C)  $\alpha$ , (C')  $\alpha$  retain their verb unchanged.  
 Forms (B)  $b$ , (B')  $b$  either retain their verb unchanged or turn it into the corresponding Past Subjunctive.<sup>196a</sup>

( $\gamma$ ) In either case, again, however, the verb in the protasis may be in



re, according as ὅτι or ὡς or other relative particle is

#### IN THE APODOSIS

here is no change

indicatives become the corresponding infinitives: unless for any reason, *e.g.* the precedence of a verb like ἐρρίσκειν, or of an expression like δεδιέναι μή, a participle or a subjunctive present is required: or unless a participle is used.

nitive Mood.

ivalent to a past <sup>194</sup> tense: there, according as  
 atival particle is <sup>195</sup>

indicatives Present either remain unchanged or become the  
 corresponding Indicatives or Subjunctives Past.

indicatives Past remain unchanged.

indicatives Future become the corresponding Futures Subjunctive  
 (in so-called optative form).

he verb remains unchanged, unless for any reason, *e.g.* the pre-  
 cedence of ἴνα etc., a Subjunctive Past is required.

he verb remains unchanged, or becomes the corresponding Sub-  
 junctive Past.

ere is no change.

he verb goes into the corresponding Infinitive; unless a participle  
 is used.

Infinitive Mood.

Indirect speech.  
i. Introductory  
verb—Present.

**127.** i. Indirect speech after an introductory verb in the Present tense.

**128.** (A) *a.*

- (β) Thuc. i. 136. 5 οὐκ ἄξιοι, εἴ τι ἄρα αὐτὸς ἀντείπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι = “he claims from him, if perchance in any matter he himself has opposed him in his suit to the Athenians, not to avenge himself upon an exile.”

**129.** (A) *b.*

- (α) Plat. *Rep.* vi. p. 488 D μηδ' ἐπαίοντας ὅτι ἀνάγκη αὐτῷ τὴν ἐπιμέλειαν ποιῆσθαι ἐνιαυτοῦ καὶ ὥρων καὶ ἄστρον καὶ πνευμάτων καὶ πάντων τῶν τέχνην προσηγόντων, εἰ μέλλει τῷ ὄντι νεὼς ἀρχικὸς ἔσσεσθαι = “and not having the slightest conception that it is necessary for him to direct his care to the year and the seasons and the heaven and the stars and the winds and everything that appertains to his art, if he desires in reality to be a person fit to take the charge of a ship.”

- (β) Soph. *Oed. Tyr.* 690 ἴσθι δὲ παραφρόνιμον . . . | πεφάνθαι μ' ἄν,<sup>197</sup> εἴ σε νοσφίζομαι = “know that I should (=shall) have shown myself bereft of my senses, if I forsake thee.”

Eur. *Suppl.* 467 ἐγὼ δ' ἀπανδῶ . . . | Ἀδραστον ἐς γῆν τήνδε μὴ παρίεναι . . . | εἰ δ' ἐστὶν ἐν γῇ, . . . | τῇσδ' ἐξελαύνειν = “but I forbid you to allow Adrastus to pass into this land: and bid you, if he is in the land, to send him forth from it.”

Xen. *Anab.* vii. 4. 20 ὁ Ξενοφῶν δέεται τοὺς ὁμήρους τε αὐτῷ παραδούναι, καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεῖσθαι· εἰ δὲ μή, αὐτὸν ἑᾶσαι = “Xenophon asks him both to hand over the hostages to him and—if he is willing—to accompany him against the mountain: but if he is not willing, to let him go.”

Isocr. *Areop.* p. 152. c. βούλομαι δ' . . . δηλώσαι . . . , ἵνα μηδεὶς οἴηται με τὰ ἁμαρτήματα τοῦ δήμου λίαν ἀκριβῶς ἐξετάζειν, εἰ δέ τι καλὸν ἢ σεμνὸν διαπέπρακται, ταῦτα δὲ παραλείπειν = “but I wish to show, in order that no

one may think that while I am over-keen in searching out the wrongdoings of the sovereign people, yet that, if something of an honorable and respectable nature has been brought to a conclusion, this I pass over."

- (γ) Herod. ii. 64 εἰ ὦν εἶναι τῷ θεῷ τοῦτο μὴ φίλον, οὐκ ἂν οὐδὲ τὰ κτήνεα ποιέειν = "that if therefore such conduct is otherwise than pleasing in the eyes of the god, neither would the brute beasts so act."

130.

(A) c.

- (β) Eur. *Herac.* 494 κἀμοὶ λέγει μὲν οὐ σαφῶς, λέγει δέ πως, | εἰ μὴ τι τοῦτων ἐξαμυχανήσομεν, | ἡμᾶς μὲν ἄλλην γαίαν εὐρίσκειν τινά, | αὐτὸς δὲ σῶσαι τήνδε βούλεται χθόνα = "and he tells me, not clearly, but still in a way, that if we shall not find a path out of these troubles somehow, we are likely to find some other land to live in, but he is desirous of acting the saviour of this territory."

Lysias c. *Alcib.* ii. p. 144. 25 ἡγούμενοι δεινὸν εἶναι, εἰ οἱ τιθέντες τὸν ἀγῶνα καὶ τὴν ψῆφον διδόντες παρακελεύονται μὴ καταψηφίζεσθαι = "thinking that it is a terrible thing, if those who propose the struggle and give the power of voting shall preach abstention from condemnation."

131.

(B) a ii.

- (a) Ar. *Nub.* 759 εἰ σοι γράφοιτο πεντετάλαντός τις δίκη, | ὅπως ἂν αὐτὴν ἀφανάσειας εἰπέ μοι = "if there were launched against you an indictment with a five-talent penalty, tell me how you would proceed to quash it."

Plat. *Rep.* i. p. 350 D εἰ οὖν λέγοιμι, εἴ οἷδ' ὅτι δημηγορεῖν ἂν με φαίης = "if then I were to say what I have to say, I know well that you would say I was making a declamation."

- (β) Soph. *Aj.* 1344 ἄνδρα δ' οὐ δίκαιον, εἰ θάνοι, | βλάπτειν τὸν ἐσθλόν, οὐδ' ἂν μισῶν κυρῆς = "but it is not just to wrong the good man, even if he were to die,—no, not even if truly you shall happen to be at enmity with him."

Thuc. i. 80. 2 εὗροιτε δ' ἂν τόνδε . . . οὐκ ἂν ἐλάχιστον γενόμενον, εἰ σωφρονῶς τις αὐτὸν ἐκλογίζοιτο = "now you

would find that this present war would be one not of the smallest, if one would calmly think it out."

Thuc. vi. 18. 3 ἐν τῷδε καθέσταμεν, . . . διὰ τὸ ἀρχθῆναι ἂν ὑφ' ἐτέρων αὐτοῖς κίνδυνον εἶναι, εἰ μὴ αὐτοὶ ἄλλων ἀρχοίμεν = "we are in this position, because there would be danger of ourselves coming under the control of the rest, if we did not ourselves control others."

Dem. *Olynth.* i. p. 16. 8 λογιζομένους, εἰ Φίλιππος λάβοι καθ' ἡμῶν τοιοῦτον καιρὸν καὶ πόλεμος γένοιτο πρὸς τῇ χώρᾳ, πῶς ἂν αὐτὸν οἴεσθε ἐτοίμως ἐφ' ὑμᾶς ἐλθεῖν<sup>198</sup> = "considering that if Philip were to get against us such an opportunity, and war were to break out against the land, with what willingness do you think he would come against you?"

Thuc. vi. 33. 2 ὥρμηται . . . ἡγούμενοι, εἰ ταύτην σχοίεν, ῥαδίως καὶ τᾶλλα ἔξειν = "they have started on their way, thinking that, if they were to get possession (of this land of ours), or—I should rather say—if they shall get possession of it, they will easily get the rest also."

Dem. *de Fals. Leg.* p. 361. 29 τίν' ἂν οἶν οἴεσθε . . . τοὺς προγόνους ὑμῶν, εἰ λάβοιεν αἴσθησιν, ψήφον ἢ γνώμην θέσθαι περὶ τῶν αἰτίων τοῦ τῶν Φωκέων ὀλέθρου; ἐγὼ μὲν γὰρ οἶμαι κἂν καταλεύσαντας αὐτοὺς ταῖς ἐαυτῶν χερσὶ καθαρὸν εἶσεσθαι νομίζειν = "of what kind then do you think that your forefathers, if they recovered consciousness, would give a vote or an opinion about those who were the cause of the destruction of the Phocians? For my part I think that even if they went so far as to stone them with their own hands, they would so and so only consider that they were on the way to absolution."<sup>198a</sup>

Theophrastus περὶ ἀδολεσχίας: καὶ εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ, τὰ ἐν τῇ γῇ βελτίω εἶσεσθαι = "and if it were to rain, or rather if it shall rain, it will be better for the crops."

- (γ) Herod. iii. 105 αὐτίκα γὰρ οἱ μύρμηκες ὁδμῇ, ὥς δὴ λέγεται ὑπὸ Περσέων, μαθόντες διώκουσι· εἶναι δὲ ταχυτήτα οὐδενὶ ἐτέρῳ ὁμοῖον, οὕτω ὥστε εἰ μὴ προλαμβάνειν<sup>198b</sup> τῆς ὁδοῦ τοὺς Ἰνδοὺς ἐν ᾧ τοὺς μύρμηκας συλλέγεσθαι, οὐδένα ἂν σφειῶν ἀποσώζεσθαι = "for in a trice the ants, by the scent, as indeed is professed by the Persians, perceiving

them, give chase; being in the matter of speed like to no other creature; insomuch that if the Indians were not to get well on their ways whilst the ants are assembling, not one of them would get safely off."

## 131a.

(B) *b i.*

- (β) Soph. *Ant.* 710 ἀλλ' ἄνδρα κεί τις ἢ σοφός,<sup>198c</sup> τὸ μανθάνειν  
| πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν = "but that  
a man, even if soever he is wise, learn much is no  
disgrace, and that he be not obstinate."

## 132.

(B') *b.*

- (α) Thuc. iii. 102. 7 πείθουσιν . . . , λέγοντες ὅτι ἦν τούτων  
κρατήσωσι, πᾶν τὸ ἡπειρωτικὸν Λακεδαιμονίοις ξύμμαχον  
καθεστήξει = "they try to persuade them, saying that if  
truly they shall have-got the mastery here, the whole  
of the continent will have been settled in alliance with  
the Lacedaemonians."

Plat. *de Legg.* iii. p. 683 B εἰ γοῦν . . . τις ἡμῖν ὑπόσχοιτο  
θεὸς ὥς, εἰάν ἐπιχειρήσωμεν . . . , τῶν νῦν εἰρημένων λόγων  
οὐ χείρους . . . ἀκουσόμεθα, μακρὰν ἂν ἔλθοιμι ἔγωγε, . . .  
= "if for example any god were to promise us, that if  
truly we shall have-set to work . . . , we shall hear  
arguments no worse than those we have just heard, I  
at least would go a long way . . ."

- (β) Herod. vi. 57 τὰ δὲ ἄλλα τὰ εἰρήναια κατὰ τάδε σφί δέδοται·  
ἦν θυσίην τις δημοτελῆ ποιέηται, πρώτους ἐπὶ τὸ δέιπνον  
ἕξιν τοὺς βασιλῆας = "but in the other matters, those  
which occur in times of peace, their privileges have  
been thus allotted to them; viz.—that if truly a man  
shall give a public sacrifice, the kings advance to the  
principal seat at the feast."

Xen. *Cyr.* i. 4. 28 λέγεται . . . ἐνταῦθα δὲ τὸν Κῦρον  
γελᾶσαι τε ἐκ τῶν ἔμπροσθεν δακρύων καὶ εἰπεῖν αὐτῷ  
θαρρεῖν ἀπίωντι, ὅτι παρέσται αὐτοῖς ὀλίγον χρόνου, ὥστε  
ὁρᾶν ἐξέσται κἂν βούληται ἀσκαρδαμυκτί = "it is said that  
thereupon Cyrus both broke into smiles after his preced-  
ing tears, and told him to go off with a brave heart,  
because he would be present with them within a brief  
space of time, so that it would be possible for him to

see him, and if truly he should so please, without winking his eyes."

Xen. *Anab.* iii. 2. 25 ἀλλὰ γὰρ δέδοικα μὴ, ἂν ἅπαξ μάθωμεν ἄργοι ζῆν καὶ ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλας γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οὐκάδε ὁδοῦ = "but I fear lest, if truly we shall once have-learnt to live idle and to pass our time in plenty, and to associate with the handsome and strapping women and maidens of the Medes and Persians, lest (I say) like the lotus-eaters we shall forget the way home."

Aristot. *Rhet.* ii. 21. 11 χρῆσθαι δὲ δεῖ καὶ ταῖς τεθρυλημέναις καὶ κοιναῖς γνώμαις, ἐὰν ᾧσι χρήσιμοι = "and one ought to use also well-worn and common sayings, if truly they shall be useful."<sup>199</sup>

Aristot. *Athn. πολιτ.* c. 40 λέγων ὅτι νῦν δείξουσιν εἰ βούλονται τὴν δημοκρατίαν σώζειν καὶ τοῖς ὅρκοις ἐμμένειν· ἀφέντας μὲν γὰρ τοῦτον προτρέψειν καὶ τοὺς ἄλλους, ἐὰν δ' ἀνέλωσιν, παράδειγμα ποιήσειν ἅπασιν = "telling them that now they will show whether they are desirous of saving the state and abiding by their oaths. For that if on the one hand they shall have-let this culprit off, they will offer an inducement to the rest of the world to do likewise: but if truly they shall have-put him to death, they will provide a warning to all."

Isocr. *Trapezit.* p. 359. b. ἐπιωτέλλει δὲ . . . ἐὰν δὲ τούτων μηδὲν ποίῳ, παρ' ὑμῶν ἐξαιτεῖν = "and he enjoins . . . ; but that if truly I shall be for not so acting, to ask from you."

Dem. *Mid.* p. 524. 9 πᾶσιν ὑπισχνούνται τοῖς ἐν τῇ πόλει δίκην, ἂν ἀδικηθῇ τις, ἔσσεσθαι δι' αὐτῶν λαβεῖν = "they (sc. the laws) promise to all in the state that it shall be possible through them to obtain a recompense, if truly any one shall have-been injured."

## 133.

(C) α.

- (α) Lysias c. *Philon.* p. 189. 20 ἀκούω δ' αὐτὸν λέγειν ὡς, εἴ τι ἦν ἀδίκημα τὸ μὴ παραγενέσθαι ἐν ἐκείνῳ τῷ καιρῷ, νόμος ἂν ἔκειτο περὶ αὐτοῦ διαρρήδην = "but I hear that he says that if it had been in any sense a wrongdoing not to present oneself on that occasion, a law would have been enacted upon the point in express terms."

(β) Soph. *El.* 312 μὴ δόκει μ' ἄν, εἴπερ ἦν πέλας, | θυραῖον οἴχιν· νῦν δ' . . . = "do not imagine that I should, if at least he had been near, have come abroad; but, as it is, . . ."

Plat. *Cratyl.* p. 403 C οἷε οὖν τὸν "Αἰδην οὐκ ἂν πολλοὺς ἐκφεύγειν, εἰ μὴ τῷ ἰσχυροτάτῳ δεσμῷ ἔδει τοὺς ἐκείσε ἰόντας; = "do you not think, then, that many would have escaped Hades, if he had not bound with the strongest of bonds those journeying thither?"

Dem. *de Fals. Leg.* p. 345. 10 εἰ πάνυ πολὺν . . . χρόνον ἐσκόπει Φιλοκράτης, . . . πῶς ἂν ἄριστα ἐναντιωθείη τῇ εἰρήνῃ, οὐκ ἂν αὐτὸν ἄμεινον εὐρεῖν οἶμαι ἢ τοιαῦτα γράφοντα = "if for ever such a length of time Philocrates had been considering how best he should set himself in opposition to the peace, I do not think he would have found a better way than by writing as he did."

Dem. *de Fals. Leg.* p. 407. 21 εἰ ἐκρινόμην μὲν ἐγώ, κατηγορεῖ δ' Αἰσχίνης οὐτοσί, Φίλιππος δ' ἦν ὁ κρίνων, εἴτ' ἐγὼ μηδὲν ἔχων εἰπεῖν ὥς οὐκ ἀδικῶ κακῶς ἔλεγον τουτονὶ καὶ προπηλακίζειν ἐπεχείρουν, οὐκ ἂν οἴεσθε καὶ κατ' αὐτὸ τοῦτο ἀγανακτῆσαι τὸν Φίλιππον, εἰ παρ' ἐκείνῳ τοὺς ἐκείνου τις εὐεργέτας κακῶς λέγοι; = "if I had been on my trial, and Aeschines here had been playing the part of accuser, and Philip had been the judge; and then I, having nothing to say for my own innocence had been betaking myself to bad language against the present respondent, and had been essaying to heap mud upon him, do you not think that, even on this very ground, Philip would have become indignant, if in his presence one were to be using bad language against his well-wishers?"

See also Dem. *Mid.* p. 517. 16.

(γ) Herod. iii. 108 λέγουσι δὲ . . . , ὥς πάντα ἂν γῇ ἐπίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γενέσθαι<sup>200</sup> κατ' αὐτοὺς οἶον τι καὶ κατὰ τὰς ἐχίδνας ἡπιστάμην γίνεσθαι = "but they say that the whole of the land would have been getting filled with these serpents, if something had not happened against them, like that which I learnt happened against the vipers."

134.

(C') a.

(β) Dem. *Mid.* p. 554. 2 ἐγὼ δ' αὖ τοῦναντίον οἶμαι εἰ τοῦτον

ἀφήκα, λελοιπέναι μὲν . . . τὴν τοῦ δικαίου τάξιν, φόνου δ' ἂν εἰκότως ἐμαντῶ λαχεῖν· οὐ γὰρ ἦν μοι δῆπου βιωτὸν τοῦτο ποιήσαντι<sup>201</sup> = "but I again, on the contrary, think that, if I had let this man go, I had finally abandoned the post of right action, and should have laid myself open with justice to an indictment for murder. For never had life, surely, been liveable for me, had I done such a thing."

ii. Introductory verb—Past or its equivalent.

135. ii. Indirect speech after an introductory verb in the Past, or an equivalent to a Past, tense.

136.

(A) *b*.

(a) Soph. *Phil.* 610 τά τ' ἄλλ' αὐτοῖσι πάντ' ἐθέσπισεν | καὶ τὰπὶ Τροίᾳ πέργαμ' ὥς οὐ μῆποτε | πέρσοιεν, εἰ μὴ τόνδε πείσαντες λόγῳ | ἄγοιντο νήσου τῆσδ' = "all else he rehearsed to them and also the bulwarks of Troy, how that they should never destroy them, unless they persuaded this hermit and brought him away for themselves from this island."

Plat. *Gorg.* p. 461 Α ἐκείνους εἶπον τοὺς λόγους, ὅτι εἰ μὲν κέρδος ἡγοῖο εἶναι τὸ ἐλέγχεσθαι, ὥσπερ ἐγώ, ἄξιον εἶη διαλέγεσθαι, εἰ δὲ μὴ, εἰδὼν χαίρειν = "I said what I did, viz.—that if you thought it an advantage to be confuted, as I did, it was worth while to argue: but if not, then it was better to leave it alone."

(β) Thuc. i. 72. 4 ἔφασαν βούλεσθαι καὶ αὐτοὶ ἐς τὸ πλῆθος εἰπεῖν, εἴ τι μὴ κωλύοι = "they said that they wished themselves to address the assembly, if there was no objection."

Thuc. iii. 10. 6 καὶ πιστοὺς οὐκέτι εἶχομεν ἡγεμόνας Ἀθηναίους, παραδείγμασι τοῖς προγιγνομένοις χρώμενοι· οὐ γὰρ εἰκὸς ἦν αὐτοὺς οὓς μὲν μεθ' ἡμῶν ἐνσπόνδους ἐποιήσαντο καταστρέψασθαι, τοὺς δὲ ὑπολοίπους, εἴ ποτε ἄρα ἐδυνήθησαν,<sup>201a</sup> μὴ δρᾶσαι ταῦτα = "and trustworthy leaders we no longer had in the Athenians, using at least as precedents what had just before been happening. For it was not likely in their case, that whereas they subjected to their own sway those whom along with us they had-taken into relations with themselves, yet by us, who were left unsubjected, they would act differently, if in truth they ever got the chance."



Xen. *Anab.* i. 3. 14 εἷς δὲ δὴ εἶπε . . . στρατηγούς μὲν ἐλίσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν . . . ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον, ὅστις κ.τ.λ. = “so one individual said that they ought to choose other leaders as quickly as possible, if Clearchus was unwilling to lead them away: and that they ought to go to Cyrus, and ask him for ships, so that they might sail away: and if truly he should be for declining that, ask of him a leader, who etc.”

Xen. *Anab.* vii. 4. 23 οὐκ ἔφη σπείσασθαι, εἰ Ξενοφῶν βούλοιο τιμωρῆσασθαι αὐτοὺς τῆς ἐπιθέσεως = “he said he made no treaty with them, if Xenophon desired to punish them for their attack.”

Plat. *de Rep.* vi. p. 491 A φύσιν . . . πάντα ἔχουσιν ὅσα προσετάξαμεν νῦν δὴ, εἰ τελέως μέλλοι φιλόσοφος γενέσθαι = “a nature having all those gifts which we have-rehearsed just now as necessary, if a man would be an accomplished philosopher.”

Dem. *de Fals. Leg.* p. 443. 13 εἰ μὲν γὰρ προσδέξαιτο Φωκίας συμμάχους καὶ μεθ' ὑμῶν τοὺς ὄρκους αὐτοῖς ἀποδοίη, τοὺς πρὸς Θετταλοὺς καὶ Θηβαίους ὄρκους παραβαίνειν εὐθὺς ἀναγκαῖον ᾔην . . . εἰ δὲ μὴ προσδέχοιτο<sup>202</sup> . . . , οὐκ ἐάσειν ὑμᾶς παρελθεῖν αὐτὸν ἡγήειτο, ἀλλὰ βοηθήσειν εἰς Πύλας, ὅπερ, εἰ μὴ παρεκρούσθητ', ἐποιήσατ' ἄν· εἰ δὲ τοῦτο γένοιτο, οὐκ ἐνεῖναι παρελθεῖν ἐλογίζετο = “for if he received the Phocians as allies and along with you made good his oaths to them, it was necessary for him straightway to give the go-by to his oaths to the Thessalians and Thebans: but if he was loth to receive them, he thought that you would not permit him to pass, but would take assistance to Pylae: a thing which, if you had not been hoodwinked, you would have done: and if this happened, he considered that it was impossible for him to pass.”

See also Thuc. v. 38. 4.

## 137.

(A) c.

- (a) Xen. *Cyr.* viii. 1. 10 ἦδει γὰρ ὅτι εἴ τι μάχης ποτὲ δέησοι, ἐκ τούτων αὐτῷ καὶ παραστάτας καὶ ἐπιστάτας ληπτέον εἶη . . . εἰ δέοι δὲ καὶ στρατηγῶν που ἄνευ αὐτοῦ, ἦδει ὅτι ἐκ τούτων πεμπτέον εἶη . . . εἰ δ' οὐτοὶ εἰεν οἷους δέοι, πάντα ἐνόμιζε καλῶς ἔσσεσθαι = “for he knew that if at any time

there should be any need of fighting, it was of these that he must take both his council and his lieutenants. And that should there be need of generals anywhere apart from himself, he knew it was out of these that he must despatch them . . . But if these were such as they ought to be, he considered that all things would be well."

Plat. *Apol.* p. 29 C ὅς ἔφη . . . , λέγων πρὸς ὑμᾶς, ὥς εἰ διαφευξοίμην, ἦδη ἂν <sup>202a</sup> ὑμῶν οἱ νείεις ἐπιτηδεύοντες ἃ Σωκράτης διδάσκει πάντες παντάπασι διαφθαρήσονται = "who said . . . , urging upon you, that if I should escape, your sons, practising Socrates' teaching, would all of them utterly be of a certainty already ruined."

(β) Soph. *Aj.* 312 ἔπειτ' ἐμοὶ τὰ δειν' ἐπηπείλησθ' ἔπη, | εἰ μὴ φανοίην <sup>203</sup> πᾶν τὸ συντυχὸν πάθος = "and then he threatened me in terrible language, if I should not declare to him everything which had taken place."

Soph. *Phil.* 352 ἔπειτα μέντοι χῶ λόγος καλὸς προσῆν, | εἰ τὰπὶ Τροίᾳ πέργαμ' αἰρήσοιμ' ἰών = "then, however, there was also before me the reputation in its excellence, if by going I should capture the bulwarks of Troy."

Ar. *Eqq.* 774 χρήματα πλείστ' ἀπέδειξα | . . . , οὐ φροντίζων τῶν ιδιωτῶν οὐδενός, εἰ σοὶ χαριοίμην = "I brought to the front much money, caring nought for any individual, if <sup>204</sup> I should do good service to you."

Xen. *Symp.* i. 7 οἱ οὖν ἀμφὶ τὸν Σωκράτην . . . οὐχ ὑπισχνούντο συνδειπνήσειν ὥς δὲ πᾶν ἀχθόμενος φανερός ἦν, εἰ μὴ ἔψοιντο, συνηκολούθησαν = "those then who were of Socrates' party were for declining to breakfast with him (Callias). But as he was plainly much pained, if they would not come, they went with him."

Plat. *Theaet.* p. 163 E Θ. ἀλλὰ δεινόν, ὃ Σώκρατες, τοῦτό γε φάναι. Σ. δεῖ γε μέντοι· εἰ σώσοιμεν τὸν πρόθε λόγον, —· εἰ δὲ μή, οἴχεται <sup>204a</sup> = "*Th.* Why, it would be a shocking thing to say that, Socrates. *S.* Yet we must needs say that: that, if we should preserve our preceding argument, [we must say that, your own intelligence must have-admitted]. And if we do not say that, the argument is gone."

Plat. *de Rep.* v. p. 450 A ἔχαιρον, ἀγαπῶν εἴ τις ἐάσοι ταῦτα = "I was rejoicing, being satisfied if one should lay down these subjects."

Isocr. *Trapezit.* p. 360. a. νομίζων εἰ. μὲν αὐτοῦ μένειν

ἐπιχειροῖν, ἐκδοθήσεσθαι μὲν ὑπὸ τῆς πόλεως Σατύρων, εἰ δ' ἄλλοσέ ποί τραποίμην, οὐδὲν μελήσειν αὐτῷ τῶν ἐμῶν λόγων, εἰ δ' εἰσπλευσοίμην, ἀποθανεῖσθαι με μετὰ τοῦ πατρός<sup>205</sup>—ταῦτα λογιζόμενος διενοεῖτ' ἀποστρεφῖν με τῶν χρημάτων = “thinking that if I essayed to remain upon the spot, I should be given up by the state to Satyrus, but that if I turned elsewhere, he would have no need to care for my arguments, while again, if I should sail in, I should be put to death along with my father—turning these ideas in his mind, he schemed how to deprive me of my property.”

Dem. *de Fals. Leg.* p. 443. 6 ἦν δ' οὐδὲν μᾶλλον μέγ' αὐτῷ καθ' ὑμῶν οὐδ' οὕτω πράξαι, εἰ μὴ Φωκέας ἀπολεῖ = “but it was not possible for him to do anything of importance against you any the more even so, unless he should ruin the Phocians.”

See also Dem. *Mid.* p. 557. 27 ; *Onet.* ii. p. 876. 14.

## 138.

(B) α ii.

- (α) Xen. *Anab.* i. 6. 2 οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη ἱππέας χίλιους, ὅτι τοὺς προκατακάοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι = “this man told Cyrus that if he gave him a thousand horse, he would—as to the incendiary horsemen in front—either ensnare and cut them to pieces or take many of them alive.”

Plat. *de Rep.* x. p. 615 A τὸ δ' οὖν κεφάλαιον ἔφη τόδε εἶναι . . . ἵνα . . . εἰ τινες πολλῶν θανάτων ἦσαν αἴτιοι, . . . πάντων τούτων δεκαπλασίας ἀλγῆδόνας ὑπὲρ ἐκάστου κομίσαιντο, καὶ αὖ εἴ τινες εὐεργεσίας εὐεργηκότες . . . εἶεν, κατὰ ταῦτα τὴν ἀξίαν κομίζονται = “in fine the sum and substance of all he said was this . . . ; so that if any were the causes of many deaths, for all these they might reap tenfold penalties for each offence, and on the other hand if they were to have done divers good deeds, in the same way they might be reaping their just reward.”

- (β) Xen. *Oeconom.* vi. 6 τεκμήριον δὲ σαφέστατον γενέσθαι ἂν τούτου ἔφαμεν, εἰ πολεμίων εἰς τὴν χώραν ἰόντων, διακαθίσας τις τοὺς γεωργοὺς καὶ τοὺς τεχνίτας χωρὶς ἐκατέρους ἐπερωτῶ πότρεα . . . = “and an exceedingly clear proof of this we said would be, if one were, when a hostile

force had invaded the land, to separate the husbandmen and the artisans, and were to proceed to question each party separately as to whether . . .”

Xen. *Anab.* vii. 2. 2 οἱ στρατηγοὶ ἑσταςίαζον, Κλεάνωρ μὲν . . . πρὸς Σεύθην βουλόμενος ἄγειν . . . Νέων δὲ εἰς Χερρόνησον, οἰόμενος, εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος = “the generals were at variance, Cleanor wishing to lead the men to Seuthes: but Neon to the Chersonese, thinking, that if they were to get under the power of the Lacedaemonians, he would get the command of the whole army.”

Dem. *Arphob.* i. p. 814. 23 ἔδωκεν . . ., ἡγούμενος καὶ τούτους ἔτι οἰκειωτέρους εἰ μοι ποιήσειεν, οὐκ ἂν χεῖρόν με ἐπιτροπευθῆναι ταύτης τῆς οἰκειότητος προσγενομένης = “he gave . . ., thinking that if them too he were to make more closely connected with me, I should not be the worse cared for, this intimate connection having-been added.”

## 139.

## (B) b ii.

(a) Herod. viii. 19 νόψ δὲ λαβὼν . . . ὥς, εἰ ἀπορραγείη ἀπὸ τοῦ βαρβάρου τό τε Ἴωνικὸν φύλον καὶ τὸ Καρικόν, οἰοί τε εἴησαν τῶν λοιπῶν κατ' ὑπερθε γενέσθαι, . . . συλλέξας τοὺς στρατηγοὺς, ἔλεγέ σφι . . . = “but taking into consideration that if haply there should have-been detached from the barbarian host the Ionian element and the Carian, they were able to get the better of the remainder, he called together the leaders and told them . . .”

Xen. *Anab.* i. 9. 7 ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἰ τῷ σπείσαιοτο καὶ εἰ τι συνθεῖτο<sup>206</sup> καὶ εἰ τῷ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι = “he exhibited himself as esteeming it of the highest importance, if haply he should have-come to a truce with any one, and if haply he should have-come to an agreement with any one, and if haply he should have-made any promise to any one, not to be faithless in the slightest particular.”

Plat. *Tim.* p. 41 Ε νόμους τε τοὺς εἰμαρμένους εἶπεν αὐταῖς, ὅτι . . . ὧν εἰ μὲν κρατήσκειαν ἐν δίκῃ βιώσονται, κρατηθέντες δὲ ἀδικίᾳ, . . . = “and he expressed to them the fated laws of their being, to the effect that . . . And if haply over these they should have-got the victory,

they would live justly : but, if haply they should have-been vanquished, unjustly."

- (β) Lysias *c. Eratosth.* p. 122. 24 ἡγούμην μὲν, εἰ Θεόγνις εἴη πεπεισμένος . . . χρήματα λαβεῖν, οὐδὲν ἦττον ἀφελήσεται, εἰ δὲ μὴ, ὁμοίως ἀποθανεῖσθαι = "I thought that, if haply Theognis should have been persuaded to receive a bribe, I should none the less get off : but the worst come to the worst, I should but all the same be put to death."

Thuc. vi. 57. 3 τὸν λυπήσαντα οὖν σφᾶς, καὶ δι' ὃν περ πάντα ἐκινδύνουν, ἐβούλοντο πρότερον, εἰ δύναιτο, προτιμωρήσεται = "the man therefore who had-injured them, and on whose account they were running all this risk, they wished, if haply they should be able, to avenge themselves upon in advance."

Xen. *Anab.* vii. 1. 28 ὃν ἤλθομεν ἀφαιρησόμενοι τε τὴν ἀρχὴν καὶ ἀποκτενοῦντες εἰ δυναίμεθα = "as to whom, we came with the intention at once of depriving him of his kingdom and putting him to death, if haply we should be able to do so."

Dem. *de Fals. Leg.* p. 389. 2 οὔτε γὰρ κατὰ γῆν παρελθὼν οὔτε ναυσὶ κρατήσας εἰς τὴν Ἀττικὴν ἤξειν ἐμελλεν, ὑμεῖς δ' ἐκείνου παραχρήμα, εἰ μὴ τὰ δίκαια ποιούῃ, κλείσειν τὰ ἐμπορία = "for neither making his way to us by land nor conquering with his ships was he likely to come into Attica, but you were likely, so far as he was concerned, if haply he should not do what was right, to block up his ports."

Dem. *Arhob.* i. p. 829. 14 εἰ δέ τι ἐλλείποι, αὐτὸς ἔφη προσθήσειν = "and if haply there should be any deficiency, he said that he himself would make up the difference."

Herod. i. 46 ἐνέβησε δὲ ἐς φροντίδα, εἴ πως δύναιτο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν αὐτῶν αἰζανόμην τὴν δύναμιν . . . διέπεμπε δὲ πειρεώμενος τῶν μαντηῶν ὃ τι φρονέοιεν· ὥς εἰ φρονέοντα τὴν ἀληθειᾶν εὔρεθείη, ἐπείρηται<sup>207</sup> σφεα δεύτερα πέμπων, εἰ ἐπιχειρέοι ἐπὶ Πέρσας στρατεύεσθαι = "but he took it into his consideration, if haply in any way he should be able so to do, before the Persians became important to overmaster their power in its growth. And he sent in different directions, making trial of the oracles, to see what they thought: since, if haply they should have-been

found thinking the truth, he made further inquiries of them, sending a second time, as to whether he should attempt to make an expedition against the Persians."

Thuc. ii. 5. 4 ἐβούλοντο γὰρ σφισιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν ἄρα τύχῳσι τινες ἐξωγρημένοι = "for they wished that if haply they should have-caught any one, he should be in their hands as a set-off against those of their own men who were imprisoned—if truly it should turn out that any had been taken alive." <sup>208</sup>

Thuc. ii. 67. 1 πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως πείσειαν αὐτὸν χρήματά τε παρέχειν καὶ ξυμπολεμεῖν, ἀφικνούνται ὡς Σιτάλκην πρῶτον . . . ἐς Θράκην, βουλόμενοι πείσαι τε αὐτὸν εἰ δύναιτο, μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρατεύσαι ἐπὶ τὴν Ποτιδαίαν . . . , καὶ . . . = "going on their way into Asia to the Great King, if haply in any way they should have-persuaded him both to subsidise them and make war in their company, they arrive first at the house of Sitalces in Thrace, wishing both to persuade him, if haply they should be able to do so, to revolt from alliance with the Athenians and make an advance upon Potidaea, and . . ."

Thuc. ii. 77. 2 πᾶσαν γὰρ δὴ ἰδέαν ἐπενόουν, εἴ πως σφίσιν ἄνευ δαπάνης καὶ πολιορκίας προσαχθείη = "for as you may be well assured they imagined every possible device, if haply in any way without expense and a siege it should have-been brought over to them."

Thuc. vi. 29. 1 ἐτοῖμος ἦν κρίνεσθαι, εἴ τι τούτων εἰργασμένος ἦν . . . καὶ εἰ μὲν τούτων τι εἵργαστο, δίκην δοῦναι, εἰ δ' ἀπολυθείη, ἄρχειν = "he was ready to take his trial, whether he had so acted or not: and if he had, to take the consequences; but if haply he should have-been acquitted to take up his command."

Andoc. *de Myst.* p. 3. 11 ὥχeto Μεγαράδε ὑπεξελθών, ἐκείθεν δὲ ἐπαγγέλλεται τῇ βούλῃ, εἴ οἱ ἄδειαν δοῖεν, μηνύσειν . . . = "he went off stealthily to Megara, and thence sent a message to the council that if haply they should have-offered him a free pardon, he would give information . . ."

Xen. *Ages.* 1. 10 Τισσαφέρνης μὲν ὥμοσεν Ἀγχιλαῶ, εἰ σπείσεται ὥς ἔλθοιεν οὓς πέμψειεν πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ ἀφεθῆναι αὐτονόμους τὰς ἐν τῇ Ἀσίᾳ πόλεις Ἑλληνίδας = "Tissaphernes swore to Agesilaus, that if haply he should have-made a truce, until the

return of such messengers as he should haply have-sent to the king, he would bring matters about for him, so that the Greek cities in Asia should be let go independent."

Plat. *Phaedon*, p. 58 B τῷ οὖν Ἀπόλλωνι εὐξάντο . . . τότε, εἰ σωθείεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον = "so they vowed to Apollo then, that if haply they should have-been preserved, they would send away in each year a solemn procession to Delos."

Isocr. *Trapezit.* p. 359. c. ἡγοῦμην δ', εἰ μὲν προείμην ἅπαντα τὰ χρήματα, κινδυνεύσειν, εἴ τι πάθοι. ἐκεῖνος, στερηθεὶς καὶ τῶν ἐνθάδε καὶ τῶν ἐκεῖ, πάντων ἐνδεῆς γενήσεσθαι· εἰ δ' ὁμολογῶν εἶναι ἐπιστείλαντος τοῦ Σατύρου μὴ παραδοίην, εἰς τὰς μεγίστας διαβολὰς ἑμᾶντὸν καὶ τὸν πατέρα καταστήσειν πρὸς Σάτυρον = "and I thought, that if haply I should have-given up all my money, I should run the risk, if anything happened to him, of being deprived of everything both here and there, and so becoming in want of everything: but that, if haply—while admitting that I had money—on the bidding of Satyrus I should not have-handed it over, I should expose both myself and my father to the greatest obloquy with Satyrus."

- (γ) Thuc. iv. 98. 3 (ἔφασαν . . .) καὶ αὐτοὶ εἰ μὲν ἐπὶ πλεόν δυνηθῆναι τῆς ἐκείνων κρατῆσαι, τοῦτ' ἂν ἔχειν.<sup>209</sup> νῦν δὲ . . . = "(they said . . .) and that, as to themselves, if haply they should have-been able to get possession to any further extent of their opponents' territory, that they would stick to: but, as things actually were, . . ."

## 140.

(B') b.

- (a) Andoc. *de Myst.* p. 6. 32 εἰπεῖν δὲ ἡμᾶς ὅτι δεδογμένον ἡμῖν εἴη δύο μὲν τάλαντα ἀργυρίου διδόναι οἱ . . ., ἂν δὲ κατὰσχωμεν ἡμεῖς ἃ βουλόμεθα, ἔνα αὐτὸν ἡμῶν εἶναι = "he averred also that we said that we had determined to give him two talents of silver, and if truly we should have-gained our ends, he should be one of us."

Xen. *Anab.* ii. 3. 6 ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνας ἔχοντες οἱ αὐτοὺς, ἂν σπονδαὶ γίνωνται, ἄξουσιν ἔνθεν ἔξουσιν τὰ ἐπιτήδεια = "and they said that their report seemed reasonable to the king, and that they were come bringing guides who would, if truly an arrangement should have-been come to, lead

them to quarters, whence they would get the necessaries of life."

- (β) Plat. *Protag.* p. 345 E ἡγεῖτο γὰρ . . . τοὺς μὲν οὖν πονηροὺς . . . ὥσπερ ἀσμένους ὁρᾶν . . . τοὺς δ' ἀγαθοὺς ἐπικρύπτειν θάι τε καὶ ἐπαινεῖν ἀναγκάζεσθαι, καὶ ἕαν τι ὀργισθῶσι τοῖς γονεῦσιν ἢ πατρίδι ἀδικηθέντες, αὐτοὺς ἑαυτοὺς παραμυθεῖσθαι . . . = "for he thought that . . . while therefore the badly dispositioned people looked on with something akin to delight, good men both threw a veil over the matter and were compelled to praise, and if truly they should have-become angry in any degree with their parents or their country, being wronged, they advised themselves and . . ."

Aristot. *Ἀθην. πολιτ.* c. 7 οἱ δ' ἐννέα ἄρχοντες ὁμνύντες πρὸς τῷ λίθῳ κατεφάτιζον ἀναθήσειν ἀνδριάντα χρυσοῦν ἕαν τινα παραβῶσι τῶν νόμων = "and the nine archons, taking an oath at the stone, condemned themselves to offer up a golden image, if truly they should have-transgressed any of the laws."

Thuc. v. 46. 2 ἐπεισέ τε πέμψαι πρέσβεις . . . κελύοντας Λακεδαιμονίους, εἴ τι δίκαιον διανοοῦνται, Πάνακτόν τε ὀρθὸν ἀποδιδόναι καὶ Ἀμφίπολιν, καὶ τὴν τῶν Βοιωτῶν ξυμμαχίαν ἀνεῖναι, ἣν μὴ ἐς τὰς σπονδὰς ἐσίωσι = "and he persuaded them to send ambassadors who should bid the Lacedaemonians, if their intentions were good, to give up Panactus intact and Amphipolis, and to reject the alliance with the Boeotians, unless truly they should be willing to enter into the treaty."

Thuc. vii. 60. 2 ἐβουλεύσαντο . . . διανυμαχήσαντες, ἣν μὲν νικῶσιν, ἐς Κατάνην κομίζεσθαι, ἣν δὲ μὴ, <sup>209a</sup> ἐμπρήσαντες τὰς ναῦς, περὶ ξυνταξάμενοι ἀποχωρεῖν = "they determined to cut their way through by sea, and if truly they should be successful betake themselves to Catana; but if truly not, then to burn their ships, and mass themselves together and retire by land."

Thuc. vi. 49. 1 Λάμαχος δὲ ἀντικρυσ <sup>210</sup> ἔφη χρῆναι πλεῖν ἐπὶ Συρακούσας . . . τὸ γὰρ πρῶτον πᾶν στρατεύμα δεινότατον . . . αἰφνίδιοι δὲ ἦν προσπέσωσιν . . . μάλιστ' ἂν σφᾶς περιγενέσθαι καὶ κατὰ πάντα ἂν αὐτοὺς ἐκφοβῆσαι, τῇ τε ὕψει (πλείστοι γὰρ ἂν νῦν φανῆναι) καὶ τῇ προσδοκίᾳ ὧν πείσονται, μάλιστα δ' ἂν τῷ αὐτίκα κινδύνῳ τῆς μάχης . . . εἰκὸς δὲ εἶναι . . . τὴν στρατιὰν οὐκ ἀπορήσειν χρημάτων, ἣν πρὸς τῇ πόλει κρατοῦσα κατέβηται = "but



Lamachus' advice was that they should make straight for Syracuse. For it was at first that every armament was most formidable . . . But if truly they should have-fallen upon the enemy suddenly they would most of all themselves succeed, and in every respect frighten their foe: both by the very sight of them (for it was at the present time that they would appear most numerous) and by the anticipation of what he was about to suffer, and above all would this be the case from the immediate danger of the engagement. And it was likely that their expedition would be in no want of means, if, victorious, it took up its position at the gates of the city."

Hom. *Il.* vii. 386 ἡνώγει Πρίαμός τε καὶ ἄλλοι Τρῶες ἀγανοὶ | εἰπεῖν, αἳ κέ περ ὕμμι φίλον καὶ ἥδὺ γένοιτο, | μῦθον Ἀλεξάνδροιο = "both Priam and the other lordly Trojans bade me tell to you, if truly it should be acceptable to you and agreeable, the tale of Alexander."

Hom. *Il.* ii. 597 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἴ περ ἂν αὐταὶ | μοῦσαι ἀείδοιεν, κοῦραι Διὸς αἰγιόχοιο = "for he went along boasting that he would gain the prize, even if truly the very Muses, daughters of aegis-bearing Zeus, should be singing against him."

Thuc. viii. 27. 4 ὡς τάχιστα δὲ ἐκέλευε τοὺς τε τραυματίας ἀναλαβόντας . . . , ἃ δ' ἐκ τῆς πολεμίας εἰλήφασι καταλιπόντας, . . . ἀποπλεῖν ἐς Σάμον, κάκειθεν, . . . τοὺς ἐπίπλους, ἣν πον καιρὸς εἶη,<sup>211</sup> ποιέσθαι = "but he bade them as quickly as possible both to pick up the wounded, and to leave behind what they had taken from the enemy's country, and so to sail away to Samos, and thence, if truly there should be an opportunity, to make their attacks."

And, with a protasis in participial form, we have

Lysias *c. Eratosth.* p. 121. 4 ὥμοσεν . . . λαβὼν τὸ τάλαντόν με σώσειν = "he swore that, if truly he should have-had the talent, he would get me safely off."

#### 141.

(C) *a.*

(a) Thuc. v. 46. 3 εἰπεῖν τε ἐκέλευον ὅτι καὶ σφεῖς, εἰ ἐβούλοντο<sup>212</sup> ἀδικεῖν, ἤδη ἂν Ἀργείους ξυμμάχους πεποιήσθαι =

“and they bade them say, that even they themselves, if they had been desirous of doing wrong, would have long before this made the Argives fast allies of their own.”

- (β) Thuc. iv. 27. 5 ἐς Νικίαν . . . στρατηγὸν ὄντα ἀπεσήμεναι, . . . ῥᾷδιον εἶναι παρασκευῇ, εἰ ἄνδρες εἶεν <sup>213</sup> οἱ στρατηγοί, πλεύσαντας λαβεῖν τοὺς ἐν τῇ νήσῳ, καὶ αὐτός γ' ἂν, εἰ ἦρχε, ποιῆσαι τοῦτο = “he pointed his words at Nicias, who was one of the leaders, saying that it was easy, in full force, if haply the leaders should be men, to sail and take those who were in the island, and that he himself, at any rate, if he had been in command, would have so acted.”

Thuc. vi. 61. 2 ἐδόκει οὖν ἐκείνου πράξαντος, καὶ οὐ Βοιωτῶν ἕνεκα, ἀπὸ ξυνθήματος ἦκειν, καὶ εἰ μὴ ἔφθασαν δὴ αὐτοὶ κατὰ τὸ μήνυμα ξυλλαβόντες τοὺς ἄνδρας, προδοθῆναι ἂν ἢ πόλιν = “they thought therefore that this force had come by Alcibiades’ contrivance, and without Boeotians having had anything to say to it, and according to arrangement; and that, if indeed they themselves had not got the start in arresting the men in accordance with the information received, the city would have been betrayed.”

## 141a.

(C') α.

- (β) Xen. *Mem.* i. 3. 3 οὐτε γὰρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλας θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον . . . οὐτ' ἂν τοῖς ἀνθρώποις ἄξιον εἶναι ζῆν, εἰ τὰ παρὰ τῶν πονηρῶν μᾶλλον ἢν κεχαρισμένα τοῖς θεοῖς ἢ τὰ παρὰ τῶν χρηστῶν = “for he affirmed that neither had it been well with the gods, if they had been delighting in great sacrifices rather than in small ones, nor would life have been worth living for men, if offerings from evil people had been more acceptable to the gods than those from good people.”

**142.** Before we finally part with Conditional Sentences in Greek, it may be found useful if we append, by way of summary and finger-post, and with the appropriate English equivalents, the following table of the forms used to express the

PROTASIS IN THE DIRECT SPEECH.

Protasis in  
direct speech.

Forms of pro-  
tasis in direct  
speech.

## GREEK

For example—

(A) *a, b, c.* εἰ with the Indicative

εἰ τύπτει (et

(B) *a*  $\left\{ \begin{array}{l} \text{(i.)} \\ \text{(ii.)} \end{array} \right\} \text{εἰ with the Subjunctive Past} \left\{ \begin{array}{l} \text{followed, in} \\ \text{Case (ii.), by} \\ \text{the Subjunc-} \\ \text{tive Past} \\ \text{with ἄν, etc.} \end{array} \right. \quad \epsilonἰ \text{ τύπτοι} \left\{ \begin{array}{l} \text{followed,} \\ \text{Case (ii.), } \text{ἢ} \\ \text{τοῦτο γὰρ} \\ \text{νοίτο ἄν, ε'}$

(B) *b*  $\left\{ \begin{array}{l} \text{(i.)} \\ \text{(ii.)} \end{array} \right\} \text{εἰ with the Subjunctive Present}$

εἰ τύπτῃ

(A') *a*  $\left\{ \begin{array}{l} \text{(i.) εἰ with the Indicative Past with ἄν} \\ \text{ἔάν with the Indicative Past} \\ \text{(ii.) ἔάν with the Indicative Past with ἄν} \end{array} \right. \quad \begin{array}{l} \epsilonἰ ἔτυπτεν ἄν \\ \epsilon\grave{\alpha}\nu \acute{\epsilon}\tauυπτεν \\ \epsilon\grave{\alpha}\nu \acute{\epsilon}\tauυπτεν \grave{\alpha}\nu \end{array}$

(A') *b*  $\left\{ \begin{array}{l} \text{(i.) εἰ with the Indicative Present with ἄν} \\ \text{ἔάν with the Indicative Present} \\ \text{(ii.) ἔάν with the Indicative Present with ἄν} \end{array} \right. \quad \begin{array}{l} \epsilonἰ τύπτει ἄν \\ \epsilon\grave{\alpha}\nu \acute{\epsilon}\tauυπτει \\ \epsilon\grave{\alpha}\nu \acute{\epsilon}\tauυπτει ἄν \end{array}$

(A') *c*  $\left\{ \begin{array}{l} \text{εἰ with the Indicative Future with ἄν} \\ \text{ἔάν with the Indicative Future} \\ \text{ἔάν with the Indicative Future with ἄν} \end{array} \right. \quad \begin{array}{l} \epsilonἰ πατάξει ἄν \\ \epsilon\grave{\alpha}\nu \acute{\epsilon}\tauα\acute{\alpha}\xiει \\ \epsilon\grave{\alpha}\nu \acute{\epsilon}\tauα\acute{\alpha}\xiει \end{array}$

(B') *a*  $\left\{ \begin{array}{l} \text{εἰ with the Subjunctive Past with ἄν} \\ \text{ἔάν with the Subjunctive Past} \\ \text{ἔάν with the Subjunctive Past with ἄν} \end{array} \right. \quad \begin{array}{l} \epsilonἰ τύπτοι ἄν \\ \epsilon\grave{\alpha}\nu \acute{\epsilon}\tauυπτοι \\ \epsilon\grave{\alpha}\nu \acute{\epsilon}\tauυπτοι \grave{\alpha}\nu \end{array}$

## ENGLISH

For example—

: *does* (*did*, *shall do*)*If he is striking* (etc.)i.) *soever he did* (Indefinite frequency :  
Recurrence)If { (i.) *soever he was striking*  
(ii.) *he were striking*ii.) *he were* —, (*this would* —, etc.)i.) *soever he does* (Indefinite frequency :  
Recurrence)If { (i.) *soever he is striking*  
(ii.) *haply he* { *shall*  
                  *or* } *be striking*  
                  *will*(ii.) *haply he* { *shall*  
                  *or* } —  
                  *will*i.) *he would* — (Indefinite frequency :  
Recurrence)  
= *In cases where he did* —If { (i.) *he would be striking*  
= *In cases where he struck*  
(ii.) *he* { *should*  
          *or* } *have been*  
          *would* *striking*(ii.) *he* { *should*  
          *or* } *have* —  
          *would*i.) *he will* — (Indefinite frequency :  
Recurrence)  
= *In cases where he does* —If { (i.) *he will be striking*  
= *In cases where he strikes*  
(ii.) *truly he is striking*(ii.) *truly he does* —*truly he* { *shall*  
          *or* } —  
          *will**If truly he* { *shall*  
              *or* } *be striking*  
              *will**he* { *should*  
      *or* } —  
      *would**If he* { *should*  
      *or* } *be striking*  
      *would*

## GREEK

For example—

(B') b	{	$\epsilon\acute{\iota}$ with the Subjunctive Present with $\alpha\upsilon$	}	$\epsilon\acute{\iota}$ { $\tau\acute{\upsilon}\pi\tau\eta$ OR $\pi\alpha\tau\acute{\alpha}\xi\eta$ } $\alpha\upsilon$
		$\epsilon\acute{\alpha}\nu$ with the Subjunctive Present		$\epsilon\acute{\alpha}\nu$ { $\tau\acute{\upsilon}\pi\tau\eta$ OR $\pi\alpha\tau\acute{\alpha}\xi\eta$ }
		$\epsilon\acute{\alpha}\nu$ with the Subjunctive Present with $\alpha\upsilon$		$\epsilon\acute{\alpha}\nu$ { $\tau\acute{\upsilon}\pi\tau\eta$ OR $\pi\alpha\tau\acute{\alpha}\xi\eta$ } $\alpha\upsilon$

(C) a	{	$\epsilon\acute{\iota}$ with the Indicative Past	$\epsilon\acute{\iota}$ $\xi\tau\upsilon\pi\tau\epsilon\nu$
		—followed by the Indicative Past with $\alpha\upsilon$	(— $\tau\omicron\upsilon\tau\omicron$ $\epsilon\gamma\acute{\iota}\gamma\upsilon\epsilon\tau\omicron$ $\alpha\upsilon$ )

(C') a	{	$\epsilon\acute{\iota}$ with the Indicative Past	$\epsilon\acute{\iota}$ $\xi\tau\upsilon\pi\tau\epsilon\nu$ (— $\tau\omicron\upsilon\tau\omicron$ $\epsilon\gamma\acute{\iota}\gamma\upsilon\epsilon\tau\omicron$ )
		—followed by the Indicative Past only, without $\alpha\upsilon$	

## ENGLISH

For example—

uly he  $\left\{ \begin{array}{c} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\}$  ——

If truly he  $\left\{ \begin{array}{c} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\}$   $\left\{ \begin{array}{c} \text{be striking} \\ \text{or} \\ \text{have-struck} \end{array} \right\}$

e had ——  
(this would have ——)

If he had been striking  
(this would have been happening)

e had ——  
(this had ——)

If he had been striking  
(this had been happening)

## C.—THE LATIN LANGUAGE

**143.** Conditional Sentences in Latin are far simpler in form than are those in Greek, albeit that the parallelism in the two languages is great.

The less imaginative, graver, and more practical character of the Latin peoples found its expression in a speech, which as it was older, so also was more simple, more broad, more massive than that of the dwellers in Greece. The language of the latter marvellously reflected the equally marvellous play of the emotions, with which those who used it were themselves instinct; and by its side the Latin walks heavily, if not without a certain rugged strength of its own.

**144.** Among the marks of its greater simplicity is one, especially germane to the subject before us, namely the absence from it of anything akin to the Greek particle *ἄν*.

**145.** By consequence, there is no correlative in Latin to sentences falling under either of the divisions respectively designated above (A') and (B'), nor to those under division (C), or (except so far as hereinafter appears) under division (C').

**146.** Nor again are there any distinct means of expressing, without resort to periphrasis, the *would have -ed*, *would have been -ing* of an English apodosis, as contrasted with *would possibly have -ed*, *would possibly have been -ing*.

All that the speaker can do is to use his past subjunctive mood—which consequently is best translated by the general expression *would* | *have -ed*; *would* | *have been -ing*—to express all the degrees of possibility, ranging



from the assertion of positive certainty at the one end to the assertion of absolute negation at the other; and to leave the context to decide in each particular case what particular degree of possibility is there intended to be represented. As for instance—

(i.) Positive certainty :

Cic. *de Fin.* ii. 18. 58 idem tu certe fecisses = “the same thing you certainly would | have done.”

Verg. *Aen.* ii. 292 etiam hac defensa fuissent = “even by this right hand its defence would | have been assured.”

Tac. *Agric.* 45 excepissemus certe mandata vocesque = “we certainly should | have received.”

Plin. *Epp.* i. 12. 8 fecisset quod optabat = “he would | have done what he desired to do.”

Ov. *Trist.* ii. 13 doctas odissem jure sorores = “rightly should I | have hated.”

Cic. *de Off.* iii. 19. 75 in foro saltaret = “he would | have been for dancing.”

Cic. *pro Caecim.* 2. 4 facile honestissimis testibus in re perspicua tenerentur = “easily they would | have been confuted.”

Cic. *de Nat. Deor.* ii. 18. 49 quae . . . certe non diceret = “which . . . Epicurus would certainly not | have been laying down.”

(ii.) Possibility :

Cic. *pro Caelio* 26. 62 fortasse non reciperentur = “they would perhaps | have found obstacles being placed in the way of their reception.”

Cic. *de Fin.* ii. 18. 58 ipse Epicurus fortasse redderet = “he would perhaps | have been for restoring it.”

Caes. *Bell. Civ.* iii. 51 quae res tamen fortasse aliquem reciperet casum = “would | have been tending to bring disaster upon itself.”

(iii.) Absolute negation :

Cic. *pro Planc.* 22. 53 neque enim umquam majores nostri sortitionem constituissent aedilitiam = “nor indeed ever would they | have established.”

Mart. v. 20. 5 nec nos atria, nec domos potentum | . . . nossemus = “we should not | have known.”

Ennius *Med. Exul* 212 (= 258 Müller) nam nūquam era

errans méa domo ecferret<sup>214</sup> pedem = "never would she | have been carrying off."

147. On the other hand, the Latin has its correspondent to the Greek  $\epsilon\iota$  in the particle *si*,<sup>215</sup> and its finite sentences of the divisions (A) and (B) respectively, to which to prefix it, with the view of making those sentences express the condition of the happening of some other event.

The results of so doing are as follow :—

148. (A) Tenses of the Indicative Mood, which denote actual facts.

(a) Past time	(a) Perfect	si	{	posuerat	If he	{	had placed : the effects remaining	}	single acts
	(β) Imperfect			ponebat			had been placing		
	(γ) Indefinite			posuit			was placing		

(b) Present time	(a) Perfect	si	{	posuit	If he	{	has placed : the effects remaining	}	single acts
	(β) Imperfect			ponit			has been placing		
	(γ) Indefinite			ponit			is placing		

(c) Future time	(a) Perfect	si	{	posuerit	If he	{	shall have placed : the effects remaining	}	single acts
	(β) Imperfect			ponet <sup>216</sup>			or have been placing		
	(γ) Indefinite			ponet			be placing		

149. (B) Tenses of the Subjunctive Mood, which

(a) Past time	(a) Perfect	si	{	posuisset	If he might =	{	posuisset	}
	(β) Imperfect			poneret			poneret	
	(γ) Indefinite			posuisset			posuisset	

denote possible as opposed to actual facts.

<i>If</i> {	(i.) ever and anon, <i>soever</i> , he	$\left\{ \begin{array}{l} \textit{had placed} : \text{ the effects remain-} \\ \text{ing} \\ \textit{had been placing} \\ \textit{was placing} \\ \textit{had-placed} \\ \textit{placed} \end{array} \right\} \text{single acts}$
	(ii.) he $\left\{ \begin{array}{l} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$ possibly = he <i>were</i> .	$\left\{ \begin{array}{l} \textit{to have placed} : \text{ the effects re-} \\ \text{maining} \\ \textit{to have been placing} \text{ 217} \\ \textit{to have-placed} \text{—single act} \end{array} \right.$

(b) Present time	(α) Perfect	si	posuerit	If he may =
	(β) Imperfect		ponat	
	(γ) Indefinite		ponat	

If	(i.) ever and anon, <i>soever</i> , he		$\left\{ \begin{array}{l} \textit{has placed} : \text{ the effects re-} \\ \text{maining} \\ \textit{has been placing} \\ \textit{is placing} \\ \textit{has-placed} \end{array} \right\}$	
			$\left. \begin{array}{l} \textit{places} \end{array} \right\}$ single acts	
	(ii.) he $\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\}$ possibly, <i>haply</i> he	$\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{have placed} : \text{ the effects re-} \\ \text{maining} \\ \textit{have been placing} \\ \textit{be placing} \\ \textit{have-placed} \end{array} \right\}$	
			$\left. \begin{array}{l} \textit{place} \end{array} \right\}$ single acts	

**150.** If now we append to these various sentences, as *protases*, appropriate *apodoses*, we arrive at the following results :—

(A) *si* with the indicative, followed by the indicative; or the imperative; or the subjunctive used for an imperative; or the subjunctive as expressive of a wish, etc.

If—  
 { *did* } , — { *did* }  
 { *does* } , — { *does* }  
 { *shall* } , — { *shall* }  
 { *do—* }  
 { *let—* }  
 { *may—!* }  
 etc.

(a) Past time	(α) Perfect	<i>si</i>	<i>posuerat</i>	<i>If he</i>	$\left\{ \begin{array}{l} \text{had placed} \\ \text{had been placing} \\ \text{was placing} \\ \text{had-placed} \\ \text{placed} \end{array} \right\}$	<i>hoc</i>	<i>acciderat</i>
	(β) Imperfect		<i>ponebat</i>				<i>accidebat</i>
	(γ) Indefinite		<i>posuit</i>				<i>accidit</i>
(b) Present time	(α) Perfect	<i>si</i>	<i>posuit</i>	<i>If he</i>	$\left\{ \begin{array}{l} \text{has placed} \\ \text{has been placing} \\ \text{is placing} \\ \text{has-placed} \\ \text{places} \end{array} \right\}$	<i>hoc</i>	<i>accidit</i> (perf.)
	(β) Imperfect		<i>ponit</i>				<i>accidit</i> (impf.)
	(γ) Indefinite		<i>ponit</i>				<i>accidit</i> (indef.)

or some other tense of the Indicative Mood

or some other tense of the Indicative Mood

(B) *si* with the past subjunctive—

(i.) Expressive of indefinite frequency, recurrence: followed by the past subjunctive expressive of indefinite frequency, recurrence; or the past indicative.

If soever—*did*, then as often *would* (solebat)—

Or, then—*did*.  
 (ii.) Followed by the past subjunctive; or the past indicative with a participle in *-urus*; or the past indicative or subjunctive with a participle in *-endus*.

If—were to have —, would have  
 Or, was about to —  
 Or, was bound to —

(c) Future time	(α) Perfect	<i>si</i>	<i>posuerit</i>	<i>If he</i>	$\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\} \left\{ \begin{array}{l} \text{have placed} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\}$	<i>hoc</i>	<i>acciderit</i> (fut. perf.)
	(β) Imperfect		<i>ponet</i>				<i>accidet</i>
	(γ) Indefinite		<i>ponet</i>				<i>accidet</i>

or some other tense of the Indicative Mood

## 152. (B) Tenses of the Subjunctive Mood, which

(a) Past time	(α) Perfect	<i>si</i>	<i>posuisset</i>	<i>If</i>	$\left\{ \begin{array}{l} \text{(i.) soever he} \\ \text{(ii.) he were} \end{array} \right\} \left\{ \begin{array}{l} \text{had placed} \\ \text{had been placing} \\ \text{was placing} \\ \text{had-placed} \\ \text{placed} \\ \text{to have placed} \\ \text{to have been placing} \\ \text{to have-placed} \end{array} \right\}$		
	(β) Imperfect		<i>poneret</i>				
	(γ) Indefinite		<i>posuisset</i>				

Mood, which denote actual facts.

this	$\left\{ \begin{array}{l} \text{had happened} \\ \text{had been happening} \\ \text{was happening} \\ \text{had-happened} \\ \text{happened} \end{array} \right\}$	or as the case may be	or hoc	$\left\{ \begin{array}{l} \text{acciderit} \\ \text{accidat} \\ \text{accidito} \\ \text{acciderit} \end{array} \right\}$	let or may this	$\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right\}$

this	$\left\{ \begin{array}{l} \text{has happened} \\ \text{has been happening} \\ \text{is happening} \\ \text{has-happened} \\ \text{happened} \end{array} \right\}$	or as the case may be	or hoc	$\left\{ \begin{array}{l} \text{acciderit} \\ \text{accidat} \\ \text{accidito} \\ \text{acciderit} \end{array} \right\}$	let this	$\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right\}$

this	$\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\} \left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right\}$	or hoc	$\left\{ \begin{array}{l} \text{acciderit} \\ \text{accidat} \\ \text{accidito} \\ \text{acciderit} \end{array} \right\}$	let this	$\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right\}$

denote possible as opposed to actual facts.

hoc	(i.)	$\left\{ \begin{array}{l} \text{accidisset} \\ \text{accideret} \\ \text{accidisset} \end{array} \right\}$	this then as often would	$\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right\}$	or	$\left\{ \begin{array}{l} \text{acciderat} \\ \text{accidebat} \\ \text{acciderat} \\ \text{accidit} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{had happened} \\ \text{had been happening} \\ \text{was happening} \\ \text{had-happened} \\ \text{happened} \end{array} \right\}$
	(ii.)	$\left\{ \begin{array}{l} \text{accidisset} \\ \text{accideret} \\ \text{accidisset} \end{array} \right\}$	this	$\left\{ \begin{array}{l} \text{should}^{218} \\ \text{or} \\ \text{would} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening}^{219} \\ \text{have-happened} \end{array} \right\}$	or	$\left\{ \begin{array}{l} \text{a Past Indicative with a} \\ \text{participle in -turus or -endus}^{220} \\ \text{(the latter also being found} \\ \text{with the Subjunctive).} \end{array} \right\}$

with the  
at subjun-

Expressive  
definite fre-  
quency, recur-  
ring followed  
the present in-  
dicative.

*sever*—does,  
as often  
ill (*solet*)—

) Followed  
the present  
indicative ex-  
pressive of future  
probability; the  
indicative

or the pre-  
indicative

a participle  
*-turus* or

*is*; or the  
relative; or the  
indicative ex-  
pressive of a wish  
vice; etc.

*haply*—shall,  
as possibly,  
as in fact.

about to—  
bound to—

ay!

t.

ould, etc.

(b) Present time	(a) Perfect	si	posuerit ponat ponat	If	(i.) soever he	$\left\{ \begin{array}{l} \text{has placed} \\ \text{has been placing} \\ \text{is placing} \\ \text{has-placed} \\ \text{places} \end{array} \right\}$
	(β) Imperfect					
	(γ) Indefinite				(ii.) haply he	
					$\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{have placed} \\ \text{have been pla-} \\ \text{ce placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\}$

153. Of the forms tabulated above the following matters of remark occur with reference to those in division (B), viz.—

154. (i.) The forms tabulated under the division (B) α ii., and being respectively

si	posuisset	},	hoc	accidisset
	poneret			accideret
	posuisset			accidisset

correspond to the English

If he were  $\left\{ \begin{array}{l} \text{to have placed} \\ \text{to have been placing} \\ \text{to have-placed} \end{array} \right\}$ , this would  $\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{have-happened} \end{array} \right\}$

But in these English sentences we are looking from a present point of view upon facts which are—

(1) past—in the ordinary sense of the word,

or

(2) present—in fact, but looked at as the outcome of the past.<sup>221</sup>

And in dealing with such facts, our habit in English is rather to seize upon the leading notion of the facts being



$\left\{ \begin{array}{l} \text{accidit} \\ \text{(perf.)} \\ \text{accidit} \\ \text{(impf.)} \\ \text{accidit} \\ \text{(indef.)} \end{array} \right.$	this then as often will	$\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{happen} \\ \text{have-happened} \end{array} \right.$
$\left\{ \begin{array}{l} \text{acciderit} \\ \text{(pres. pf. subj.)} \\ \text{accidat} \\ \text{accidat} \end{array} \right.$	this	$\left\{ \begin{array}{l} \text{(shall or will} \\ \text{as a con-} \\ \text{sequent} \\ \text{possibility =)} \\ \text{shall or will} \\ \text{perhaps, or} \\ \text{possibly, or} \\ \text{perchance} \end{array} \right.$
		$\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right.$
		or
		$\left\{ \begin{array}{l} \text{acciderit} \\ \text{(fut. pf. ind.)} \\ \text{accidet} \\ \text{accidet} \end{array} \right.$
		$\left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \\ \text{(as a} \\ \text{fact)} \end{array} \right.$

$\left\{ \begin{array}{l} \text{re happened} \\ \text{re been happening} \\ \text{happening} \\ \text{re-happened} \\ \text{open} \end{array} \right.$	or a Present Indic. with a participle in -tus or -endus	$\left\{ \begin{array}{l} \text{acciderit} \\ \text{(pft. subj.)} \\ \text{accidat} \\ \text{accidito} \\ \text{accidat} \\ \text{accidito} \end{array} \right.$	$\left\{ \begin{array}{l} \text{may!} \\ \text{or} \\ \text{let} \\ \text{or} \\ \text{should} \end{array} \right.$	$\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right.$
--	---	--	---	---

thus connected with the past, and to at once look upon them from a *past* point of view: thus using, preferentially to the sentences already mentioned, the following, viz.—

If he *had*  $\left\{ \begin{array}{l} \text{placed} \\ \text{been placing} \\ \text{placed} \end{array} \right.$ , this *would have*  $\left\{ \begin{array}{l} \text{happened} \\ \text{been happening} \\ \text{happened} \end{array} \right.$

and the statement is constantly made—even by Mr. Key in his *Latin Grammar* and *Latin Dictionary*<sup>222</sup>—that these latter sentences are really the English representatives of Latin sentences of the (B) *a* ii. type: that, in a word,

*si* with the *past subjunctive*, followed by the *past subjunctive*

in Latin, corresponds to the English

*If*—*had*—, —*would have*—

It is not so, in strictness; and although the statement is not substantially untrue—if regard be had only to the idea to be conveyed, and if the *nuance*, with which it is conveyed, be left entirely aside,—and although it is often not practically inconvenient, still it is without philosophical

or philological foundation in fact, and its use—like the use of all other general but inexact expressions—may occasionally lead to trouble in matters of detail.

**155.** Indeed, in the absence from the Latin language of any particle equivalent to the *άν*, which enabled the Greeks to evolve their sentences of the (C) *a* type, no means exist whereby directly to represent in Latin the last mentioned English sentences, and the Latins are driven to express such sentences, and the Greek sentences of the (C) *a* type, by their own sentences of the (B) *a* ii. type.

Thus—as actual examples—Cicero (*Timaeus* c. 6) translates

Plato's (*Timaeus* p. 34 C) οὐ γὰρ ἂν ἀρχεσθαι πρεσβύτερον  
ἢ πρὸ νεωτέρου ξυνέρξας εἶπαι *by* neque enim esset rectum  
minori parere minorem :

and again (c. 14)

Plato's (p. 47 A) ὅτι τῶν νῦν λόγων περὶ τοῦ παντὸς λεγομένων  
οὐδεὶς ἂν ποτε ἐρρήθῃ μήτε ἄστρα μήτε ἥλιον μήτε οὐρανὸν  
ιδόντων *by* nam haec quae est habita de universitate oratio  
a nobis, haud umquam esset inventa, si neque sidera  
neque sol neque caelum sub oculorum adspectum cadere  
potuissent.

While Virgil can get no nearer than

(*Aen.* vi. 535) hac vice sermonum roseis Aurora quad-  
rigis | jam medium aetherio cursu trajecerat axem : |  
et fors omne datum traherent per talia tempus ; | sed  
comes admonuit, breviterque adfata Sibylla est : | 'Nox  
ruit, Aenea ; nos flendo ducimus horas'—

when he seeks to reproduce the

(*Od.* xvi. 219) ὥς ἄρα τοί γ' ἐλεεινὸν ἦπ' ὀφρῦσι δακρύνον  
εἶβον. | καὶ νῦ κ' ὀδυρομένοισιν ἔδν φάος ἡελίου, | εἰ μὴ  
Τηλέμαχος προσεφώνεεν ὃν πατέρ' αἶψα—

or the

(*Od.* xxiii. 241) καὶ νῦ κ' ὀδυρομένοισι φάνη ῥοδοδάκτυλος  
ἠώς, | εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη—

of Homer.

**156.** The Latins did, however, in actual life occasionally modify—just as the Greeks modified their sentences of the (C) *a* type into those of the (C') *a* type—their sentences of

the (B) *a* ii. type, by using the past tenses of the Indicative Mood in the apodosis, instead of the corresponding tenses of the Subjunctive Mood: making this modification chiefly, but not universally, where the verb in the apodosis was in the past Imperfect tense.

In this way we get another form of Latin Conditional Sentence of the following kind, viz.—

(C'') Past tenses of the Subjunctive Mood, accompanied in the apodosis by past tenses of the Indicative Mood.

(C'') *si* with t  
past subjuncti  
accompanied  
the past indi  
cative.

If — had —  
— had —

) Past time—

i.	{	<b>posuisset</b>	If he were	{	<i>to have placed</i>	},	hoc	{	<b>acciderat</b>	}	this	{	<i>had happened</i>
		<b>poneret</b>			<i>to have been placing</i>				<b>accidebat</b>				<i>had been hap- pening</i>
		<b>posuisset</b>			<i>to have-placed</i>				<b>acciderat</b>				<i>had-happened</i>

157. (ii.) Those of the forms tabulated under the division (B) *a* i., which are instances of *si* with the past subjunctive followed by the past indicative in Latin, normally have the English significations there attributed to them. The forms of (C'') just tabulated are practically the same. But it will be noticed that in the case of (C''), the protasis—*si* with the past subjunctive—is that of (B) *a* ii. and not that of (B) *a* i.

It should be noticed, also, that the subjunctival forms of (B) *a* i. and (B) *a* ii. are identical, as well in the protasis as in the apodosis, and that the same subjunctive represents both the perfect—where the effects of the action denoted by the verb remain—and the indefinite, where all that is denoted is a single act.

158. (iii.) The forms tabulated under the division (B) *b* i.—which are instances of *si* with the present subjunctive followed by the present indicative in Latin—normally have the English significations there attributed to them. But they also form one of the groups of sentences of irregular type, which are produced by the recognition on the part of a speaker who has started his sentence with a protasis or an apodosis belonging to one form of conditional sentence, that the exigency of his idea—for the correction

of an exaggeration, it may be, or for any other reason, and even at the cost of rendering his sentence elliptical—requires him to finish it with an apodosis or a protasis belonging to another form; and by the change on his part of the form of his sentence accordingly. Instances of such use of the forms in question we shall see hereafter in §§ 193 *sqq.* It will be noticed that in such use the protasis—*si* with the present subjunctive—is that of (B) *b* ii. and not that of (B) *b* i.

**159.** (iv.) Those of the forms tabulated under the division (B) *b* ii., which are respectively

$$\text{si} \left\{ \begin{array}{l} \text{posuerit} \\ \text{ponat} \\ \text{ponat} \end{array} \right\}, \text{ hoc} \left\{ \begin{array}{l} \text{acciderit} \\ \text{(pres. pf. subj.)} \\ \text{accidat} \\ \text{accidat} \end{array} \right\}$$

correspond, as has been said, and as is evidenced, as well by the analogy of the Greek language as by the actual usage in Latin, to the English

$$\text{If haply he shall} \left\{ \begin{array}{l} \text{have placed} \\ \text{have been placing} \\ \text{be placing} \\ \text{have-placed} \\ \text{place} \end{array} \right\}, \text{ this will perchance} \left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right\}$$

In these English sentences we are looking from a *present* point of view upon facts which are either

- (1) present—in fact, but looked at as the starting-point of the future,<sup>223</sup>

or

- (2) future.

It is not very material to distinguish with minuteness of which nature—as between these alternatives—such facts in reality are. What is material to note is, that in dealing with them our habit in English has been, and is, to make use, preferentially, of modes of speech—which, indeed, in part

belong to sentences of the (B) *a ii.* type (see above, §§ 152, 154),—and to say—

If he were  $\left\{ \begin{array}{l} \text{to have placed} \\ \text{to have been placing} \\ \text{to be placing} \\ \text{to have-placed} \\ \text{to place} \end{array} \right\}$ , this would  $\left\{ \begin{array}{l} \text{have happened} \\ \text{have been happening} \\ \text{be happening} \\ \text{have-happened} \\ \text{happen} \end{array} \right\}$

and the statement is constantly made—even by Mr. Key in his *Latin Grammar* and in his *Latin Dictionary*<sup>224</sup>—that

*si* with the *present subjunctive*, followed by the *present subjunctive* in Latin, corresponds to the English form

*If—were,—would—*

Such a statement may be more or less substantially true. It may be more or less practically not inconvenient. Accurate, however, philosophically and philologically, it is certainly not; and its use leads at once in practice to positive trouble, when approach is made to details.<sup>225</sup>

160. Still, *si* with the present subjunctive as a protasis, accompanied by an apodosis with the present subjunctive, is the nearest approach which can be made in Latin to the English idea “*If—were,—would—*”; and by consequence to its correspondent in Greek, *εἰ* with the past subjunctive accompanied by an apodosis with the past subjunctive with *ἄν*.

We find, accordingly, these respective Latin and Greek collocations used as practical equivalents.

Thus

Homer's (*Il.* x. 243) πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θείοιο  
λαθοίμην;

becomes in the hands of

Accius (*Nyctegresia* 488) ἄν ego Ulixem obliscar<sup>226</sup>  
umquam aut quémquam praeponi velim?

Eur. *Med.* 250 ὥς τρις ἂν παρ' ἀσπίδα | στῆναι θέλοιμι  
μᾶλλον ἢ τεκεῖν ἄπαξ

appears in Ennius as

(*Medea Exul* 222 = 268 Müller) nam tér sub armis málim  
vitam cernere, | quám semel modo párrere :

and

Eur. *Stheneb.* Fr. 670 in Nauck's *Trag. Gr. Fragm.* (= *Belleroph.* Fr. 12 ed. Dind.) ὁ παγκακίστη καὶ γυνή. τί  
γὰρ λέγων | μείζον σε τοῦδ' ὄνειδος ἐξείποι τις ἄν ;

as

(Ennius *Com. Incert.* 390 = 415 M.) mŭlierem : quid pótius  
dicam aut vérius quam mŭlierem ?

While with Cicero,

Plato's (*Timaeus* p. 41 C) δι' ἐμοῦ δὲ ταῦτα γενόμενα καὶ  
βίον μετασχόντα θεοῖς ἰσάζουσ' ἄν

reappears in the shape of

(Cic. *Timaeus* c. 11) quae a me ipso effecta sint, deorum  
vitam possint adaequare :

and so on.<sup>227</sup>

**161.** It is a little curious to notice, in connection with this interchange of Greek past subjunctive with Latin present subjunctive, the etymological connection between the forms of the two, viz.—

εἴην = [ἐσ-ίη-ν] = [es-ie-m] = siem = sim.

Compare, too, the way in which the two moods range together in the expression of a wish—

{ Soph. *Aj.* 550 ὦ παῖ, γένοιο πατρός εὐτυχέστερος, | τὰ δ'  
ἄλλ' ὁμοῖος.  
{ Accius *Arm. Jud.* 156 virtūti sis par, dispar fortunís  
patris.  
{ Theocr. xi. 65 ποιμαίνειν δ' ἐθέλεις σὺν ἐμὲν ἄμα.  
{ Verg. *Ecl.* ii. 28 o tantum libeat mecum tibi sordida  
rura | atque humiles habitare casas.

So also Theocr. i. 132 *sqq.*, by the side of Verg. *Ecl.* viii. 52 *sqq.*<sup>228</sup>

**162.** (v.) Noteworthy also in respect of the forms in

(B) *b* ii. is the difference caused by the verb in the apodosis being in the present subjunctive or in the future indicative.

**163.** It will be remembered (see note 22a) that the subjunctive is the equivalent of the future indicative, with the addition to the latter of a qualifying expression of possibility. Thus

the present subjunctives  $\begin{Bmatrix} \text{veniam} \\ \text{venerim} \end{Bmatrix}$  = the future indicatives  $\begin{Bmatrix} \text{veniam} \\ \text{venero} \end{Bmatrix}$ ,  
with the addition to these latter of some such expression as *forte, fortasse*

(Naevius, *Bell. Poenic.* 63 Müller: toppér (= forte) [rates, or domos?] capésset flamma Vólcani; Cic. *de Off.* iii. 24. 93 nisi forte eam pecuniam in reipublicae magnum aliquod tempus contulerit; Propert. v. (iv.) 5. 31 si tibi forte comas vexaverit utilis ira, | postmodo mercata pace premendus erit; Cic. *pro Planc.* 8. 20 etiam si nolis, erit tamen tibi fortasse etiam de nobis aliquid, aliquid certe de C. Mario audiendum.—Less strong in the way of qualification, *aegre*: e.g. Laberius *Fr. Inc.* 129 consistes aegre; and *vix*: e.g. Cic. *pro Planc.* 25. 60 horum si diligenter quaeres, vix decumam partem reperies; <sup>228a</sup> etc.): and both mean “I shall possibly”—“perhaps”; whereas the future indicative, *simpliciter* and left without qualification, represents the future fact, “I shall.”

Or, to speak in another way; while

The future indicatives  $\begin{Bmatrix} \text{veniam} \\ \text{venero} \end{Bmatrix}$  = I shall  $\begin{Bmatrix} \text{be coming, come} \\ \text{be come} \end{Bmatrix}$

the future indicatives  $\begin{Bmatrix} \text{veniam} \\ \text{venero} \end{Bmatrix}$  + *forte* }  
and } = I shall possibly,  $\begin{Bmatrix} \text{be coming, come} \\ \text{perhaps, be come} \end{Bmatrix}$   
the present subjunctives  $\begin{Bmatrix} \text{veniam} \\ \text{venerim} \end{Bmatrix}$  }

A striking instance—quoted below in the Text § 184—of the passage from the future to the present subjunctive, through the future with *forte*, is

Plaut. *Trin.* 468. R. = ii. 4. 67 si in aédem ad cenam véneris (future perfect), | atque ibi opulentus tibi par forte

obvenerit (future perfect + *forte*): | adpósita cena sít  
(present subjunctive, as are those which follow),  
popularem quám vocant: | si illi congestae sint epulae  
a cluéntibus, | si quid tibi placeat, quód illi congestum  
siet, | edísne an incenátus cum opulento áccubes?

While we have the passage from the future with *topper* (= *forte*) to the present subjunctive in (cited below in the Text §§ 172, 215)

Pacuv. *Fr. Inc.* 424 tópper tecum, sí st potestas, fáxit:  
sin, mecúm velit;

and a similar passage from the future with *aegre* to the present subjunctive in

Laberius *Fr. Inc.* 128 summum ád gradum cum cláritatis  
vénérís, | consistes aegre, níctu citius décidas.<sup>229</sup>

Similar relations exist in Greek.

There, however, the co-existence of the particle *ἄν* renders things clearer and more exact.

Thus, in Greek

$$\left. \begin{array}{l} \pi α τ ά ξ ε ι ἵ σ ω ς \\ \pi α τ ά ξ η \end{array} \right\} = \text{he will possibly, perhaps, strike}$$

$$\left. \begin{array}{l} \pi α τ ά ξ ε ι \\ \pi α τ ά ξ η ἄ ν \end{array} \right\} = \text{he will strike}$$

$\pi α τ ά ξ η$  = "he will possibly, perhaps, strike" bearing the same relation to  $\pi α τ ά ξ η ἄ ν$  = "he will strike" in the present, as  $\pi α τ ά ξ ε ι ε$  = "he would possibly, perhaps, strike" bears to  $\pi α τ ά ξ ε ι ε ν ἄ ν$  = "he would strike" in the past.

If, then, we have in Latin in the apodosis of the forms in (B) *b* ii. the present subjunctive, the meaning is "will, as a consequent possibility." If the future indicative, the meaning is "will, as a fact."

The difference is well shown in such sentences as

Plaut. *Cistell.* i. 1. 47 nam si haec non nubat, lúgubre fame fámilia pereat = "for if haply she shall not consort, miserably with famine will (as a consequent possibility) the family perish": followed by the answer—"necesse st, quo tu mé modo volés esse, ita esse, máter" = "it is necessary, that,



as you shall (in fact) wish me to be, so it shall be, mother." And in the passage of Laberius just cited, the meaning of which is: "To the highest rank of eminence when you shall have attained, you will, in fact, maintain your position with difficulty; quicker than you can close your eyes, will you, perhaps, fall to the ground."

**164.** So far as translation is concerned, it will suffice in English to translate the *subjunctive* of the apodosis by "will perhaps," or "will possibly," "will perchance," or the like. The idea is one of a *possibility* consequent upon the happening of the possibility, which is expressed by the *subjunctive* of the protasis. The whole compound sentence, in fact, merely expresses possibilities—proposed and consequent upon the proposition. The *indicative future* in the apodosis, on the other hand, embodies the idea of a *fact* consequent upon the happening of the possibility expressed by the *subjunctive* of the protasis. This is sufficiently denoted in English by the use of "will," simply.

**165.** The passages cited from Propertius and Plautus above (§ 163) give us examples of the future perfect indicative with *forte*, in the protasis—*si forte vexaverit: si forte obvenerit*. We might have had, instead, simply the present perfect subjunctives—*si vexaverit: si obvenerit*. But these forms would have been ambiguous, as, in every person but the first singular, the forms of the future perfect indicative and those of the present perfect subjunctive are identical,<sup>230</sup> as are also the first persons singular (alone) of the Imperfect and Indefinite Future Indicative and Present Subjunctive.

**166.** And, as in the case of the unidentical forms the difference is of the thinnest—compare for example

Plaut. *Rud.* 731 (Schoell)=iii. 4. 26 ubi ego innúero  
vobis, ni eí caput exoculássitis, | . . . circumvíniciam,

with (cited below § 179 (a))

Ter. *Adelph.* ii. 1. 17 ne móra sit, si innuerím, quin . . .  
haéreat—

it is often next to impossible to say whether, in the case of

identical forms, those presented to us belong to one tense or to the other.

**167.** This, only, can be predicated, viz.—that if the apodosis has the subjunctive, the probability is that the verb in the protasis is in the subjunctive also.

But it cannot be equally said, that if the protasis has the subjunctive, the verb in the apodosis is probably in the subjunctive also. For the future is at least as likely to be found, or at any rate is not less normal.

Thus in

Si scribam, veniat : si scripseris, veniat,

scribam, scripseris, are, *prima facie*, present subjunctives.

But the present subjunctive protases

Si scribas : si scripserim,

may be indifferently followed, according to the meaning sought to be conveyed, by—as an apodosis—

$$\left. \begin{array}{l} \text{veniat, he will perhaps be coming, come} \\ \text{or} \\ \text{veniet, he will be coming, come} \end{array} \right\}$$

**168.** Lastly, an unmistakeable future indicative in the protasis is not commonly followed by anything else in the apodosis than by an indicative.

Si scribes, veniet : si scripsero, veniet,

are far more commonly found than

Si scribes, veniat : si scripsero, veniat.<sup>230a</sup>

**169.** Let us now illustrate the forms of expression, tabulated in §§ **151, 152, 156**, by actual examples, in like manner as has been done for the Greek forms, and with a like caution against any supposition that any given form does not exist in fact, simply because no actual example of it is here set down.

**170. (A) Tenses of the Indicative Mood, which denote actual facts.**

**(a) Perfect :**

Cic. ii. *Verr.*: iv. 21. 47 si quod erat <sup>231</sup> grande vas et majus opus inventum, laeti afferebant: si minus ejusmodi quidpiam venari potuerunt, illa quidem certe pro lepusculis capiebantur . . . = "if any great vase and work of higher importance had been found, they with delight brought it to him: but if they had been unable to hunt down any game of that sort, still as minor game were without fail being carried off such things as . . ."

Caes. *Bell. Civ.* ii. 6 si quando nostri . . . navem religaverant, undique suis laborantibus succurrebant = "if ever our men . . . had grappled to a ship of theirs, from all sides they kept bringing help to their companions in their distress."

Sall. *Bell. Jug.* 50 si a persequendo hostis detertere nequiverant, . . . circumveniebant = "if they had been unable to prevent the enemy from pursuing them, they surrounded them."

Liv. xxx. 30 si hoc ita fato datum erat, ut . . ., laetor . . . = "if it had been so ordained of Fate, that . . ., I rejoice that . . ."

See also Caes. *Bell. Gall.* iii. 12; Lucret. vi. 1198; Hor. *Sat.* ii. 1. 30.

Cic. *de Nat. Deor.* i. 33. 93 stomachabatur senex, si quid asperius dixeram = "he used to betray resentment, if I had made use of a sharper expression than usual."

Plaut. *Aul.* iii. 2. 13 in aedibus quid tibi meisnam erat negoti | . . . nisi ego jusseram = "what business had you in my house, unless I had authorised you?"

**(β) Imperfect :**

Turpil. *Demetr.* 21 antehac si flabat aquilo aut auster, inopia | tum erat piscati <sup>232</sup> = "beforetime if such a wind was blowing, there was a dearth of fish."

Laberius *Fr. Incert.* 114 si tibi erat lubitum litterarum laudibus | florens cacumen nostrae famae frangere, | cur . . . | non me flexibilem concurvasti ut carperes? <sup>233</sup> = "if it was your liking to fell the proud top of my fame,

(A) si with the indicative accompanied by the indicative; or the imperative; or the subjunctive used for an imperative, or as expressive of a wish, etc.

If—  

{ did does shall }	— { did does shall }
{ do— let— may— ! etc.	

171. (a) Past time.

## '1. (α) Past time.

flowering as it was with the lauds of letters, pray why did you not pull me down to you, flexible as I was, that you might pluck it?"

Verg. *Aen.* xi. 166 quod si immatura manebat | mors natum, caesis Volscorum milibus ante, | ducentem in Latium Teucros cecidisse juvabit = "but if an untimely fate was awaiting my son, it will be a pleasure to him to have fallen leading the Trojans into Latium, thousands of the Volscians having been slain before he fell."

Cic. *pro Sest.* 24. 54 quod si meis incommodis laetabantur, Urbis tamen periculo commoverentur = "but if they were rejoicing over my troubles, would that they had still been (*or* they should have been) thoroughly aroused by the danger of the state!"

Cic. *ad Fam.* vi. 14. 3 si turbidissima sapienter ferebas, tranquilliora laete feras = "if you bore the most troublous times with wisdom, may you bear more quiet times with happiness!"

Plaut. *Pseud.* 800. R. = iii. 2. 11 set cūr sedebas in foro, si erās coquus, | tu sōlus praeter alios = "but why were you sitting in the forum, if you were a cook? you alone apart from others?"

Verg. *Ecl.* ii. 23 canto quae solitus, si quando armenta vocabat | Amphion = "I sing the songs which Amphion was wont to sing, if ever he was calling his flocks together."

## (γ) Indefinite :

Plin. *Epp.* ix. 23. 5 an, si Demosthenes jure laetatus est quod . . . , ego celebritate nominis mei gaudere non debeo? = "pray, if Demosthenes was rightly pleased, because . . . , am I not entitled to rejoice in the celebrity of my name?"

Liv. i. 28 si umquam ante alias ullo in bello fuit quod primum dis immortalibus gratias ageretis, deinde vestrae ipsorum virtuti, hesternum id proelium fuit = "if ever before under any circumstances in any war there was reason for your giving thanks, first to the immortal gods, and then to your own individual worth, yesterday's fight was that reason."

Maximianus l. 41 at si me subito vinosus repperit hospes, | aut lenis fecit sumere vina dies ; | cessit et ipse pater

Bacchus stupuitque bibentem, | et quicumque solet vincere, victus abit<sup>234</sup> = "but if I was suddenly dropped upon by a wine-bibbing guest, or the gentle weather made me take wines, there made way for me even Father Bacchus himself, and he gazed in wonder at me as I drank; and whosoever is accustomed to win the victory, retired vanquished." 171. (a) Past time.

(a) Perfect :

172. (b) Present time.

Ter.<sup>235</sup> *Eun.*: *Prol.* 27 si id ést peccatum, péccatum imprudentia st | poétae = "if there has been a mistake here, the mistake is the inadvertence of the poet."

Accius *Teleph.* 619 nam si a me régnum Fortuna átque opes | eripere quivit, át virtutem nón<sup>236</sup> quiiit = "for if from me my kingdom and my wealth Fortune has been able to snatch, yet my worthiness it has been unable to touch."

Cic. *Tusc.* ii. 22. 52 nos, si pes condoluit, si dens, si tactum dolore corpus, ferre non possumus = "as to us, if a foot has experienced pain, if a tooth, if a body has been touched by pain, we are unable to bear it."

Caes. *Bell. Gall.* vi. 13 si quod est admissum facinus . . . , idem decernunt: . . . si qui aut privatus aut publicus eorum decreto non stetit, sacrificiis interdicunt = "if any mischief has been done, the same Druids pass verdict on the matter . . . If any one, private individual or public character as he may be, has not abided by their decision, they forbid him sacred rites."

Juv. xiv. 327 si nondum implevi gremium, si panditur ultra, | nec Croesi fortuna usquam, nec Persica regna | sufficient animo = "if I have not yet filled your lap, if it yet gapes more widely open, neither will the fortune of Croesus ever, nor the realms of Persia, suffice for your desires." <sup>237</sup>

Trajan. *ad Plin.*: *Ep.* 30 (ed. Keil.) lecti si sunt, inquisitio peccavit: si vicarii dati, penes eos culpa est, qui dederunt: si ipsi, cum haberent conditionis suae conscientiam, venerunt, animadvertendum in illos erit = "if they have been picked out, the inquisition has been in error; if given as substitutes, the fault lies with them who gave them; if they are come of their own accord, with a full knowledge of their own position, punishment will have to fall upon them."

'2. (b) Present  
me.

Mart. v. 26. 1 quod alpha dixi . . . paenulatorum | te  
nuper . . ., | si forte bilem movit hic tibi versus, |  
dicas licebit beta me togatorum = "as to my having  
lately called you the alpha of cloak-wearers; if by  
chance your bile has been moved by this verse, it  
will be in your power to call me the beta of toga-  
wearers."

Naevius *Agitator*. 14 secus si úmquam quicquam féci,  
carnificém cedo = "if I have ever acted otherwise in  
any manner, call the executioner."

Naevius *Danae* 8 desúbito famam tóllunt, si quam sólam  
videre in via = "straightway they take away her  
good name, if ever they have seen a woman walking  
alone."

Afranius *Epistul*. 123 puélla non sum, súpparo si indúta<sup>238</sup>  
sum? = "am I not a girl, if I have clothed myself with  
a girl's tippet?"

Verg. *Georg.* ii. 127 quo non praesentius ullum, | pocula si  
quando saevae infecere novercae, | auxilium venit =  
"than which nothing comes more aptly to help, if ever  
cruel stepmothers have envenomed the bowl."

Verg. *Catalect.* 9. 2 dispeream, nisi me perdidit iste putus  
= "hang me, if that misery has not undone me."

See also Accius *Atréus* 234 *sqq.*; Titinius *Gemin.* 43 *sqq.*;  
Comic. Incert. *Fr. Inc.* 46; Lucil. xxvi. 536; Cic. *de Off.*  
ii. 8. 29; Catull. cii. 1; Verg. *Aen.* iv. 317; Propert.  
i. 17. 27.

Plaut. *Mil. Glor.* 600 R. = iii. 1. 5.

### (β) Imperfect :

Ennius *Cresphont.* 115 (= 338 Müller), nam si ímprobum  
esse Crésphontem tu existumas, | cur me hújus locabas  
núptiis? Sin ést probus, | cur tálem invitam invitum  
cogis linquere? . . . | si próbus est, bene locávi: sin  
est ímprobus, | divórtio te líberabo incómmodis =  
"for if you deem Cresphontes to be a worthless  
person, why were you for placing me in wedlock with  
him? But if he is a worthy one, why are you for  
compelling me to leave him, being such, against the  
will of each? . . . If he is worthy, I have placed you  
well: but if he is worthless, by a divorce I will free  
you from inconvenience."

- Verg. *Aen.* xi. 116 si bellum finire manu, si pellere Teucros | apparat, his mecum decuit concurrere telis = "if he is seeking to finish the war with his hand, if to drive off the Teucri, it was his duty to come to conflict with me with these weapons."
- Plaut. *Mil. Glor.* 631. R. = iii. 1. 37 si álbicapillus híc videtur, neútiquam ab ingenió st senex = "if in appearance our friend here is hoary-headed, by no means is he old in character."
- Cic. *de Divin.* ii. 8. 21 si fato omnia fiunt, nihil nos admonere potest . . . : sin autem id (sc. quod futurum est) potest flecti, nullum est fatum = "if it is by fate that everything is going on, your Stoicism is powerless to give us any advice . . . : but if what is coming *can* be turned aside, there is no such thing as fate."
- Pomponius *Bucc. Auctorat.* 19 si praégnans | non és, paribis númquam = "if you are not pregnant, you will never be a mother."
- Cic. *de Divin.* ii. 7. 19 si negas esse fortunam . . . , muta definitionem divinationis = "if you deny the existence of fortune, change your definition of divination."
- Lucret. ii. 1042 si tibi vera videtur, dede manus = "if the reasoning seems to you true, give in."
- Juv. xiv. 47 si quid | turpe paras, pueri ne tu contempseris <sup>239</sup> annos = "if you are devising something the reverse of honorable, treat not lightly the tender age of your boy."
- Tac. *Agric.* 46 si quis piorum manibus locus, si . . . non cum corpore extinguuntur magnae animae, placide quiescas = "if there is any place for the departed spirits of affectionate men, if it is not the case that with the body great souls suffer extinction, rest thou in peace."
- Caes. *Bell. Gall.* vii. 38 proinde, si quid est in nobis animi, persequamur eorum morti = "therefore, if there is anything of spirit in us, let us follow up their death."
- Cic. *Catil.* ii. 10. 21 qui homines . . . si stare non possunt, corruant = "creatures like these — if they cannot stand, let them fall."
- Cic. *pro Planc.* 2. 6 si cedo illius ornamentis . . . , hujus dignitatis jactura facienda est . . . : sin hunc illi antepono, contumeliosa habenda est oratio = "if I give

172. (b) Present time.

72. (b) Present  
me.

way to the high qualities of his opponent, I shall have to make shipwreck of the position of my client : but if I place my client before his opponent, I shall have to use language which may be considered opprobrious."

Trajan. *ad Plin.*: *Ep.* 24 si instructio novi balinei oneratura vires Prusensium non est, possumus desiderio eorum indulgere = "if the equipment of the new bath is not likely to weigh too heavily upon the ability of the Prusenses, we may indulge their yearnings."

Caecilius *Fr. Inc.* 254 nomen virginis, | nisi mirum st,<sup>240</sup> deintegravit = "the name of the maiden, if you are not astonished, he detracted from."

Plaut. *Mostell.* 369. R. = ii. 1. 22 occidi, | si tu vera mémoras = "it is all up with me, if what you say is true."

Ennius *Ann.* xvi. 448 spero, si speres quicquam prodesse potissunt = "I am in hopes, if hopes are of any avail."

Liv. v. 4 perficietur autem, si urgemus obsessos : si non ante abscedimus, quam . . . = "the war will be on its way to a finish, if we keep pressing the besieged : if we are not for retiring, before . . ."

Hor. *Carm. Sec.* 34 audi . . . | Roma si vestrum est opus = "listen, if Rome is your work."

Hor. *Ep.* i. 7. 69 sic<sup>241</sup> ignovisse putato | me tibi, si cenas hodie mecum = "on this condition consider that I pardon you, viz.—if you are for dining with me to-day."

Cic. *ad Fam.* vii. 23. 4 sed ne vivam, si tibi concedo, ut . . . = "but may I cease to exist, if I concede to you, that . . ."

Lucil. xxx. 887 sed tamen hoc dicas, quid rest ; si noenu molestum st = "however at any rate tell us this, what is the matter ; if you do not object."

Plaut. *Mostell.* 772. R. = iii. 2. 85 inspicat, si lubet = "let him inspect, if he likes."

Cic. *de Fin.* ii. 26. 85 me igitur ipsum ames oportet, non mea, si veri amici futuri sumus = "me, therefore, for myself, you must love, not my possessions, if we are to be true friends."

Cic. *de Sen.* 19. 67 quid igitur timeam, si aut non miser post mortem, aut beatus etiam futurus sum ? = "what



fear then perchance shall be mine, if I am destined to be, either not in a state of wretchedness after death, or even in a state of happiness?" 172. (b) Present time.

Plaut. *Casin.* iv. 4. 10 date ergo, datúrae | si umquam éstis hodie uxórem = "give her to me, then, if you are ever intending to give me this day a wife."

Lucret. iv. 603 perscinduntur enim, nisi recta foramina tranant = "for they are broken through, unless the passages which they traverse are straight."

Ov. *Pont.* iii. 5. 45 ipse quidem Getico peream violatus ab arcu, | . . . te nisi momentis video paene omnibus absens = "may I indeed perish, outraged by Getic bow, if I do not, although absent, see you at almost every moment."

See also Accius *Brut.* 30; Afran. *Divort.* 62; Tibull. i. 6. 33; Ov. *Met.* ix. 463; Verg. *Ecl.* iv. 13; Caecil. *Epistathm.* 33; Lucil. xvii. 467; Hor. *Sat.* ii. 1. 10; Ter. *Adelph.* iii. 5. 4; Verg. *Aen.* v. 363; *Ecl.* iv. 3; Novius *Triperitit.* 91; Plin. *Epp.* ix. 30. 3. Hor. *Od.* i. 1. 29; Caecil. *Chryston* 24; Cic. *ad Fam.* ix. 15. 2; Afran. *Vopisc.* 354; Hor. *Od.* iii. 18. 3; Propert. iii. 14. (ii. 23) 12; Aquilius *Boeot.* 6; Afran. *Emanicipat.* 95.

### (γ) Indefinite:

Cic. *Oeconom.* Fr. 7 si quid forte abest, ipse vacuus locus admonet, ut quod deest requiratur = "if anything by chance is absent, the very vacant space itself warns us that what is wanting should be looked for."

Pacuv. *Fr. Incert.* 424 tópper tecum, sí st potestas, fáxit: <sup>242</sup> sin, mecúm velit = "perhaps with you, if there is the opportunity, he will have done it: but if not, he will perchance be willing to do it with me."

Turpilius *Hetaer.* 86 haec si impetro abs te fácale ut facias, sátis fructi ex te cépero = "these things if I obtain from you that you easily do, I shall have had sufficient fruit from you."

Pacuv. *Periboea* 279 pátiór fácale injúriam, si st vácuá a contumélia <sup>243</sup> = "I suffer easily wrong, if it is free from insult."

Ennius *Ann.* viii. 321 qui vicit, non est victor, nisi victu' fatetur = "he who conquers is not the conqueror, unless the conquered confesses it."

'2. (b) Present  
me.

See also Ennius *Sat.*: *Epigramm.* 73; Pacuvius *Medus* 227;  
Pomponius *Maial.* 80; Catull. xcvi. 1; Mart. v. 29. 1;  
Lucret. i. 392.  
Plaut. *Mil. Glor.* 602. R. = iii. 1. 7; Lucil. xxviii. (?) 812.

73. (c) Future (a) Perfect:  
me.

Liv. xxxix. 15 si aliquid ignorabitis, ne locum neglegentiae dem: si omnia nudavero, ne nimium terrores offundam vobis, vereor . . . Quod ad multitudinem eorum attinet, si dixerō multa milia hominum esse, ilico necesse est exterreamini, nisi adjunxero qui qualesque sint = "if you shall be ignorant in any way, I fear of giving an opening for your want of attention; if I shall have laid everything bare, of overdoing the dose of terrors for you . . . As to the numbers of these people, if I shall have said that there are many thousands of them, it is of course and necessary, that you should be alarmed, if I shall not have added who and what they are."

Plaut. *Rud.* 329 (Sonnenschein) = ii. 2. 23 eādem<sup>244</sup> haec sacerdos Veneria si quid ampliūs scit,<sup>245</sup> | si videro, exquisivēro = "at the same time, while I am about it, whether this priestess of Venus knows anything more, if I shall have seen her, I will have inquired."

Ennius *Ann.* xi. 386 o Tite, si quid te adjuero curamve levasso, | . . . ecquid erit praemi? <sup>246</sup> = "Titus, if in any degree I shall have assisted you or lightened the care . . ., of what profit shall it be?"

Naevius *Triphall.* 96 si cūmquam quicquam filium rescivēro | argētum amoris cāussa sūmpse mūtuum, | extēpulo illo tē ducam,<sup>247</sup> ubi non dēspuas = "if ever in any case I shall have found out my son to have borrowed money for the sake of his love matters, straight away will I carry you off to the quarter where you will haply find a difficulty in belching."

Titinius *Fullon.* 30 si quisquam hodie praeter has posticum nostrum pēpulerit, | pātibulo hoc ei cāput defringam<sup>248</sup> = "if any one this day, other than these ladies, shall have beaten on our back door, with this beam will I split down his head."

Cic. *ad Att.* i. 20. 6 alii si scripserint, mittemus ad te = "if others shall have written on the subject, I will send their efforts to you."

Ovid *Trist.* i. 9. 5 donec eris felix, multos numerabis

- amicos : | tempora si fuerint nubila, solus eris = "as long as your circumstances shall be flourishing, you will be telling up many a friend. If times shall have become clouded, you will be left alone."
- Cic. *Tusc.* i. 43. 103 si me assequi potueris, aut sicubi nactus eris, ut tibi videbitur, sepelito <sup>249</sup> = "if you shall have been able to follow me up, or if anywhere you shall have got hold of me, bury me as to you shall seem good."
- Hor. *Art. Poet.* 386 si quid tamen olim | scripseris, in Maeci descendat iudicis auris = "if, however, you shall at any time have written something, let it descend into the ears of Maecius as a judge."
- Cic. *Oecon.* Fr. 5 tum si quis ex familia coeperit adversa valetudine affici, videndum erit, ut, etc. = "then if any one of the family shall have begun to be affected with infirm health, care will have to be taken, that, etc."
- Accius *Epigon.* 293 quí, nisi genitorem úlso, <sup>250</sup> nullum meis dat finem míseriis = "and unless I shall have avenged my parent, he gives no term to my sufferings."
- Accius *Tereus* 649 sed nisi clamaris régem, puerum auferre ab regina óccupo = "but unless you shall have called for the King, I am the first in the field and carry off the boy from the Queen."
- Tragicus *Incert.* 28 quod nisi quieris, Ménelae, hac dextra óccides = "and unless you shall have been silent, Menelaus, you will fall by this right hand."
- Cic. *pro Cluent.* 6. 18 haec nisi omnia perspexeritis in caussa, temere a nobis illam appellari putatote = "this unless to the full extent you shall have been thoroughly convinced of, as the cause goes on, then deem my accusation of her to have been without foundation."
- Plaut. *Amphitr.* i. 1. 164 péríi, si me adspéxerit = "I am a dead man, if he shall have caught sight of me."
- Ter. *Phorm.* ii. 1. 18 meditáta mihi sunt ómnia mea incómmoda, erus si <sup>251</sup> rédierit ; | moléndum st in pístrína : vapulándum : habéndum cómpedes : | opus rúri faciundum = "I have well thought over all the troubles in store for me, if master shall have returned ; it is a case of grinding in the mill : being flogged : wearing chains : working in the country."
- Plin. *ad Trajan.* : *Ep.* 11. 1 cui parem gratiam referre beneficio tuo possum, si precibus meis ex consuetudine

173. (c) Future time.

13. (c) Future  
me.

bonitatis tuae indulseris = "a meed of thanks similar to which I can return to your kindness, if you shall have indulged my request after the fashion of your goodness."

Pompon. *Condic.* 34 quidnam fiet, si quam dúxero = "what then will happen, if I shall have taken a wife."

Cic. *ad Att.* i. 20. 7 per mihi, per, inquam, gratum feceris, si in hoc tam diligens fueris, quam, etc. = "most to me, most, I say, acceptably will you have acted, if you shall have shown as much interest in this matter as etc."

Plin. *ad Trajan.* : *Epp.* 8. 6 debebo ergo . . . indulgentiae tuae . . . status ordinationem, si mihi . . . dederis . . . = "I shall owe therefore to your indulgence the arrangement of my affairs, if you shall have given me . . ."

Martial vii. 72. 1 gratus sic<sup>252</sup> tibi, Paule, sit Dēcember,  
| . . si quisquam mea dixerit malignus | atro  
carmina quae madent veneno, | ut vocem mihi com-  
modes patronam = "grateful to you on this condition, Paulus, may December be, that if any one of evil will shall have affirmed to be mine certain effusions which drip with black poison, you shall lend me your voice in defence."

Plaut. *Mostell.* 212. R. = i. 3. 55 perii hércle, ni ego illam péssumis exémpis enicáссо = "faith I am gone, if I shall not have paid her out in the most gruesome fashion."

Pacuv. *Antiop.* 7 non íntellegimus, nísi si aperte dixeris = "we do not understand, unless you shall have spoken openly."

Cic. *de Fin.* ii. 18. 58, 59 si te amicus tuus moriens rogaverit, ut hereditatem reddas filiae suae, nec usquam id scripserit . . . nec cuiquam dixerit, quíd facies? . . . Si scieris . . . aspidem occulte latere uspiam et velle aliquem imprudentem super eam assidere, cujus mors tibi emolumentum futura sit, improbe feceris, nisi monueris, ne assidat = "if you shall have been asked by your dying friend, to give back his inheritance to his daughter, and yet he shall have nowhere put the request into writing, or mentioned the matter to any one, what will you be for doing? . . . If you shall have waked to the fact that an asp is lurking covertly somewhere, and that some one is wishing in ignorance to sit down by your side upon it, whose

death would possibly be likely to be of advantage to you, you will have acted disgracefully if you shall not have warned him not to settle down upon it." **173.** (c) Future time.

Lucret. i. 379 quo squamigeri poterunt procedere tandem, | ni spatium dederint latices = "in what direction will the finny tribes be able to advance, I should like to know, if the waters shall not have made way for them."

Plaut. *Mostell.* 222. R. = i. 3. 65 di pól me faciant quód volunt, ni ob ístam oratióem | te liberasso dénuo et ní Scapham enicáссо = "in faith let the gods make of me whatever is in their minds, if I shall not for that speech of yours have liberated you anew, and if I shall not have brought Scapha to an untimely end."

See also Caecil. *Imbr.* 96; Plaut. *Capt.* iv. 2. 29; *Mostell.* 228. R. = i. 3. 71; *Rud.* 731 (Sonnenschein) = iii. 4. 26; Atta *Aedilic.* 2; Juv. xiv. 309; Verg. *Ecl.* vii. 36; Propert. v. (iv.) 5. 31; Lucret. i. 411.

Plaut. *Amph.* i. 1. 277; Lucil. xvi. 465; Novius *Maccus* 44; Lucil. xxix. 752.

(β) Imperfect:

Plaut. *Trinum.* 463. R. = ii. 4. 62 óculum ego ecfodiám tibi, | si vérbum addideris. S. hércle quin dicám tamen: | nam sí sic non licébit, luscus díxero = "I shall be for digging out your eye, if you shall have added a single word. S. Faith, but I will say my say all the same: for if thus it shall not be mine so to do, I will have had my say, the possessor of one eye instead of two."

Caecilius *Fr. Incert.* 241 si egebis, tibi dolebit = "if you shall be wanting in your circumstances, the grief will be yours."

Martial iv. 86. 6 si te pectore, si tenebit ore, | nec rhoncos metues maligniorum, | nec scombris tunicas dabis molestas. | si damnaverit, ad salariorum | curras scrinia protinus licebit = "if he shall be welcoming you to his pocket, to his lips, neither will you be fearing the snarls of the somewhat malignant ones, nor giving ungrateful coverings to mackerel. If he shall have condemned you, to the repertories of the saltfish sellers you will be having it in your power forthwith to take your way."

Plaut. *Pseud.* 859. R. = iii. 2. 70 si quo híc gradietur, páriter tu progrédimino.<sup>253</sup> | manum sí protollet, páriter profertó manum. | suum sí quid sumet, íd tu sinito

73. (c) Future  
me.

súmere: | si nóstrum sumet, tú teneto altrinsecus. | si iste ibit, ito: stábit, astató simul. | si cónquinescet ístic, conquiníscito <sup>253a</sup> = "if any whither he shall be stepping, do you step onwards steadily to his side. His hand if he shall be stretching out, straightway stretch out your hand. Of his own, if aught he shall be for appropriating, that do you allow him to appropriate. Of ours, if aught he shall be for appropriating, do you defend it against him. Shall your man be going? Go you with him. Stopping? Stop you swift by his side. Shall your friend be stooping down? Stoop down you."

Cic. *pro Sest.* 13. 31 si in exponendis vulneribus illis de me ipso plura dicere videbor, ignoscitote = "if in laying bare those wounds I shall be seeming to say something too much about myself, I pray you have me excused."

Cic. *de Rep.* i. 19. 32 si me audietis, . . . solem alterum ne metueritis = "if you shall be willing to listen to me, do not fear another sun."

Ovid *Fast.* vi. 371 arma capessant, | et si non poterunt exsuperare, cadant = "let them take up arms: and if they shall not be in the way to win, let them fall."

Pomponius *Patruus* 108 mírum facies, fátue; si stud nímium mirabís diu = "you will act marvellously, idiot, if you shall be wondering at that overlong."

Plaut. *Rud.* 727 (Sonnenschein) = iii. 4. 22 hábeat, si argentúm dabit = "let her have them, if she will be for paying for them."

See also Plaut. *Mostell.* 239, 773. R. = i. 3. 74; iii. 2. 86.

## (γ) Indefinite:

Enn. *Hecub.* 165 (= 189 Müller) haéc tu etsi perversè dices, fácle Achivos fléxeris <sup>254</sup> = "if you shall give expression to these sentiments even perversely, you will easily have bent the Argives."

Cic. *de Off.* i. 28. 100 quam si sequemur ducem, numquam aberrabimus = "which if we shall follow as our guide, we shall never go wrong."

Cic. *de Fin.* i. 6. 20 nam si omnes atomi declinabunt, nullae umquam cohaerescunt = "for if all the atoms shall fall, none will ever coalesce."

Verg. *Georg.* ii. 274 si pinguis agros metabere campi, |

densa sere = "if it shall be yours to reap fields of rich land, plant close."

Lucil. 1090 *pistricem validam, si nummi suppeditabunt, | addas* = "a strong woman to bake, if money shall be no object, add."

Cic. *Tusc.* ii. 21. 48 *si turpissimum se illa pars animi geret, quam dixi esse mollem, si se lamentis muliebribus lacrimisque dedet, vinciat et constringatur amicorum propinquorumque custodiis* = "if that part of the mind, which I have stated to be weak, shall behave itself most disgracefully; if it shall give itself up to womanish lamentations and tears, let it be bound and held down by the control of friends and relations."

Titinius *Fr. Incert.* 169 *si erit tibi cantandum, facito usque exvibrisses* = "if you shall have to sing, see to it that to the end you use the *vibrato*." <sup>254a</sup>

Cic. *ad Fam.* ii. 7. 1 *numquam labere*,<sup>255</sup> *si te audies* = "you will never go wrong, if you will listen to your own advice."

See also Plaut. *Rud.* 1135 (S.) = iv. 4. 91; Livius Andronicus *Achill.* 1; Ennius *Fr. Inc.* 365 = 427 M.; Novius *Fr. Inc.* 116; Hor. *Od.* iii. 24. 27. Juv. vii. 171.

**174. (B)** Tenses of the Subjunctive Mood, which denote possible, as opposed to actual, facts.

(B) **si** with the subjunctive.

i.

**175. (a)** Past time.

(a) Perfect:

Liv. xxi. 50 *sicubi conserta navis esset*,<sup>256</sup> *haudquaquam par numerus armatorum ex ea pugnabat* = "if soever a ship had been brought to close quarters with its opponent, by no means was an equal number of armed men (to those on its opponent's decks) fighting from its own decks."

**si** with the past subjunctive—

(i.) Expressive of indefinite frequency, recurrence: accompanied by the past subjunctive expressive of indefinite frequency, recurrence; or the past indicative.

(β) Imperfect:

Hor. *Sat.* i. 3. 4 *Caesar, qui cogere posset, | si peteret per amicitiam patris atque suam, non | quicquam proficeret: si collibisset, ab ovo | usque ad mala citaret, Io Bacche!* = "as to Caesar who (had he been so minded) could have compelled him, if soever he was asking him, for the

**If soever — did, then as often would (solebat) — Or, then — did.**

75. (α) Past time.

sake of his father's and his own friendship to him, to sing, he would be doing nothing with him. If soever Tigellius' humour had jumped with Caesar's, from the beginning of dinner to the end would he be chanting 'Io Bacche!'

Caes. *Bell. Gall.* vi. 34 si negotium confici . . . vellet, dimittendae plures manus . . . erant: si continere ad signa manipulos vellet . . . , locus ipse erat praesidio barbaris = "if soever he was desirous of getting the business finished, divers bands of troops had to be sent about in different directions; if soever he wished to keep the soldiery to headquarters, the place itself acted as a defence to the barbarians."

Tac. *Ann.* xiii. 25 si a laesis validius ageretur, arma inferebant = "if soever somewhat stronger measures were being taken by the injured parties, they brought weapons into play."

Caes. *Bell. Gall.* v. 35 sin autem locum tenere vellent, nec virtuti locus relinquebatur, neque ab tanta multitudine coniecta tela conferti vitare poterant = "but if soever they were desiring to keep their place, then no room was being left in reserve for individual valour, while at the same time, packed as they were in a body, they were unable to avoid the javelins thrown upon them by so great a multitude."

Enn. *Annal.* viii. 299 (Müller) cui res audacter . . . | eloqueretur, . . . | . . . si qui vellet = "to whom he would be boldly speaking out, if soever any one was desiring it."

Caes. *Bell. Civ.* i. 73 postero die duces adversariorum . . . de reliquis rebus consultabant. Erat unum iter, Ilerdam si reverti vellent; alterum, si Tarraconem peterent. Haec consiliantibus iis nuntiatur, etc. = "on the next day the leaders of the enemy . . . took counsel together about the other courses which remained open to them. There was the one way, if soever they were for desiring to return to Lerida; the other, if soever they were for making for Tarragona. As they were debating these matters, word was brought to them, that, etc."

Catull. 84. 1 chommoda dicebat, si quando commoda vellet | dicere, et hinsidias Arrius insidias<sup>257</sup> = "'Huseful'



was 'Arry wont to say, if soever he was desirous of saying 'useful,' and 'hill' devices, if soever 'ill' devices."

Tac. *Ann.* xiii. 57 neque extingui poterant (sc. ignes), non si imbres caderent="nor could the fires be quenched, not if soever rains fell."

See also Tac. *Ann.* xiii. 39; Liv. viii. 8.

Pomponius *Prostib.* 148.

### (γ) Indefinite :

Plaut. *Bacch.* 420. R. = iii. 3. 16 sét tu, qui pro tám corrupto dicis caussam filio, | eádemne erat haec disciplina tibi, quum tu adulescens eras? | . . . ánte solem nísí tu exorientem in palaestram véneras, | gýmnasi praefécto poenas háut mediocris pénderes. | íbi cursu, luctándo, disco, hásta, pugilatú, pila, | sáliendo sese éxercebant mágis quam scorto aut sáviis: | íbi suam aetatem éxtendebant, nón in latebrosis locis. | índe de hippodromo ét palaestra úbi revenissés domum, | cíncticulo praecínctus in sella áput magistrum adsíderes: | íbi librum quum légeres, si unam péccavisses sýllabam, | fieret corium tám maculosum quám st nutricis pállium = "but you who, for so corrupt a son as mine is, are showing cause, was there this same method of training for you, when you were young? . . . Before the rising sun if you had not, as hard matter of fact, come into the wrestling ground, then as often would you to the prefect of the gymnasium be in a fair way to pay a penalty not small. There in running, wrestling, discus-throwing, spear-handling, boxing, ball-throwing, leaping, they exercised themselves rather than in lasciviousness or in looseness. There they lengthened out their days, not in shameful shades. Thence from the race-course and from the wrestling ground when soever you had returned home, then as often would you, girt about with a little girdle, be sitting in a chair at your tutor's by his side. There while you were reading your book, if soever you had-gone wrong in one single syllable, then as often would your hide be in a fair way to become as spotted as a nurse's cloak."

(ii.) Accompanied by the past subjunctive; or the past indicative with a participle *-urus*; or the past indicative or subjunctive with a participle in *-urus*.

— were to have—, would have—  
r, was about to—  
r, was bound to—

76. (a) Past time.  
1. Past facts.

ii.

### (1) Conditional facts of Past time.

#### (a) Perfect:

Cic. i. *Verr.* 10. 31 quem ego hominem, si ejus fidei diffusus essem, judicem non retinuissem = "which gentleman, if I were to have acquired a distrust of his good faith, I would not | have retained as a juryman."

Plaut. *Mostell.* 799. R. = iii. 2. 112 si male émptae | forént, nobis istas redhibére haut licéret = "if the house were to have been bought badly, we should | have had no opportunity of restoring it."

Liv. ix. 19 Persas Indos aliasque si adjunxisset gentes, impedimentum majus quam auxilium traheret = "Persians, Indians, and other nations if he were to have annexed, hindrance greater than help he would | have been bringing along with him."

Ov. *Pont.* iii. 5. 21 at nisi peccassem, nisi me mea Musa fugasset, | quod legi, tua vox exhibuisset opus = "but unless I were to have done wrong, unless my Muse were to have banished me, the work of yours, which I have read, would | have been brought to me by your own very voice."

Liv. xxxix. 16 minus tamen esset, si flagitiis tantum effeminati forent (ipsorum id magna ex parte dedecus erat), a facinoribus manus, mentem a fraudibus abstinuissent = "of less importance however would it | have been, if with ill deeds only they were to have effeminated themselves (their own disgrace, in great degree, alone had that been), and withheld their hands from crimes, their minds from corruption."

Cic. *Tusc.* i. 14. 32 abiit ad deos Hercules. Numquam abiisset, nisi quum inter homines esset, eam sibi viam munivisset = "Hercules went away to the gods. He would never | have gone, unless, while he was upon earth, he were to have prepared the way to them for himself."

Cic. *pro Leg. Man.* 15. 45 amisissetis Asiam, . . . , nisi id ipsum temporis divinitus Cn. Pompeium ad eas regiones

fortuna Populi Romani attulisset = "you would | have lost Asia, unless at that very time by some divine intervention the good fortune of the Roman people were to have brought Cn. Pompeius to these parts." 176. (α) Past time.

Cic. *pro Sest.* 38. 81 hoc quaero, iudices: si illo die gens ista Clodia, quod facere voluit, effecisset, si P. Sestius . occisus esset, fuistisne ad arma ituri <sup>258</sup>? fuistisne vos . . .? An etiam tum quiesceretis, etc.? = "I ask this question, gentlemen of the jury: If on that day that Clodian gens, which you wot of, were to have effected its purpose: if P. Sestius were to have been killed, were you in the mind to rush (= practically "would you | have rushed") to arms? Were you in the mind to . . .? Or even in that event would you | have been maintaining a calm exterior, etc.?"

Cic. *de Divin.* i. 15. 26 conclave illud, ubi erat mansurus, si ire perrexisset, proxima nocte corruit = "that sleeping chamber, where he was about to be lodged (= practically "would | have been lodged"), if he were to have continued his journey, fell in during the next night."

Cic. ii. *Verr.*: iii. 52. 121 illi ipsi, qui remanserant, vix decuma pars aratorum, relicturi agros omnes erant, nisi ad eos Metellus Roma litteras misisset, se decumas lege Hieronica venditurum = "even those who had remained behind, scarcely a tenth part of the husbandmen, were about to leave (= practically "would | have left") the lands to a man, unless Metellus were to have sent to them from Rome a letter, saying that he would sell the tenths, under the Lex Hieronica."

Cic. *pro Mil.* 22. 58 quos nisi manu misisset, tormentis etiam dedendi fuissent conservatores domini = "and if he were not to have manumitted them, to the torture, even, would | have been destined the very men who had consulted for their master's safety."

See also Plaut. *Mostell.* 243. R. = i. 3. 88; Verg. *Ecl.* iii. 15; Propert. i. 17. 19.

Cic. *de Divin.* ii. 8. 20.

### (β) Imperfect:

Pacuv. *Fr. Incert.* 391 Priamús si adesset, ipse ejus comiserésceret <sup>259</sup> = "if Priam were to have been standing

76. (a) Past time.

by, his very self would | have been feeling commiseration for her."

Cic. ii. *Verr.* : iii. 20. 51 quae si reipublicae caussa faceres, in vendendo essent pronuntiata = "edicts, which if you were to have been promulgating them for the sake of the state, would | have been put forth at the time of the sale."

Cic. *pro Reg. Deiot.* 5. 15 si in hac tanta tua fortuna lenitas non tanta esset, quantam . . . , acerbissimo luctu redundaret ista victoria = "if in this so great fortune of yours there were not to have been existing as much lenity, as . . . , with the cruellest grief would | have been welling over that victory of yours."

Cic. *pro Sest.* 29. 63 sqq. quo si tum (sc. superiore anno) veniret, me . . . socium . . . videre posset. . . . Ecquae vox umquam est audita consulum? Quamquam quis audiret, si maxime queri vellent? = "whither if then (*i.e.* in the previous year) he were to have been making his way, he would | have been able to see me as a partner. . . . Was any word ever heard from the consuls? And yet who would | have been for listening to them, if they were to have been for complaining ever so much?"

Cic. *pro Cluent.* 29. 80 at tum si dicerem, non audirer = "but if I were to have been speaking at that time, I should not | have been receiving a hearing."

Cic. *pro Caelio* 26. 62 si essent in vestibulo balnearum, non laterent: sin se in intumum conjicere vellent, nec satis commode . . . id facere possent, et fortasse . . . = "if they were to have been in the ante-room of the baths, they would not | have escaped notice; but if they were to have wished to convey themselves into the inmost part of the baths, not only would they not | have been able conveniently so to do, but perhaps . . ."

Juv. vii. 69 nam si Vergilio<sup>260</sup> puer et tolerabile desset | hospitium, caderent omnes a crinibus hydri, | surda nihil gemeret grave buccina = "for if to Virgil there were to have been wanting an attendant and tolerable quarters, there would | have been falling all the hydres from the tresses (of Allecto), the trumpet, unheard, would | have been giving forth no grave sound."

Propert. iii. 6. (ii. 15) 41 qualem si cuncti cuperent decurrere vitam, | . . . non ferrum crudele neque esset bellica navis,<sup>261</sup> | nec nostra Actiacum verteret ossa

mare, | nec totiens propriis circum oppugnata triumphis | lassa foret crinis solvere Roma suos = "and a life of such a tenour if every one were to have been desirous of passing through, never would there | have been the cruel sword nor the ship of war, nor would the Actiac sea | have been turning up the bones of us Romans; nor, so often hedged about by her own triumphs, would Rome | have been wearied with letting down her own hair." 176. (a) Past time.

Tac. *Agric.* 2 memoriam quoque ipsam cum voce perdidissemus, si tam in nostra potestate esset oblivisci quam tacere = "the memory too itself along with the voice we should | have lost, if as much in our power it were to have been to forget as to keep silence."

Pompon. *Pistor* 123 nām plus quaesti fácere, quam quadrinas si haberēm molas = "for I should | have been making more gain, than if I were to have been the owner of four mills."

Cic. ii. *Verr.*: ii. 1. 3 neque enim tam facile opes Carthaginis tantae concidissent, nisi illud et rei frumentariae subsidium et receptaculum classibus nostris pateret = "nor indeed would with such ease the resources of Carthage, so great were they, | have succumbed, if there were not to have been lying open for us that at once replenisher of our supplies and harbourer of our fleets."

Accius *Teleph.* 613 quēm ego ubi adspexi virum memorabilem | intui vidēer, nī vestitus taeter, vāstitudo, | maēstitudo praedicarent hominem esse . . . = "and when I looked upon him I should | have been believing myself to be looking upon a notable person, were not his shabby attire, his want, his sad appearance, to have been proclaiming him as a man . . ."

Cic. *pro Leg. Manil.* 17. 50 quod si Romae Cn. Pompeius privatus esset hoc tempore, tamen ad tantum bellum erat diligendus atque mittendus = "but if at Rome Cn. Pompeius were to have been living as a mere private gentleman at this juncture, yet for a war of such magnitude he was the man to be chosen and sent" (= practically "he would properly | have been chosen and sent").

Ov. *Am.* i. 8. 34 si te non emptam vellet, emendus erat = "if he were not to have been willing to have you at a

76. (α) Past time.

price, *he* was to be had (= practically "would | have been purchaseable") at a price by you."  
See also Catull. civ. 3.

(γ) Indefinite :

Cic. *de Divin.* ii. 8. 20 etiam si tripudium solistimum pulli fecissent, . . . classes tamen interissent = "even if a solemn sacred dance they were to have-executed, the fleets would none the less | have perished."

Hor. *Sat.* i. 6. 78 vestem servosque sequentes, | . si quis vidisset, avita | ex re praeberi sumptus mihi crederet illos = "my dress and the slaves who followed me, if any one were to have-caught sight of, out of an ancestral fortune would he | have been deeming those luxuries supplied to me."

Trag. Incert. *Fr. Inc.* 58 quod nī Palamedi pērspicax prudentia | istius percepset<sup>262</sup> mālitosam audāciam, | fidē sacrae jūis perpetuo fālleret = "but unless the peering prudence of Palamedes were to have-perceived the malicious audacity of the man you wot of, the law of plighted faith he would | have been perpetually breaking."

See also Cic. *pro Sest.* 13. 30.

77. (α) Past time.  
2. Present facts.

(2) Conditional facts of Present time.

(a) Perfect :

Cic. *pro Rosc. Amerin.* 6. 17 quas inimicitias si tam cavere potuisset, quam metuere solebat, viveret<sup>263</sup> = "which feuds if he were to have been able equally to guard against, as he was wont to fear them, he would | have been living now."

Caecil. *Pausimach.* 136 libera essem jam diu, | habuissem ingenio si sto amatorēs mihi = "free I should | have been already long ago, if I were to have been having lovers with your disposition."

(β) Imperfect :

Ter. *Ad.* i. 2. 26 nam si esset unde id fieret, | facerēmus. Et illum tū tuum, si essēs homo, | sinerēs nunc facere, dūm per aetatē licet = "for if there were to have been the means of doing so, we should | have been

doing so. And that youngster of yours, if you were to have been a man, with human feelings, you would | have been letting now so act, whilst his age excuses it." 177. (a) Past time.

Accius *Myrmidon*. 13 quódsi, ut decuit, stáres mecum aut méus te maestarét dolor, | jám diu inflammári Atridae návis vidissént suas = "but if, as propriety required, you were to have been standing on my side, or my grief were to have been making you sorrowful, long since would the Atridae | have seen their ships in flames."

Accius *Philoct.* 561 si impár esses tibi, égo nunc non essém miser = "if you were to have been unlike to yourself, I should not now | have been in misfortune."

Comicus Incert. *Fr. Inc. (Pall.)* 51 si núnc redire pósset ad superós pater, | . . . nóne tibi sic diceret<sup>264</sup> = "if now your father were to have been able to return to the earth, would he not | have been saying this to you?"

Lucret. i. 336 quod si non esset, nulla ratione moveri | res possent: . . . | at nunc . . . = "indeed if it were not to have been so, in no way could motion | have existed at all. But as it is, etc."

Cic. ii. *Verr.*: i. 27. 70 quae si diceret: tamen ignosci non oporteret, si nimis atrociter imperando socios, in tantum adductus periculum videretur = "and if he *were* to have been making such excuses, yet he would not | have deserved pardon, if, by outrageously exercising his rule over allies, he should seem to have been brought into so great peril."

Cic. *pro Caecin.* 1. 1 si quantum in agro . . . audacia potest, tantum in foro . . . impudentia valeret, non minus nunc in caussa cederet A. Caecina Sex. Aebutii impudentiae quam tum in vi facienda cessit audaciae = "if in proportion to the power of audacity in the open country were to have been the strength of assurance in a court of law, not a whit the less now would A. Caecina | have been in the way of yielding to the impudence of Sextus Aebutius, than he actually did yield on a former occasion to his lawlessness of assault."

Propert. iv. (iii.) 7. 43 quod si contentus patrio bove verteret agros, | verbaque duxisset pondus habere mea, | viveret<sup>265</sup> ante suos dulcis conviva Penates | pauper at in terra, nil ubi flere potest = "but if, content, with

77. (α) Past time.

his paternal ox he were to have been turning up the clods, and were to have esteemed my words as having any weight, he would | have been living, a charming intimate, before his own household gods, poor, indeed, but on shore, where there is no cause for tears."

Hor. *Epp.* ii. 1. 194 si foret in terris, rideret Democritus = "if he were to have been on earth, Democritus would | have been laughing."

Afran. *Privign.* 248 nī tantum amarem talem tam meritō patrem, | iratus essem<sup>266</sup> = "unless I were to have been so fond of such a father, and with such justice, I should | have been feeling anger."

*Pervigil. Veneris* 81 ipsa vellet ut venires, | si deceret virginem = "she herself would | have been desiring you to come, if it were to have been proper for a maiden so to do."

Liv. xxii. 60 ut servemini deest vobis animus? Quid, si moriendum pro patria esset, faceretis? = "to save yourselves have you no spirit left? What, if it were to have been a case of dying for your country, would you | have been for doing?"<sup>267</sup>

Plaut. *Mil. Glor.* 170. R. = ii. 2. 15 haut multos homines, si optandum foret, | nunc videre et convenire quam te mavellēm = "not many men, if it were to have been given to me to wish, should I | have now preferred to see and meet to yourself."

Ter. *Phorm.* i. 4. 29 quid faceres, si aliud quid gravius tibi nunc faciundum foret?<sup>268</sup> = "what would you | have been for doing, if anything still more grave were to have been in your way now to do?"

Cic. *de Republ.* i. 38. 59 te, te infelicem, inquit villico, quem necassem jam verberibus, nisi iratus essem = "you, you wretched man, says he to his steward, I would by now | have flogged you to death, unless I were to have been in a passion."

Plaut. *Mostell.* 844. R. = iii. 2. 158 egomet ductarēm nisi mi esset ad forum negotium = "I myself would | have been conducting him, if there were not to have been business waiting for me to attend to in the forum."

Liv. xxxviii. 47 quos ego, si tribuni me triumphare prohiberent, testes citaturus fui rerum a me gestarum = "whom I, if the tribunes were to have been for



preventing me from triumphing, was intending to call (= practically "should | have called") as witnesses of my good deeds." 177. (a) Past time.

Ov. *Trist.* i. 1. 125 quodsi, quae subeunt, tecum, liber, omnia ferres, | sarcina laturo magna futurus, eras = "but if, my book, you were to be taking with you all my thoughts, you were about to be (= practically "you would | have been") a great burden to him who was to carry you."

See also Afran. *Vopisc.* 378; Pompon. *Agam. Suppos.* 4; Ov. *Fast.* vi. 366; Naevius *Epigramm.* p. 168, ed. Müller; Cic. *de Sen.* 23. 82.

### (γ) Indefinite :

Liv. xxii. 60 si tantum modo postulassent legati pro iis, qui in hostium potestate sunt, ut redimerentur; sine ullius insectatione eorum brevi sententiam peregissem = "if so much only were to have been the demand of the ambassadors on behalf of those who are in the power of the enemy, that steps should be taken for their redemption; without a word against any one of them, and pithily, I should have-expressed my opinion."

Propert. iii. 18. (ii. 26) 13 quod si forte tuos vidisset Glaucus ocellos, | esses Ionii facta puella maris, | et tibi ob invidiam Nereides increpitarent = "but if by chance Glaucus were to have-caught sight of your eyes, you would | have-become the maiden of the Ionian Sea, and the Nereids would | have been complaining of you out of envy."

Plin. *Epp.* ix. 28. 3 gratias ago: agerem magis, si me illa ipsa quae scribis aut dictas legere voluisses = "I am obliged: I should | have been by the way of being more so, if you were to have-expressed a wish for me to read those very compositions which you write or dictate."

Ov. *Trist.* v. 5. 41 haec igitur lux est, quae si non orta fuisset, | nulla fuit misero festa videnda mihi = "this, therefore, is the day, were not which to have-arisen, there was in existence (= practically "there would | have been") not any festival for my wretched eyes to behold."

78. (b) Present  
me.

si with the  
resent subjun-  
ctive—

(i.) Expressive  
of indefinite fre-  
quency, recur-  
rence: accom-  
panied by the  
resent indica-  
tive.

soever — does,  
then as often  
will (solet)—

i.

(α) Perfect :

(β) Imperfect :

(γ) Indefinite :

Plaut. *Bacch.* 440. R. = iii. 3. 36 *at nunc, priusquam séptuennist, si attigas* <sup>269</sup> *puerum manu, | éxtemplo puer paédagogo tábula dirumpit caput* = “but nowadays, before he is seven years old, if soever you touch a boy with your hand, forthwith the boy will break his master’s head with a slate.”

Lucil. xxx. 875 *quod tu si laudes culpes, non proficis hilum* = “but if soever you are for blaming praises, you will not be in the way of accomplishing a single thing.”

Lucret. ii. 1090 *quae bene cognita si teneas, natura videtur | etc.* = “which things if soever you hold as well impressed upon you, nature seems, etc.”

Hor. *Sat.* ii. 1. 20 *cui male si palpere, recalcitrat undique tutus* = “whom if soever you stroke the wrong way, he will kick out in return, safe at all points.”

Ov. *Am.* i. 8. 96 *non bene, si tollas proelia, durat amor* = “not well, if soever you do away with the warfare, will love endure.”

Juv. vii. 39 *si dulcedine famae | succensus recites, maculosas commodat aedes* = “if soever, excited by the sweetness of fame, you are for reciting, he will lend you a wretched house.”

Ov. *Am.* i. 8. 53 *forma, nisi admittas, nullo exercente senescit* = “beauty, if soever you fail to admit admirers, and exercised by no one, will grow old.”

Cic. *ad Fam.* xv. 21. 5 *in excitando autem et in acuendo plurimum valet, si laudes eum quem cohortere* = “and in rousing and sharpening a man it will be of the highest value, if soever you praise him whom you have to exhort.”

Juv. x. 141 *quis enim virtutem amplectitur ipsam | praemia si tollas* ? = “for who will embrace virtue for her own sake, if soever you do away with her rewards ?

Juv. x. 365 (also xiv. 315) *nullum numen abest, si sit Prudentia* = “no divinity will be absent, if soever Prudence is present.”

Publ. Syrus 565 (in Ribbeck's *Scaen. Rom. Poes.*) quod 178. (b) Present  
 ést timendum décipit, si néglegas<sup>269</sup> = "what is to be time.  
 feared will trip you up, if soever you neglect it."

Cic. *de Senect.* 11. 36 nec vero corpori soli subveniendum  
 est, sed menti! atque animo multo magis: nam haec  
 quoque, nisi tamquam lumini oleum instilles, extingui-  
 untur senectute = "nor indeed is it to the body only  
 that attention is to be paid, but to the intellect and  
 mind much more so: for these things too, unless soever  
 you keep dropping, as it were, oil into the lamp, are  
 apt to get extinguished by advancing years."

Pers. i. 26 usque adeone | scire tuum nihil est, nisi te  
 scire hoc sciat alter? = "is it so, then, that to such a  
 degree your knowledge will be nothing, except soever  
 your friend knows of your knowledge?"

See also Juv. xiv. 231; Maximian. i. 17. Juv. iii. 147,  
 vi. 468; Caecilius *Fr. Inc.* 264; Accius *Atreus* 215.

## ii.

## (a) Perfect:

Plaut. *Mil. Glor.* 1362. R. = iv. 8. 52 si forte liber fieri  
 occéperim, | mitteram nuntium ad te = "if by chance I  
 shall haply have begun to be free, I will send you  
 word." <sup>269a</sup>

Tibull. i. 6. 73 non ego te pulsare velim: sed venerit iste  
 | si furor, optarim non habuisse manus = "I shall not  
 perhaps desire to strike you. But if haply that fury  
 which you wot of shall have come upon me, I shall  
 perhaps have wished not to have had hands."

Turpil. *Demetr.* 26 nam sí iceris me pósthac, credas mihi  
 velim = "for if haply you shall have beaten me for it  
 hereafter, I shall perhaps be glad to have you believe  
 me."

Cic. *de Off.* iii. 25. 95 si gladium quis apud te sana mente  
 deposuerit, repetat insaniens: reddere peccatum sit,  
 officium non reddere = "if haply a man when in his  
 right mind shall have deposited in your hands a sword,  
 and shall ask for its restoration when mad, it will be  
 perhaps a crime to give it back, a duty not to give it  
 back."

Cic. *Tusc.* i. 32. 78 id igitur si acciderit, simus armati =  
 "if, therefore, haply that contingency shall have hap-  
 pened, we shall perhaps be ready for defence."

179. (b) Present  
 time.

(ii.) Accom-  
 panied by the  
 present subjun-  
 ctive expressive of  
 future possibility;  
 the future indica-  
 tive; or the  
 present indica-  
 tive with a parti-  
 ciple in *-urus* or  
*-endus*; or the im-  
 perative; or the  
 subjunctive ex-  
 pressive of a wish  
 or advice; etc.

If haply—shall,  
 shall possibly.  
 shall in fact.  
 is about to—  
 is bound to—  
 may!  
 let.  
 should, etc.

79. (b) Present  
me.

Plaut. *Mostell.* 555. R. = iii. 1. 28 dīcam, si confēssu' sit =  
"I will perhaps say, if haply he shall have confessed."

Enn. *Phoenix* 261 (= 371 Müll.) plūs miser sim,<sup>270</sup> sī  
scelestum fāxim = "I shall perhaps be more wretched,  
if haply I shall have done some shameful thing."

Ter. *Eun.* v. 2. 22 vero dēbeam, | credo, istī quicquid  
fūrcifero, si id fēcērim = "really shall I perchance owe,  
I take it, something to that scoundrel, if haply I shall  
have done so."

Hor. *Sat.* i. 3. 94 quid faciam, si furtum fecerit? = "what  
shall I perchance do, if haply he shall have committed  
a theft?"

Cic. *de Off.* iii. 6. 30 nam si quid ab homine, ad nullam  
partem utili, tuae utilitatis caussa detraxeris, inhumane  
feceris (Future Perfect Indicative), contraque naturae  
legem: sin autem is tu sis, qui multam utilitatem  
reipublicae et hominum societati, si tu in vita remaneas,  
afferre possis; si quid ob eam causam alteri detraxeris,  
non sit reprehendendum = "for if haply you shall have  
taken away something from a man, who is useful for  
nothing, for the purposes of your own use, you will  
have done that which is inhuman and contrary to the  
law of nature. But if haply your nature shall be such,  
as that you may possibly contribute greatly to the use  
of the state and society at large, if haply you shall  
remain of this world: if haply for *that* reason you shall  
have taken away something, the matter will not perhaps  
be one for reprehension."

Lucret. iii. 657 tibi si . | . . utrumque | sit lubitum  
in multas partis discidere ferro, | . . cernes, etc. =  
"if haply you shall have been pleased to divide each  
into many parts with an iron implement, you will see,  
etc."

Verg. *Aen.* xii. 40 quid cetera dicet | Italia, ad mortem si  
te (Fors dicta refutet) | prodiderim? = "what will the  
rest of Italy be saying, if haply to death (may Fortune  
falsify my words!) I shall have betrayed you?"

Pompon. *Maccus* 63 quid futurum st, si probe hanc ego  
discere artem attēderim? = "what will happen, if haply  
I shall have done my best to learn this art?"

Ter. *Ad.* ii. 1. 17 ne mōra sit, si innuerim, quin pugnus  
cōtinuo in mala haēreat = "let there be no delay, if

haply I shall have nodded to you, in your fist forthwith sticking itself to his cheek."

179. (b) Present time.

Lucil. 1179 nam si tu fluctus undasque e gurgite salso | tollere decreris, venti prius Emathii vim, | ventum, inquam, tollas = "for if haply you shall have determined to deprive the salt sea of its waves and its waters, first take away the strength of the Emathian wind, the wind, I say."

See also Cic. *Oeconom.* Fr. 15 (Nobbe). Plaut. *Trin.* 538.

R. = ii. 4. 137; *Mostell.* 922. R. = iii. 3. 19.

(β) Imperfect :

Pacuv. *Antio.* 12 sól si perpetuó siet, | flámmeo vapóre torrens térrae fetum exússerit : | nócti ni intervéníat, fructus pér pruinam obríguerint = "if haply the sun shall be ever shining, with flaming vapour parching it will perhaps have burnt up the offspring of the plains : unless haply it shall be alternating with the night, the fruits through the hoar-frost will perhaps have stiffened."

Pers. i. 88 men' moveat quippe, et, si cantet naufragus, assem | protulerim? = "will it perhaps move me, forsooth, and, if haply a shipwrecked individual shall be beginning his wail, shall I perhaps have forestalled him with my penny."

Ennius *Telamo* 271 (= 210 Müller) nám si curent, béne bonís sit, mále malis ; quod núnc abest = "for if haply they shall be caring for us, it will perhaps be well for the good, and ill for the bad ; which now is not the case."

Ter. *Andr.* ii. 1. 10 tu si híc sis, aliter cénseas = "if haply you shall be occupying my place, you will perhaps be thinking differently."

Lucil. xxvi. 605 férrí tantum sí roget me, nóñ dem, quantum aurí petit. | sí secubitet, sí<sup>271</sup> quoque a me quae roget non ímpetret = "if haply she shall be for asking me, I will not perhaps give her as much of iron, as she asks of gold. If haply she shall be for sleeping apart, even so she will not perhaps be in the way of obtaining from me what she asks."

Afran. *Compital.* 31 sí non verear, némo vereatúr tui = "if haply I shall not be for showing you respect, no one will perhaps be for showing you respect."

Cic. *Catil.* i. 8. 19 haec si tecum, ut dixi, patria loquatur,

79. (b) Present  
me.

nonne impetrare debeat, etiamsi vim adhibere non possit? = "if language such as this, as I have said, your country shall haply address to you, is it not perchance entitled to gain its suit, even if haply it shall be unable to add pressure?"

Hor. *Od.* i. 13. 13 non, si me satis audias, | speres perpetuum<sup>272</sup> = "never, if haply you shall be paying any attention to me, will you perchance be hoping for him as an enduring lover."

Liv. xxxix. 37 tyranni enim nuper eos arcem et munimentum sibi, non civitati, paraverunt; et si exsistat<sup>273</sup> hodie ab inferis Lyncurgus, gaudeat ruinis eorum, et nunc se patriam et Spartam antiquam agnoscere dicat = "for tyrants have lately provided those walls as a citadel and defence to themselves, not to the state: and if haply Lyncurgus shall rise up this day from the realms below, he will perhaps be delighting in their fall, and protesting that now at last he is recognising his country and the Sparta of old times."

Juv. xiv. 317 si quis me consulat, edam = "if haply any one shall be asking my advice, I will perhaps tell him."

Cic. *de Amicit.* 3. 10 ego, si Scipionis desiderio me moveri negem, quam id recte faciam, viderint sapientes: sed certe mentiar = "as to myself, if haply I shall deny that I am moved by my yearning after Scipio, let the wise ones see to it, how far I am wise in my action: but I shall certainly be guilty of want of truth" (sc. "if I take that course").

Plaut. *Rud.* 834 (Sonnenschein) = iii. 5. 54 abeas, si velis = "you will perchance go, if haply you shall wish so to do."

Cic. *de Nat. Deor.* iii. 32. 81 dies deficiat, si velim<sup>274</sup> numerare, quibus bonis male evenerit, nec minus, si commemorem, quibus improbis optume = "the day will perchance fail me, if haply I shall be desirous of counting up the number of good men, who have fared ill; nor less, if haply I shall be for recounting for what scoundrels things have gone in the most splendid way."

Hor. *Ep.* ii. 1. 3 in publica commoda peccem, | si longo sermone morer tua tempora, Caesar = "I shall haply be sinning against the public interests, if haply I shall be wasting your time, Caesar, with a long address."

Lucret. 1. 571 si mollia sint primordia rerum, | unde

queant validi silices ferrumque creari, | non poterit ratio reddi = "if haply the original stuff of things shall be loose, it will be impossible to suggest a reason for the spring into existence of firm flints and iron." 179. (b) Present time.

Cic. ii. *Verr.*: ii. 69. 167 an hoc dicere audebis: . . . ? Neque tu hoc dicere audebis, neque si cupias, licebit = "or will you dare to say this: . . . ? You will neither dare to say this: nor, if haply you shall be desirous of doing so, will it be possible."

Cic. *pro Planc.* 8. 20 in quemcumque Arpinatem incideris, etiam si nolis, erit tamen tibi fortasse etiam de nobis aliquid, aliquid certe de C. Mario audiendum = "across whatsoever denizen of Arpinum you shall have run, even if haply you shall be unwilling that it should be so, still there will be something for you to listen to perhaps even about me, certainly about C. Marius."

Cic. *de Consulatu.* ii. 6 (in *de Divin.* i. 11. 17) et si stellarum motus cursusque vagantis | nosse velis . . . , | . . . cernes . . . = "and if haply you shall be desirous of knowing the wandering movements and courses of the stars, you will see . . ."

Verg. *Aen.* vi. 883 heu miserande puer! Si qua fata aspera rumpas, | tu Marcellus eris = "alas luckless child! If haply you shall be in the way of breaking the rude bonds of the Fates, you will be Marcellus."

Propert. iii. 6. (ii. 15) 37 quod mihi si secum tales concedere noctes | illa velit, vitae longus et annus erit = "but if haply she shall be willing to concede to me such nights in her society, the circle too of my life will be in the way of being a long one."

Juv. x. 339 ni parere velis, pereundum erit ante lucernas: | si scelus admittas, dabitur mora parvula = "unless haply you shall be willing to accede, you will have to say 'good-bye' to life before the morning light. If haply you shall be for committing the wrong, a short respite will be offered you."

Cic. *Tusc.* v. 35. 102 dies deficiet, si velim paupertatis causam defendere = "the day will fail me, if haply I shall desire to defend the cause of moderate means."

Ov. *Fast.* iii. 351 at certe credemur, ait, si verba sequatur | exitus = "'well, certainly shall we be in the way of being believed,' he says, 'if haply fulfilment shall be waiting upon our words.'"

79. (b) Present  
me.

Ov. *Fast.* i. 123 sanguine letifero totus miscebitur orbis, |  
ni teneant rigidae condita bella serae = "with deadly  
gore will the whole universe be in process of being  
filled, unless haply the firmly closed doors shall be  
keeping back the stored up wars."

Caes. *Bell. Gall.* vi. 11 neque, aliter si faciant, ullam inter  
suos habent auctoritatem = "nor, if haply they shall be  
acting otherwise, have they any authority among their  
own adherents."

Caecil. *Plocium* 178 abi intro atque istaec aufer, si tamen  
hodie extollat núptias = "go in and carry off those  
things of yours, if haply nevertheless he shall put off  
the marriage to-day."

Afran. *Promus* 279 cave ne péndas, | sí fuás in quaéstione  
= "have a care lest you swing, if haply you shall be  
put to the question."

See also Caecil. *Obolost.* 126; Juventius *Fr. Inc.* 2; Cic.  
ii. *Verr.*: ii. 21. 52.

(γ) Indefinite:

Ov. *Ar. Am.* iii. 759 Priamides Helenen avide si spectet  
edentem, | oderit et dicat Stulta rapina mea est = "the  
son of Priam, if haply Helen greedily eating shall meet  
his eyes, will perhaps hate her, and say, 'To no purpose  
is my theft.'"

Pacuv. *Dulorest.* 130 sí quis hac me orátione incítet, quid  
respóndeam? = "if haply some one shall attack me in  
language of this sort, what shall I perhaps say in  
reply?"

Ter. *Haut. Tim.* iii. 1. 43 satrapa sí siet | amátor, num-  
quam súfferre ejus sumptús queat. | . . . quod si iterum  
míhi sit danda, actúm siet = "so haply a satrap shall be  
her lover, never perhaps shall he be able to suffice for  
her squanderings . . . And if haply again to me it  
shall fall to give her a supper, it will perhaps be a  
complete case of ruin for me."

Accius *Philoct.* 542 cui potéstas si<sup>275</sup> detúr, tua |  
cupiénter malis mémbra discerpát suis = "to whom if  
haply the means shall be offered, he will perhaps  
eagerly tear asunder your members with his mouth."

Titinius *Fullon.* 26 ni nós texamus, níl siet, fullónes, vobis



quaesti="unless haply we shall weave, there will be nothing perhaps, Messieurs the dyers, of gain for you." 179. (b) Present time.

Liv. vi. 14 tum vero ego . . . nequiquam hac dextra Capitolium . . . servaverim, si civem commilitonemque meum . . . in servitutum . . . duci videam="then indeed with a vengeance shall it haply be to no purpose, that I with this right hand of mine have preserved the Capitol, if haply I shall see a citizen and a fellow-soldier of mine led off into slavery."

Juv. iii. 272 possis ignavus haberi | . . . , ad cenam si | intestatus eas="you will perhaps be open to the possibility of being deemed a miserable creature, if haply you shall wend your way to a feast, without having made your will."

Hor. *Od.* iii. 3. 7 si fractus illabatur orbis, | impavidum ferient ruinae<sup>276</sup>="if haply, shivered to atoms, the universe shall fall about him, yet undaunted will the ruins strike him."

Tac. *Ann.* iii. 54 si quis legem sanciat, poenas indicat, idem illi civitatem verti . . . clamitabunt="if haply some one shall get a law enacted, shall impose penalties, those very same people will be exclaiming that the constitution is in danger."

Martial ii. 24. 1 si det iniqua tibi tristem fortuna reatum, | squalidus haerebo pallidiorque reo : | si jubeat patria damnatum excedere terra, | per freta, per scopulos exulis ibo comes<sup>277</sup>="if haply ill-natured Fortune shall offer you a sad trial to defend, ill-kempt will I stick to you and more pale than the man on trial himself. If haply she shall bid you, a condemned man, to leave your native country, across the seas, across the mountains, will I follow, the companion of the exile."

Plaut. *Poenul.* v. 2. 125 quin mea quoque iste habebit, si quid me fuat="nay, mine too shall your friend have, if haply anything shall happen to me."

Propert. v. (iv.) 5. 49 nec tibi displiceat miles non factus amori, | nauta nec attrita si ferat aera manu="nor let there displease you the soldier ill fitted for love, nor the sailor, if haply he shall bring the dollars with his horny hand."

See also Pacuv. *Fr. Inc.* 407 ; Tragicus Incertus *Fr. Inc.*

19. (b) Present  
me.

120; Propert. iii. 18. (ii. 26) 23. Propert. v. (iv.) 5.  
47; Ov. *Trist.* v. 1. 41; Caecil. *Naucles*. 113.

(C") si with the  
past subjunctive  
accompanied by  
the past indica-  
tive.

180. (C") Past tenses of the Subjunctive Mood, accom-  
panied in the Apodosis by Past tenses of the  
Indicative Mood.

If — had -ed,  
— had -ed.

(a) Perfect :

81. (a) Past time.

Verg. *Aen.* ii. 54 et si fata Deum, si mens non laeva  
fuisset, | impulerat ferro Argolicas foedare latebras ; |  
Trojaque nunc stares, Priamique arx alta maneres =  
"and if the fates of the gods, if their mind were not  
to have been ill disposed, the impulse had been given  
to defile the Argolic hiding-place with the sword ; and  
you, Troy, would | have been still standing this day,  
and you, high citadel of Priam, still existent."

Cic. ii. *Verr.* : v. 49. 129 si per L. Metellum licitum esset,  
judices, matres illorum, uxores sororesque, veniebant =  
"if it were to have been permitted on the part of  
Lucius Metellus, gentlemen of the jury, the mothers of  
those sufferers, their wives and sisters, had been coming  
hither."

Cic. *Tusc.* iii. 1. 2 quod si tales nos natura genuisset, ut  
eam ipsam intueri et perspicere, eademque optima duce  
cursum vitae conficere, possemus ; haud erat sane, quod  
quisquam rationem ac doctrinam requireret = "but if  
nature were to have framed us of such sort, as that we  
could have beheld her very self, and with her as the  
best of guides have accomplished the course of our  
life, there had been in good truth no reason why  
any one should have looked round for reasoning and  
learning."

Sall. *Bell. Jug.* 27 ni C. Memmius . . . populum  
Romanum edocuisset, id agi ut . . . , profecto omnis  
invidia prolatandis consultationibus dilapsa erat = "un-  
less Caius Memmius were to have brought home to the  
minds of the Roman people, that the game in hand was  
. . . , all ill-will had surely slipped away under the  
device of prolonging the discussions." 278

Tac. *Ann.* iv. 71 ni mi destinatum foret suum quaeque  
in annum referre, avebat animus antire statimque  
memorare exitus, quos, etc. = "if I were not to have  
determined to refer everything to its own year, my

mind had been in a state of eager desire to anticipate, and at once mention the results, which, etc." 181. (α) Past time.

Tac. *Ann.* iii. 14 effigiesque Pisonis traxerant in Gemonias ac divellebant, ni jussu principis protectae repositaeque forent = "and the statues of Piso they had dragged to the Gemonian steps and had been breaking in pieces, unless by order of the prince they were to have been protected and replaced."

(β) Imperfect :

Ov. *Met.* ix. 728 si di mihi parcere vellent, | perdere debuerant : si non et perdere vellent, | naturale malum saltem et de more dedissent <sup>279</sup> = "if the gods were to have been desirous of sparing me, their duty had been to have destroyed me ; if they were not to have been desirous of going so far as to destroy me, they would | have given me a natural ailment and one according to custom."

Cic. *Phil.* ii. 38. 99 omnibus eum contumeliis onerasti. Quem tu patris loco, si ulla in te pietas esset, colere debebas = "with every kind of abuse have you loaded him : a man, whom you in the light of a father, if there were to have been any good feeling in you, had been under obligation to regard."

Liv. xxviii. 28 ubi si vos decedens confecta provincia imperator relinquerem, deum hominumque fidem implorare debebatis, quod non rediretis ad conjuges liberosque vestros = "where, if you by me, your general, on my departure with my duties as provincial ruler accomplished, were to have been being left behind, it had been yours to appeal to the goodwill of gods and men, in that you were not returning to your wives and children."

Ov. *Met.* x. 633 quod si felicior essem, | nec mihi conjugium fata importuna negarent, | unus eras cum quo sociare cubilia possem = "but if I were to have been more fortunate, and untoward fates were not to have been denying me a fitting marriage, you had been the only one with whom I could | have shared my couch."

Lucil. v. 182 nam, si quod satis est homini, id satis esse potisset, | hoc sat erat. Nunc quum hoc non est, qui credimu' porro | divitias ullas animum mi explere potisse ? = "for if what is sufficient for man were to have been sufficient for me, this had been enough. But

## 31. (α) Past time.

seeing that this is not the case, how do we then imagine that riches to any amount can fill up the measure of my cup?"<sup>280</sup>

Verg. *Georg.* ii. 131 ipsa ingens arbos faciemque simillima lauro; | et si non alium late jactaret odorem, | laurus erat = "itself is a very large tree, and in appearance very like a laurel; and if it were not to have been widely scattering a different scent, it had been a laurel."

Liv. xlii. 34 quod si mihi nec stipendia omnia emerita essent, necdum aetas vacationem daret, tamen quum . . . , aequum erat me dimitti = "so that, if my services were not to have been all accomplished, and my age not yet offering me release, yet when . . . , it had been fair that I should be dismissed."

Sall. *Bell. Jug.* 85 et profecto . . . omnia matura sunt . . . ; quae si dubia aut procul essent, tamen omnis bonos reipublicae subvenire decebat = "and of a surety, every thing is prepared, . . . : and if such things as these were to have been doubtful or distant, yet it had been befitting all good men to come to the assistance of the state."

Mart. xiv. 202. 2 si mihi cauda foret, cercopithecus eram = "if there were to have been a tail about me, I had been a tailed ape."

Ov. *Fast.* iii. 715 ad quam nisi fulmina secum | Juppiter afferret, parvus inermis eras = "to Semele unless Jupiter were to have been bringing his thunderbolts with him, you, the little Hercules, had been likely to be destitute of warlike arms."

Cic. *ad Fam.* i. 7. 7 poterat utrumque praeclare, si esset fides, si gravitas in hominibus consularibus = "either had been brilliantly possible, if there were to have been good faith, if gravity, amongst the men of consular rank."

Ov. *Am.* i. 6. 34 solus eram, si non saevus adesset amor = "I had been alone, if cruel love were not to have been at hand."

Cic. *de Off.* ii. 19. 67 admonebat me res, ut hoc quoque loco intermissionem eloquentiae, ne dicam interitum, deplorarem, ni vererer, ne de me ipso aliquid viderer queri = "the matter had been suggesting to me, here also to deplore the eclipse of eloquence, not to say its disappearance, were I not to have been fearing, lest I should be seeming to make some complaint in respect to myself."

Caes. *Bell. Civ.* iii. 44 neque munitiones Caesaris prohibere poterat, nisi proelio decertare vellet = "nor had he been able to stop Caesar's supplies, unless he were to have been willing to try conclusions by a battle."

181. (a) Past time.

(γ) Indefinite :

Martial i. 21. 7 major deceptae fama est et gloria dextrae : | si non errasset, fecerat illa minus = "greater is the renown and glory of the deceived right hand : if it were not to have-gone wrong, it had done less."

Tac. *Ann.* xi. 37 ni caedem ejus Narcissus properavisset, verterat perniciem in accusatorem = "unless Narcissus were to have-hurried on his death, the mischief had turned on to the head of the accuser."

Hor. *Od.* ii. 17. 27 me truncus illapsus cerebro | sustulerat, nisi Faunus ictum | dextra levasset = "me a trunk of a tree, fallen upon my head, had carried off, unless Faunus were to have-parried the blow with his right hand."

Liv. xxxiv. 29 difficilior facta erat oppugnatio, ni T. Quinctius . . . supervenisset = "more difficult had been made the siege, unless T. Quinctius were to have-come on the scene."

Tac. *Ann.* xiii. 2 ibaturque in caedes, nisi Afranius Burrus et Annaeus Seneca obviam issent = "and matters had been on the high way to a massacre, unless Afranius Burrus and Annaeus Seneca were to have-intervened."

See also Hor. *Od.* iii. 16. 1.

182. As in Greek, so in Latin,

The tenses

Usage of tenses.

to be used in any conditional sentence are regulated by the exigencies of the idea to be expressed. This may have been seen from some of the preceding examples, and will be further evidenced by the following :—

183.

(A) b.

Liv. xxii. 60 si tot exempla virtutis non movent, nihil unquam movebit : si tanta clades vilem vitam non fecit, nulla faciet = "if so many examples of worth are moving you not, nothing ever will move you : if a calamity of such magnitude has not made life cheap, none will make it so."

## 184.

(A) *c.*

Cic. *ad Fam.* xiv. 8 item posthac si quid opus erit, si quid acciderit novi, facies ut sciam = "also hereafter if any occasion shall arise, if anything new shall have happened, you will take care to let me know."

Plaut. *Trin.* 468. R. = ii. 4. 67 si in aedem ad cenam véneris, | atque ibi opulentus tibi par forte obvénérít: | appósita cena sít, popularem quám vocant: | si illí congestae sít epulae a cluéntibus, | si quíd tibi placeat, quód illi congestúm siet, | edisne, an incenátus cum opulento accubés? <sup>281</sup> = "if into a temple to a feast you shall have come, and there a wealthy person shall by chance have come across you on equal footing; if haply the feast shall there have been heaped upon the tables by clients, a so-called popular feast; if haply something shall be pleasing to you, which shall have been heaped up, will you perhaps eat, or will you perhaps sit down fasting by the side of your rich friend?"

See also Cic. *ad Att.* vii. 12. 1.

## 185.

(B) *a ii.*

Cic. *pro Rosc. Amer.* 6. 17 quas inimicitias si tam cavere potuisset, quam metuere solebat, viveret = "which enmities if he were to have been equally able to guard against as he was wont to fear them, he would | have been alive to this day."

Cic. *ad Att.* ii. 1. 1 si ego tuum ante legissem, furatum me abs te esse diceres = "for if I were to have read your book first, you would | have been saying that I had stolen from you."

Liv. xxii. 60 quem si isti ducem secuti essent, milites hodie in castris Romanis . . . essent = "whom if those, of whom you speak, were to have followed as leader, soldiers this day in the Roman camp would they | have been."

Verg. *Aen.* ii. 291 si Pergama dextra | defendi possent, etiam hac defensa fuissent = "if Troy by the right hand of man were to have been capable of defence, even by *this* right hand its defence would | have been assured."

Ter. *Ad.* ii. 1. 22 si póssiderem, ornátus esses éx tuis virtútibus = "if I were to have been holding sway here,

you would long since | have been tricked out according to your deserts."

Ov. *Trist.* ii. 13 si saperem, doctas odissem jure sorores = "if I were to have been the owner of any wits, I should rightly | have got to hate the learned sisters."

Verg. *Aen.* iv. 340 me si fata meis paterentur ducere vitam | auspiciis . . . , | urbem Trojanam . . . | . . . colerem: Priami tecta alta manerent: | et recidiva manu posuissem Pergama victis = "me if the Fates were to have been permitting to lengthen out life according to my own auspices, the Trojan city . . . should I | have been carefully tending: the lofty roof of Priam would | have been remaining, and Pergama, risen again from its fall, I should | have given with my hand to the vanquished."

Cic. *pro Quinct.* 26. 83 si Alphenus . . . tibi tum satisfacere vellet, denique omnia quae postulares facere voluisset, quae faceres? = "if Alphenus were to have been willing to satisfy you, in a word were to have made up his mind to do everything you might be demanding, what would you | have been for doing?"

Liv. xxii. 60 si hoc P. Sempronius diceret, nec viros quidem nec Romanos vos duceret, si nemo tantae virtutis existisset comes = "if this were to have been the language of Publius Sempronius, neither as men, forsooth, nor as Romans would he | have been esteeming you, if no one were to have stood forth as a sharer in such worth."

Ov. *Fast.* v. 587 isque pudor mansisset adhuc, nisi fortibus armis | Caesaris Ausoniae protegerentur opes = "and that respect would | have lasted up to the present time, unless by the strong power of Caesar the Ausonian wealth were to have been resting secure."

Cic. *pro Planc.* 22. 53 neque enim umquam majores nostri sortitionem constituissent aedilitiam, nisi viderent accidere posse, ut competitores pares suffragiis essent = "nor indeed would our ancestors ever | have established a ballot for the aedileship, unless they were to have been foreseeing the possibility of the competitors having an equality of votes."

Verg. *Aen.* iv. 327 si qua mihi de te suscepta fuisset | ante fugam soboles: si quis mihi parvulus aula | luderet Aeneas . . . , | non equidem omnino capta ac deserta viderer = "if for me from thee any scion were to have-

been conceived before thy flight: if for me any little Aeneas were to have been playing about in my hall, not so entirely ensnared and deserted should I | have been seeming."

Cic. *pro Caecin.* 2. 4 si negassent vim hominibus armatis esse factam, facile honestissimis testibus in re perspicua tenerentur: sin confessi essent, et id, quod nullo tempore jure fieri potest, tum ab se jure factum esse defenderent, sperarunt, etc. = "if they were to have denied that violence was used by the instrumentality of armed men, they would easily | have been undergoing confutation by the most honourable witnesses in a perfectly clear matter: but if they were to have confessed the fact, and yet have been arguing, that a thing, which at no time can lawfully be done, was at that time lawfully done by them, it is that they conceived the hope, etc."

Juv. iv. 11 et tamen alter | si fecisset idem, caderet sub iudice morum = "and yet the other, if he were to have done the same, would | have been getting himself under the lash of the censor of morals."

## 186.

(B) *b* ii.

Juv. ii. 24 quis tulerit Gracchos de seditione querentes? | quis caelum terris non misceat, et mare caelo, | si fur displiceat Verri, homicida Miloni, | Clodius accuset moechos, Catilina Cethegum? = "who will perhaps have put up with Gracchi complaining of sedition? who will perhaps not be confounding heaven with earth and sea with sky, if haply a thief shall be displeasing to a Verres, a murderer to a Milo, if haply a Clodius shall be accusing adulterers, a Catiline a Cethegus?"

Usage of con-  
structions.

## 187.

The constructions

to be used in any conditional sentence are also in Latin, as in Greek, regulated by the exigencies of the idea to be expressed. This will be seen from the following examples in addition to some of those already given:—

## 188.

(A) *a* with variants.

Cic. *Catil.* iv. 1. 2 etenim, si P. Lentulus suum nomen . . . , fatale ad perniciem reipublicae fore putavit, cur



ego non laeter, meum consulatum ad salutem reipublicae prope fatalem exstitisse? = "and indeed if Publius Lentulus thought . . ., that his own name would be fraught with fate for the destruction of the state, why shall I not perchance rejoice that my consulate has had its existence almost fraught with fate for the preservation of the state?"

Cic. *de Divin.* ii. 61. 127 Deus, si quidem nobis consulebat, Hoc facito, hoc ne feceris, diceret? = "as to God's intervention in the matter, if at least he had in fact our interest at heart, would his utterance | have been, 'Do this; do not do this'? (sc. if he were to have desired to provide for that interest in the best possible way)."

189. (A) *b* with variants.

Cic. *ad Att.* i. 16. 1 quod si tibi umquam sum visus in republica fortis, certe me in illa caussa admiratus esses = "why, if ever I have seemed to you strenuous on behalf of the state, certainly (sc. if ever you were to have been present) you would | have admired me in that cause."

Cic. *in Caecil.* 1. 1 si quis vestrum . . . miratur . . . : is si mei consilii causam cognoverit, una et id quod facio probabit, et in hac caussa profecto neminem praeponendum esse mihi actorem putabit = "if any one among you is wondering . . . : that man, if he shall have understood the cause of my design, will at one and the same time be for approving what I am doing, and, in this present cause, certainly, will be for thinking that no one ought to be preferred to me as plaintiff."

190. (A) *c* with variants.

Cic. *pro Cluent.* 6. 18 haec nisi omnia perspexeritis in caussa, temere a nobis illam appellari putatote: sin autem erunt et aperta et nefaria, Cluentio ignoscere debebitis, quod haec a me dici patiatur: mihi ignoscere non deberetis, si tacerem = "this unless to the full end you shall have been thoroughly convinced of, as the cause goes on, then deem that my accusation of her has been without foundation. But if it shall be open and scandalous, you will have to pardon Cluentius for allowing me to speak as I do: pardon to me you would have owed none, if I were to have been silent."

Cic. *de Off.* iii. 24. 93 quoniam promisit, si saltare in foro

turpe ducet, honestius mentietur, si ex haereditate nihil ceperit, nisi forte eam pecuniam in reipublicae magnum aliquod tempus contulerit: ut vel saltare eum, quum patriae consulturus sit, turpe non sit = "since he *has* made the promise, if he shall be of opinion that to dance in the forum is disgraceful, he will more honourably forswear that promise, if he shall have declined to accept anything out of the inheritance—unless indeed he shall have contributed the money in question to some great occasion of the state, so that even his dancing, in view of the interests of the state, shall not be disgraceful."

Cic. *ad Fam.* ix. 15. 5 domum si habeo, in denos dies, singulos sumptuariae legis dies conferam. Sin autem minus invenero, quod placeat, decrevi habitare apud te . . . Domum Sullanam desperabam jam, . . . sed non tamen abjeci. Tu velim . . . cum fabris eas perspicias. Si enim nihil est in parietibus aut in tecto vitii, cetera mihi probabuntur = "if I shall find a house, for ten days, I will bring to town every day of the sumptuary law. But if I shall have been unsuccessful in finding one—a thing which will haply please me—I have made up my mind to come to you. Sulla's house I am at length almost despairing of: but yet, all the same, I have not given up all hope. I shall perhaps be glad if you would look at it thoroughly in company with the workpeople. For if there is nothing wrong with the walls or the roof, I shall be satisfied in other respects."

191. (B) *a ii.* with variants.

Cic. *de Rep.* i. 6. 10 in qua quid facere potuissem, nisi tum consul fuisset? Consul autem esse qui potui, nisi eum vitae cursum tenuissem a pueritia, per quem equestri loco natus pervenirem ad honorem amplissimum? = "in which straits what should I | have been able to do, if I were not to have been in the seat of the consul? And consul how was it, or rather how would it | have been possible for me to have become, if I were not to have adhered to that course of life from my boyhood, through which, born in equestrian rank, I was on the way eventually to arrive at the highest honours?"

Cic. *Tusc.* i. 37. 90 cur igitur et Camillus doleret, si haec post trecentos et quinquaginta fere annos eventura

putaret? Et ego doleam, si ad decem millia annorum gentem aliquam urbem nostram<sup>282</sup> potituram putem? Quia tanta caritas patriae est, ut eam non sensu nostro, sed salute ipsius metiamur = “why then would both Camillus | have been grieving, if he were to have been thinking that these things after three hundred and fifty years or thereabouts would come to pass? And why shall I perchance be grieving, if haply I shall be thinking that some ten thousand years hence some nation or other will have possession of this city of ours? Why, because such is the affection which we have towards our country, that we measure it not by any feelings of ours, but by its very own welfare.”

Cic. *de Amicit.* 3. 11 nisi enim . . . immortalitatem optare vellet, quid non est adeptus, quod homini fas esset optare? = “for indeed, unless he were to have been anxious to secure immortality (in which case I give no opinion as to what would | have been the result), what did he fail to attain out of what a man might legitimately aspire to?”

**191a.** (C'') *a* with variants.

Lucret. ii. 1033 omnia quae nunc si primum mortalibus essent, | ex improviso si sint objecta repente; | quid magis his rebus poterat mirabile dici? <sup>282a</sup> = “and if all these things were to have been now for the first time brought into being for mortals; of a sudden if haply they shall have been laid open and without warning; what more marvellous than these things had it been possible to speak of?”

**192.** Protasis (virtual) in the form of an independent sentence, with variants.

Juv. iii. 100 rides: majore cachinno | concutitur: flet, si lacrimas conspexit amici, | nec dolet: igniculum brumae si tempore poscas, | accipit endromidem: si dixeris Aestuo, sudat = “you laugh: with broader grin he shakes his sides. He weeps, if he shall have seen the tears of his friend—not however that he feels any grief. If soever at the time of brume you will ask for a brazier of fire, he puts on a great-coat. If you shall have said ‘I am in a fever of heat,’ he sweats.”

## 193. Again, as in Greek so in Latin,

Sentences of  
regular type.

## Sentences of irregular type

are produced by the recognition on the part of a speaker, who has started his sentence with a protasis or an apodosis belonging to one form of conditional sentence, that the exigency of his idea—for the correction of an exaggeration, it may be, or for any other reason, and even at the cost of rendering his sentence elliptical—requires him to finish it with an apodosis or a protasis belonging to another form; and by the change on his part of the form of his sentence accordingly.

Thus are produced sentences such as the following:—

**Si** with the  
ast indicative  
followed by the  
ast subjunctive.

194. (A) *a* protasis followed by (B) *a* ii. apodosis.

Plaut. *Pseud.* 285. R.=i. 3. 51 fuit occasiō, si vellet, jam pridem argentum ut daret. | C. quid, si non habui. B. si amabas, invenires<sup>283</sup> mutuum. | ad danistam devenires, adderes faenūsculum: | surruperes patri="there was an opportunity, if he were to have been so minded, for handing over the money long ago. C. How, if I had not got it? B. If you were in love with the girl, at any rate if you were to have been in love with her, you should | have been for finding it on loan: you should | have been for turning aside to the moneylender; for adding a little interest; for stealing the cash from your father."

Plaut. *Trucul.* iv. 2. 35 si volebas participari, auferres dimidiū domum="if you were, at any rate if you were to have been, willing to be made a participator in the feast, you would | have been carrying half of it away home, instead of sending it all to us."

Plaut. *Rud.* 379 (Sonnenschein)=ii. 3. 48 quid faceret? A. si amabat, rogas, quid faceret? | adservaret | diēs noctisque: in custodia esset semper="what should he | have been for doing? A. If he was, at any rate if he were to have been, in love with the girl, do you ask what he should | have been for doing? For keeping her tight day and night: for having her always in his guard."

**Si** with the  
ast subjunctive  
followed by the  
ast indicative.

195. (B) *a* ii. protasis followed by (A) *a* apodosis.

Verg. *Aen.* iv. 18 si non pertaesum thalami taedaeque<sup>284</sup> fuisset, | huic uni forsā potui succumbere culpae="if I

were not to have become thoroughly tired of the nuptial tie and torch, this one fault I was, or rather should | have been, perhaps able to give in to."

Cic. *pro Mil.* 11. 31 quod si ita putasset, certe optabilius Miloni fuit dare jugulum P. Clodio . . . quam jugulari a vobis="but if this were to have been his view, certainly it was, or rather would | have been, more desirable for Milo to yield up his neck to Publius Clodius, than to have his neck jeopardised by you."

Liv. xlv. 39 quid, si hostis hac interposita nocte abisset? quantum rursus sequendo eo penitus in ultimam Macedoniam exhaustiendum laboris erat!="what if the foe during the night which is thus gone were to have withdrawn? how much labour was there, or rather would there | have been, to be gone through in following him into the remotest recesses of Macedonia?"

Plaut. *Pseud.* 792. R. = iii. 2. 3 nam ego si juratus pessimum hominem quaererem, | pejorem hau potui quam hunc quem duco ducere="for if I, sworn to the task, were to have been seeking the very worst of men, a worse than him whom I bring I was not, or rather should not | have-been, able to bring."

196. (B) *a* ii. protasis followed by (B) *b* ii. apodosis.

Plaut. *Mil. Glor.* 1356. R. = iv. 8. 46 et si ita tibi sententia esset, tibi servire mavelim | multo quam alii libertus esse="if it were to have been, or rather if haply it shall be, your good pleasure, I shall perhaps prefer by far to be your slave than another man's freedman."

Si with the past subjunctive followed by the present subjunctive.

197. (B) *b* ii. protasis followed by (A) *a* apodosis.

Gallus *Eleg.* 31 at pius aeternam servet ni Juppiter Urbem, | scilicet occiderat virginis illa dolo="but unless it be that haply in the course of his care the Eternal City's welfare shall be continuously in the keeping of Jove, you need not have a doubt that its sun had in fact set by reason of the maiden's scheme."

Si with the present subjunctive followed by the past indicative.

198. (B) *b* ii. protasis followed by (A) *b* apodosis.

Plaut. *Pseud.* 433. R. = i. 5. 18 set si sint ea vera, ut nunc mos est, maxime, | quid mirum fecit?="but if haply these stories shall be true, or rather if they are true, as

Si with the present subjunctive followed by the present indicative.

things are nowadays, to the fullest extent, what out of the way has he done?"

Plaut. *Rud.* 159 (Sonnenschein)=i. 2. 70 si non moneas, nosmet meminimus="if haply you shall fail to remind us, or rather if you do fail so to do, still we remember for ourselves."

Caecil. *Plocium* 173 edepól, senectus, si nil quicquam aliúd viti | adpórtes tecum, quum ádvenis, unum íd sat est, | quod diú vivendo múlta quae non vúlt videt="in good sooth, old age, if haply nought else of ill you shall bring with you, or rather if so you do, in your advent, that one thing alone is enough, that a man by living long sees many things which he does not wish to see."

Lucret. ii. 1017 si non omnia sint, at multo maxuma pars est | consimilis; verum positura discrepitant res="if haply it shall not be the case with all, or rather if it is not so, yet by far the greatest part is alike; but it is in position that things differ."

Lucret. iii. 944 denique, si vocem rerum natura repente | mittat, et hoc alicui nostrum sic increpet ipsa | . . . quid respondemus, nisi, etc. ?="lastly, if haply nature shall all of a sudden open her mouth, and throw this in the teeth of some one of us, or rather if she does so, what is our answer, except that, etc."

Cic. *Orat.* 45. 152 nobis, ne si cupiamus quidem, distrahere voce conceditur="to us, not even if haply we shall yearn for it, or rather if we do so, is it conceded to broaden out our words."

Cic. *pro Planc.* 21. 52 si, mehercule<sup>285</sup> vere, quod accidit, interpretari velis, est aliquid etiam de virtute significatum tua="if haply, upon my honour, you shall be willing truly to interpret what has happened, or rather if you do so, there is a something signified even about the worth which is yours."

Juv. vi. 143 si verum excutias, facies non uxor amatur="if haply you shall shake the matter out, or rather if you do so, (you will find that) it is the fair face, and not the wife that is loved."

Ter. *Andr.* v. 4. 15 ní metuam<sup>286</sup> patrem, hábeo pro illa re illum quod moneám probe="unless haply I shall be in a fright at my father, or rather unless I am so, I have in respect of that matter some good advice which I can give him."

Liv. xxxi. 1 nam etsi profiteri ausum, perscripturum res omnes Romanas, in partibus singulis tanti operis fatigari minime conveniat,<sup>287</sup> tamen quum in mentem venit, . . ., jam provideo animo, velut qui proximis littori vadis inducti mare pedibus ingrediuntur, quidquid progredior, in vastiorem me altitudinem ac velut profundum inveni=“for although haply, in the case of a man who has dared to profess that he would write a thorough account of all the Roman history, fatigue in individual parts of so great an undertaking shall be unbecoming to the last degree, yet when it comes into my mind that . . ., I already foresee in mind that like those who, drawn into the shallows nearest the shore, enter the sea with their feet, the farther I go I am being carried into a vaster deep and, as it were, an abyss.”

199. (B) *b* ii. protasis followed by (B) *a* ii. apodosis.

**Si** with the present subjunctive followed by the past subjunctive.

Mart. v. 20. 1 si tecum mihi . . . | securis liceat frui diebus, | . . . nec nos atria nec domos potentum | . . . nossemus . . . : | sed gestatio, fabulae, libelli, | campus, porticus, . . ., | haec essent loca semper, hi labores=“if haply it shall be allowed to me to enjoy in your company days free from care, or rather if it were to have been so, neither the halls nor the houses of the great ones should we | have known: but exercise in a litter, plays, books, the campus, the portico, these would | have been ever our haunts, these our occupations.”

Lucret. i. 357 quod, nisi inania sint, qua possent corpora quaeque | transire, haud ulla fieri ratione videres=“and this, unless haply there shall be, or rather unless haply there were to have been, empty spaces, through which divers bodies would pass, you would not in any way | have seen to be practicable.”

Verg. *Georg.* iv. 116 atque equidem, extremo ni jam sub fine laborum | vela traham, . . . | forsitan et pinguis hortos quae cura colendi | ornaret canerem biferique rosaria Paesti: | . . . nec sera comantem | narcisum . . . tacuissem=“and I, unless haply already at the closing of my labours I shall be furling my sails, or rather unless it were to have been so, I perhaps should | have been singing both of the care which improves rich gardens, and the twice-bearing rosaries of Paestum:

nor should I | have kept silence about the late-flowering narcissus."

Tibull. i. 4. 63 carmina ni sint, | ex humero Pelopis non nituisset ebur = "if haply there shall be, or rather if haply there were to have been, no poetry, out of the shoulder of Pelops would | have glistened no ivory."

See also Lucret. v. 276.

Si with the  
resent subjunc-  
tive followed by  
ne past indica-  
tive: (C") apo-  
strophe.

200. (B) b ii. protasis followed by (C") apodosis.

Ov. Met. ix. 487 o ego si liceat mutato nomine jungi, | quam bene, Caune, tuo poteram nurus esse parenti! = "oh as to me—if haply it shall be allowed me, with changed name, to be made one with you, or rather if it were to have been so allowed, how well, Caunus, had I been able to be a daughter-in-law to your parent!"

Past indicative  
allowed by si  
with the past  
subjunctive.

201. (A) a apodosis followed by (B) a ii. protasis.

Cic. in Vatin. 1. 2 etenim debuisti . . . , etiam si falso venisses in suspicionem P. Sestio, tamen ignoscere mihi, si . . . et tempori ejus et voluntati parere voluissem = "and indeed it was your duty, or rather it would | have been your duty, even if without excuse you were to have incurred the suspicions of Publius Sestius, to be lenient towards me, if I were to have shown my willingness to accede to my friend's requirements and wishes."

Cic. de Divin. ii. 8. 21 num id vitari potuit, si Flaminius . . . signis . . . paruisset? = "was that, or rather would it | have been, capable of avoidance, if Flaminius were to have yielded obedience to the omens?"

Liv. xxxii. 12 deleri totus exercitus potuit, si fugientes persecuti victores essent = "destruction for the whole army was, or rather would | have been, possible, if the fugitives were to have been thoroughly followed up by the victors."

Juv. x. 123 Antoni gladios potuit contemnere, si sic | omnia dixisset = "Antony's swords he could make light of, or rather he could | have-done so, if all his utterances were to have-been of this nature."

Tac. Ann. xiii. 5 escendere suggestum imperatoris et praesidere simul parabat, nisi . . . Seneca admonuisset,



venienti matri occurreret = "to mount the imperial throne, and preside along with him she was preparing, or rather she would | have been so doing, if Seneca were not to have cautioned him to rise to meet his mother as she advanced."

Tac. *Ann.* xii. 42 nondum tamen summa moliri Agrippina audebat, ni praetoriarum cohortium cura exsolverentur Lucius Geta et Rufius Crispinus = "not as yet however was Agrippina daring extreme measures, or rather she would not have | been, if the care of the praetorian cohorts were not to have been being taken away from Lucius Geta and Rufius Crispinus."

Verg. *Aen.* xi. 112 nec veni, nisi fata locum sedemque dedissent, | nec bellum cum gente gero = "nor did I come, or rather should I | have-come, were the fates not to have given me a habitation and a dwelling: nor do I wage war with the race."

Liv. ii. 10 Pons Sublicius iter paene hostibus dedit, ni unus vir fuisset, Horatius Cocles = "the Sublician bridge almost gave a way for the foe, or rather it would | have-done so, were it not to have been for one man, Horatius Cocles."

Tac. *Agric.* c. 16 quam unius proelii fortuna veteri patientiae restituit, . . . ni arroganter in deditos . . . consuleret = "Britain the fortune of a single battle restored to her old submission, or rather it would | have-done so, were not Paulinus to have been acting with arrogance towards men who had surrendered."

202. (A) *b* apodosis followed by (B) *b* ii. protasis.

Plaut. *Bacch.* 447. R. = iii. 3. 43 hócine hic pactó potest | inhíbere imperiúm magister, sí ipsus primus vápulet? = "is this the mode, in which our friend here maintains, or rather will maintain, his authority as tutor, if haply he is the first to be beaten?"

Plaut. *Curc.* ii. 2. 15 nihil ést mirandum, mélius si nihil sit tibi = "there is nothing to be wondered at, or rather there will not be so, if haply you shall not find yourself better off."

Ter. *Haut. Tim.* ii. 3. 94 longum st, Clítipho, | sí tibi narrem quámobrem id faciam = "it is a long story, Clítipho, or rather it will be one,<sup>287a</sup> if haply I shall tell you at length why I do so."

Present indicative followed by *si* with the present subjunctive.

- Lucret. iv. 1166 cetera de genere hoc, longum st si dicere coner = "the rest of this kind it is, or rather will be, a long story to tell, if haply I shall attempt to express it." <sup>287b</sup>
- Cic. ii. *Verr.*: iv. 40. 87 non possum disposite istum accusare, si cupiam = "I cannot expressly accuse your friend, or rather I shall not be able to do so, if haply I shall desire it."
- Cic. *de Off.* iii. 33. 118 neque enim bonitas nec liberalitas nec comitas esse potest, non plus quam amicitia, si haec non per se expetantur sed ad voluptatem utilitatemve referantur = "nor indeed can goodness or frankness or gentleness even exist, or rather they will not be able to exist, any more than friendship, if haply these things shall not be desired for their own sakes, but shall be referred to pleasure or utility."
- Tac. *Agric.* 13 ipsi Britanni delectum ac tributa et injuncta imperii munera impigre obeunt, si injuriae absint: has aegre tolerant = "the Britanni themselves submit to the levy and the taxation and the general ordinances of the empire with a good will, or rather they will do so, if only haply ill behaviour shall be absent. This is a thing which they with difficulty tolerate."
- Ov. *Met.* ix. 477 possum, si non sit frater, amare = "I can, or rather I shall be able, if haply he shall not be my brother, to love him."
- Pacuv. *Periboea* 277 parúm st, quod te aetas mále habet, ni etiam hunc ad malam | aetátem adjungas crúciatum reticéntia = "it is, or rather will be, not enough that your age is ill conditioned, unless haply even to your ill-conditioned age you shall be adding this torture by your reticence."
- Plaut. *Epid.* v. 2. 65 invitus do hanc veniám tibi, | nísi necessitáte cogar = "unwillingly do I, or rather shall I, make you a present of this indulgence, unless haply I shall be compelled by necessity."
- Sall. *Bell. Jug.* 31 multa dehortantur me a vobis, Quirites, ni studium reipublicae omnia superet = "many things are pressing me away from addressing you, Quirites, or rather will do so, unless haply my zeal for the state shall overcome their weight."
- See also Plaut. *Mostell.* 351. R. = ii. 1. 4; *Trinum.* 531. R. = ii. 4. 130; Trag. Incert. 49; Ov. *Am.* iii. 7. 61.

203. (A) *b* apodosis followed by (B) *a* ii. protasis.

Present indicative followed by *si* with the past subjunctive.

Ter. *Hec.* iv. 2. 25 quam fortunatus ceteris sum rébus, absque una hæc foret<sup>288</sup> = "how fortunate I am in every other matter, or rather should I | have been, were not this dear love to have been concerned."

Verg. *Ecl.* ix. 44 quid quæ te pura solum sub nocte canentem | audieram? Numeros memini, si verba tenerem = "well, and as to the songs which I had heard you singing alone in the pure night? I remember the burden, or rather I should | have remembered the burden, if I were to have been keeping the words in my head."

204. (A) *b* apodosis in participial form followed by (B) *b* ii. protasis.

Present participle followed by *si* with the present subjunctive.

Juv. xii. 58 digitis a morte remotus | quattuor aut septem, si sit latissima taeda = "by fingers' breadths four or seven removed from death, or rather, becoming so, if haply the ship's plank shall be of the broadest."

204a. (B) *b* ii. apodosis followed by (B) *a* ii. protasis.

Present subjunctive followed by *si* with the past subjunctive.

Plaut. *Stich.* iv. 1. 6 vocem ego ted ad me ad cenam, frater tuus ni dixisset mihi | . . . = "I shall haply call you, or rather I should | have called you, to dine with me, if your brother were not to have *told* me, etc."

205. (B) *a* ii. apodosis followed by (A) *b* protasis.

Past subjunctive followed by *si* with the present indicative.

Liv. iv. 28 circumventi igitur jam in medio ad unum omnes poenas rebellionis dedissent, ni Vettius Messius . . . "Hic praebituri," inquit, "vos telis hostium estis indefensi, inulti?" = "thus, surrounded already and placed in the middle, to a man they would | have paid the price of their revolt, in fact they did so, unless (=but for the fact that) Vettius Messius cries out, 'Are you going to offer yourselves to the darts of the foe without a blow in self-defence, without a blow by way of vengeance?'"

Past subjunctive followed by *i* with the present subjunctive.

**206.** (B) *a* ii. apodosis followed by (B) *b* ii. protasis.

Tibull. i. 8. 22 et faceret, si non aera repulsa sonent = "and incantation would | have been for doing this, or rather will haply be for doing it, if instruments of brass, changed in reply, shall not be haply sounding."

Plaut. *Aul.* iii. 5. 49 compellarem ego illum, nī metuam ne desinat | memorāre mores mulierum: nunc sic sinam = "I should | have been for addressing him, or rather I shall be for addressing him, unless haply I shall be for fearing, lest he shall cease to remember the ways of women: as it is, I will let things go."

*Pervigil. Veneris* 181 perderem musam tacendo, | nī tacere desinam = "I should | have been losing, or rather I shall be losing, my muse by keeping silence, unless haply I shall cease to keep silence."

Modifications in detail.

**207.** It remains to gather together some examples of modification in detail of the forms of Conditional Sentences in Latin.

Such are the following:—

(i.) In respect of Protasis.

**208.** (i.) Modifications in respect of the Protasis.

1. Protasis omitted.

**209.** 1. Protasis omitted.

**210.** (B) *a* ii.

Cic. *de Fin.* iv. 20. 57 saltem aliquid de pondere detraxisset,<sup>289</sup> et paullo minoris aestumavisset ea quam Peripatetici = "at any rate he should | have taken off something from their weight (sc. if he were to have been wise), and estimated them at a somewhat lower figure than do the Peripatetics."

Cic. *de Divin.* ii. 8. 20 at id neque, si fatum fuerat, effugisset; nec, si non fuerat, in eum casum incidisset<sup>290</sup> = "but that issue neither—if in fact it had been so fated—would he | have escaped (sc. if he were not to have slept in that room); nor—if in fact it had been fated otherwise—would he | have fallen into that mischance (sc. if he were to have slept there)."

Tac. *Agric.* 45 excepiſsemus certe mandata vocesque quas . . . = "we should certainly | have received from him the injunctions and the addresses, which etc. (sc. if matters were to have been so)."

See also Cic. *Phil.* ii. 27. 67.

Afran. *Simulans* 308 vellem intervenissem ánte: nam ut signa indicant, | hi cónjecere vérba inter sese ácrius = "I should | have wished (sc. if the choice were to have-been given me) to | have come on the scene earlier: for, as the standards show, these parties have thrown words at each other somewhat sharply" = practically a Present Indicative—"I do wish."

Comic. Incert. (Pall.) *Fr. Inc.* 100 quód dedi datúm non vellem: quód relicuom st nón dabo = "what I have given I should | have wished (sc. if the choice were to have-been given me) not to have-been given: what remains, I will not give" = practically "I do wish."

Cic. *Tusc.* i. 33. 81 vellem<sup>291</sup> adesse posset Panaetius: (vixit cum Africano:) quaererem ex eo . . . = "I should | have wished (sc. if it were to have been possible) that Panaetius could | have been here: (he was a contemporary of Africanus:) I should | have been for asking him, etc."

Cic. *ad Anton.* 1: in *ad Att.* xiv. 13 quod mecum per litteras agis, unam ob causam mallet coram egisses. Non enim solum ex oratione, sed etiam ex vultu et oculis et fronte<sup>292</sup> (ut aiunt) meum erga te amorem perspicere potuisses = "as to your communicating with me by letter I should | have preferred (sc. if I were to have-had a choice) for one reason that you should | have communicated with me face to face. For not only by word of mouth, but also from the countenance and the eyes and the brow (as they say), you would | have been able to discern thoroughly my affection for you."

Ov. *Pont.* iii. 5. 5 qui tibi, quam mallet<sup>293</sup> praesens afferre salutem, | mittit ab hirsutis . . . Getis = "who sends to you from the region of the hair-wearing Getes the greeting, which he would | have preferred (sc. if it were to have been permitted to him) to offer to you in person."

Ter. *Adelph.* ii. 1. 11 nóvi ego vestra haec Nóllem<sup>294</sup> factum = "I know your fine phrases—"I should | have wished

it not done' (sc. if I were to have been a free agent)" = practically "I am sorry it was done."

Trajan. *ad Plin.*: *Ep.* 18. 1 cuperem sine querella corpusculi tui et tuorum pervenire in Bithyniam potuisses = "I should | have earnestly wished (sc. if a choice were to have been given to me) that you could | have got through into Bithynia without annoyances to your dear little body and to yours" = practically "I do earnestly wish."

Juv. xiv. 210 talibus instantem monitis quemcumque parentem | affari possem<sup>295</sup> = "a parent coming forward with such precepts, I could | have been addressing (sc. if I were to have intervened)" = practically "I can."

Nov. *Picus* 80 quid ego facerem?<sup>296</sup> = "what should I | have been for doing (sc. if I were to have been considering the matter)?"

Ter. *Andr.* iv. 4. 54 praediceres<sup>296</sup> = "you should | have been keeping me posted up beforehand (sc. if you were to have wished me to follow your drift)."

Accius *Epinausim.* 321 Mavórtes armis dúo congressos créderes = "two editions of Mars in arms you would | have been thinking had come together (sc. if you were to have been considering the matter)."

Verg. *Aen.* iii. 186 sed quis ad Hesperiae venturos litora Teucros | crederet? aut quem tum vates Cassandra moveret? = "but who would | have been thinking that the Trojans would come to the shores of Hesperia (sc. if he were to have been considering the matter)? or whom then would the prophetess Cassandra | have been moving (sc. if she were to have been uttering her warning)?"

Lucil. xvi. 461 vix uno filo hosce haerere putares = "scarcely by a single thread would you | have been thinking that these were adhering (sc. if you were to have been considering the matter)."

Cic. *ad Att.* viii. 4. 1 Dicaearchum mehercule, aut Aristoxenum, diceres arcessi, non hominem omnium loquacissimum = "a Dicaearchus, in good sooth, or an Aristoxenus you would | have been saying (sc. if you were to have been thinking about the matter) was being sent for, not a creature—of all the most loquacious."

See also Afran. *Augur.* 8.

Cic. *pro Caelio* 16. 37 vix ferenda diceret talis pater: . . .

Huic tristi ac directo seni responderet Caelius, se . . . = "barely tolerable would | have been (sc. if it were to have been looked into) the language of a father like this . . . To such a severe and straight-speaking father Caelius would | have been for replying (sc. if the matter were to have come up for consideration) that he, etc."

Cic. *Phil.* ii. 27. 67 conchyliatis Cn. Pompeii peristromatis, servorum in cellis, lectos stratos videres = "with Pompey's purple-dyed coverlets in the garrets of the servants, you would | have been looking upon beds made up."

Sall. *Catil.* 61 sed confecto proelio, tum vero cerneres, . . . = "but when the battle was over, then indeed you would | have been seeing (sc. if you were to have had any interest in the matter)."

Cic. *Tusc.* v. 35. 101 quid aliud . . . in bovis non in regis tumulto inscriberes? = "what else would you | have been for putting upon the tomb of an ox, as opposed to that of a king?"

Cic. *de Fin.* ii. 17. 55 id Sextilius factum negabat. Poterat autem impune: quis enim redargueret? = "that Sextilius denied to be the fact. It was in his power so to deny. For who would | have said him no (sc. if the occasion were to have arisen)?"

Caes. *Bell. Civ.* iii. 51 Sulla . . . hoc fuit contentus neque proelio decertare voluit: quae res tamen fortasse aliquem reciperet casum = "Sulla was content with this, nor did he wish a fight: a conjuncture which, however, would perhaps | have been entailing some mischief (sc. if he were to have made the venture)."

Tac. *Ann.* xiii. 3 nec in Claudio . . . elegantiam requireres = "nor in Claudius would you | have been looking in vain for elegance (sc. if you were to have been looking at all)."

Tac. *Hist.* i. 57 scires illum (sc. superiorem exercitum) priore biduo non penes rempublicam fuisse = "you would | have been recognising the fact (sc. if you were to have been looking) that for the two previous days it had not been on the side of the state."

Propert. v. (iv.) 5. 11 quippe et Collinas ad fossam moverit herbas: | stantia currenti diluerentur aqua<sup>297</sup> = "nay, she shall have brought Colline herbs into connection with the magic trough: (if she were to have done so), standing

pools would | have been flowing away in running water."

Ov. *Met.* xiv. 783 sola Venus portae cecidisse repagula sensit : | et clausura fuit, nisi quod rescindere numquam | dis licet acta deum = "alone did Venus perceive the falling of the fastenings of the door : and she would | have closed it (sc. if she were to have been able to do so), but for the fact that to rescind the acts of gods is never permitted to gods."

## 211.

(B) *b* ii.

Tibull. ii. 2. 13 nec tibi malueris, totum quaecumque per orbem | fortis arat valido rusticus arva bove = "nor will you perhaps have preferred for yourself (sc. if haply you shall have had the choice) lands as wide as throughout the whole universe the sturdy rustic ploughs with strong ox."

Maximian. i. 257 vincimur infirmi defectu corporis, et qua | noluerim,<sup>298</sup> infelix, hac ego parte trahor = "weak we are beaten by the failure of bodily power, and by that part, by which I shall perhaps have been unwilling (sc. if haply a choice shall have been given me so to be), I am, unhappy one! betrayed."

Cic. *pro Mil.* 38. 103 pace tua, patria, dixerim<sup>299</sup> = "by your good leave, my country, I shall perhaps have said (sc. if haply I shall have been permitted to do so)" = practically a Future Indicative—"I shall have said."

Liv. xxxix. 40 nec facile dixeris utrum magis presserit eum nobilitas, an ille agitaverit nobilitatem = "nor will you perhaps easily have said (sc. if haply you shall have investigated the matter) whether the nobility rather pressed him, or he stirred up the nobility."

Cic. *Brut.* 6. 25 laudare . . . eloquentiam . . . neque propositum nobis est hoc loco, neque necessarium. Hoc vero sine ulla dubitatione confirmaverim . . . rem unam esse omnium difficillimam = "to utter the praises of eloquence is neither my object here nor necessary. This, however, without any hesitation I shall perhaps have affirmed (sc. if haply I shall have had occasion to do so) (= practically "I shall have affirmed"), namely, that it is of all things the one most difficult."

Cic. *pro Planc.* 22. 53 quamquam ne id quidem suspicionem



- coitionis habuerit = "although not even that will perhaps have had any suspicion of coalition in it (sc. if haply you shall have inquired)."
- Cic. *Tusc.* ii. 18. 42 sitne igitur malum dolor necne, Stoici viderint<sup>300</sup> = "whether then pain is an evil or not, the Stoics will perchance have considered" = practically "let them have considered."
- Verg. *Georg.* iii. 139 exactis gravidæ quum mensibus errant, | non illas gravibus quisquam juga ducere plaustris | . . . sit passus<sup>300a</sup> = "when, the months accomplished, the mothers of the flock wander about weighed down with their burdens, one will not perhaps have allowed them (sc. if haply one shall have been well advised) to draw the yokes for heavy waggons."
- Verg. *Aen.* xi. 164 nec vos arguerim, Teuceri, nec foedera, nec quas | junximus hospitio dextras: sors ista senectæ | debita erat nostræ = "neither shall I perhaps have confronted you, Trojans (sc. even if haply I shall have had the opportunity), with the treaties, or with the right hands which we joined in hospitality: that fortune was due to us in virtue of our years."
- Liv. iii. 47 quem decreto sermonem praetenderit, forsan aliquem verum auctores antiqui tradiderint = "in what terms he veiled his decree, the old writers will possibly (sc. if haply you shall have inquired into the matter) have handed down some true report."
- Liv. ix. 24 hoc quidem ascensu vel tres armati quamlibet multitudinem arcuerint = "along this ascent at any rate even three armed men will perhaps have kept at a distance (sc. if haply they shall have tried) any multitude of men you please."
- Tac. *Ann.* iii. 16 audire me memini . . . : quorum neutrum asseveraverim = "I remember to have heard . . . : neither of which statements I will perhaps have vouched for (sc. even if haply I shall have had the authority to vouch for either)."
- Tac. *de Mor. Germ.* 5 nec tamen affirmaverim = "not however that I will perhaps have affirmed (sc. even if haply I shall have had the right to do so)."
- Tac. *Agric.* 46 id filiae quoque et uxori praeceperim = "this also to his daughter and to his wife I shall perhaps have suggested (sc. if haply I shall have been permitted to do so)" = practically "I shall have suggested."

Juv. xv. 19 nam citius Scyllam vel concurrentia saxa | crediderim<sup>301</sup> = "for sooner in Scylla or the colliding rocks shall I perhaps have put faith (sc. if haply I shall have thought about them)."

Plaut. *Mostell.* 266. R. = i. 3. 109 nimis velim<sup>302</sup> lapidém qui ego illi spéculo diminuám caput = "I shall perhaps be only too pleased (sc. if haply I shall have the chance) to have a stone with which to break the head of that mirror" = practically a Present Indicative—"I do wish exceedingly."

Verg. *Aen.* ii. 104 hoc Ithacus velit et magno mercentur Atridae = "this will Ithacus perhaps desire, and at a great price will the Atridae perhaps buy (sc. if haply he and they shall get the chance)" = practically a Future Indicative—"he and they will in fact."

Plaut. *Trucul.* iv. 2. 29 mórtuum hercle mé quam ut id patiar mávelim = "dead, in good sooth, rather than that I shall suffer that, I shall possibly prefer myself to be (sc. if haply I shall have the choice)."

Cic. *Tusc.* i. 42. 99 haud paullo hunc animum malim<sup>303</sup> quam . . . = "not by a little shall I perhaps prefer (sc. if haply I shall have an option) this mind to . . ." = practically a Present Indicative—"I do prefer."

Cic. *ad Fam.* xii. 6 si, quod nolim,<sup>304</sup> adversi quicquam evenierit = "if—a thing which I shall perhaps be unwilling to imagine (sc. if haply I shall have an opportunity of considering the matter)—anything adverse shall have happened."

Ter. *Eun.* ii. 2. 41 numquidnam hic quod nolis vides = "do you see anything here, which you will perhaps be unwilling to see (sc. if haply you shall have the option)?" = practically "which you do not wish to see."

Ter. *Hec.* iv. 2. 12 quaeso quid istuc consili st? | illius stultitia victa ex urbe tú rus habitatum migres? | haut facies = "pray, what kind of plan is that of yours? a victim of her perverseness, from the town to the country shall you haply migrate to live (sc. if haply you shall be allowed to do so)? You shall not do it."

Lucil. vii. 254 servorum st festu' dies hic, | quem plane hexametro versu non dicere possis = "the slaves' festival to-day is, which plainly in an hexameter verse you will not perhaps be able (sc. if haply you shall try) to name" = practically a Present Indicative—"you are not able."

Verg. *Aen.* iv. 296 quis fallere possit<sup>305</sup> amantem? = "who will possibly be able to deceive a lover (sc. if haply he shall get the chance of doing so)?"

Cic. *pro Rosc. Amer.* 20. 55 quum enim aliquid habeat, quod possit criminoſe ac ſuſpicioſe dicere, aperte ludificari et calumniari ſciens non videatur = "for, ſeeing that he has ſomething to ſay, which will affect with accuſation and ſuſpicion, open mockery and calumny with malice prepense will not haply ſeem due to his count (ſc. if haply the matter ſhall be looked into)."

Maximian. i. 215 ipſa | deminui noſtri corporis oſſa putes = "the very bones of our body you will perhaps be thinking (ſc. if haply you ſhall conſider the matter) are being diminished."

Caecil. *Fr. Inc.* 232 égone quid dicam? quid velim? = "I, what ſhall I perhaps ſay? perhaps wiſh? (ſc. if haply I ſhall have the power of ſaying and wiſhing)."

Propert. iv. (iii.) 7. 34 quid meritum dicas, cui ſua terra parum eſt? = "what will you perchance ſay *he* has deſerved, for whom his own poſſeſſion on ſhore is not enough (ſc. if haply you ſhall have the chance)?"

Juv. iii. 96 plana omnia dicas = "you will perhaps ſay (ſc. if haply you ſhall think about the matter at all) that everything is without variation of plane."

Afran. *Privign.* 241 uxórem quaerit firmamentum fámiliae: | ſciás abeſſe ab lúſtris ingeniúm procul = "he is on the look-out for a wife, a fortreſs for his family. You will perhaps recognise (ſc. if haply you ſhall look) his mind as being far away from improper houſes."

Tibull. i. 6. 30 contra quis ferat arma Deos? = "againſt the gods who will perhaps (ſc. if haply he ſhall be wiſe) bear arms?"

Cic. *de Amic.* 3. 11 cum illo vero quis neget actum eſſe praeclare? = "with him, however, who will perchance deny (ſc. if haply the occaſion ſhall ariſe) that everything happened magnificently?"

See alſo Maximian. i. 149.

Plaut. *Mostell.* 923. R. = iii. 3. 20 égone te jocoló modo auſim<sup>306</sup> dicto aut facto fallere? | *Th.* égone abs te auſim nóſn cavere, né quid committám tibi? = "I (do you ſuggeſt) ſhall poſſibly dare (ſc. if even haply I ſhall have the chance) to deceive you, even in a little joke only, by word or deed? *Th.* Or I poſſibly dare

(sc. if even haply I shall have the chance) not to be on my guard against you, so as not to entrust anything to you?"

Lucil. 1082 quid tibi ego ambages Ambivi scribere coner?  
= "why shall I perhaps attempt (sc. if even haply I shall have the power to do so) to detail to you the tortuous policy of Ambivius?"

## 212.

(C") a.

Plaut. *Cistell.* i. 1. 44 at sātius fuerat<sup>307</sup> eām viro dare nūptum potius = "but it had been better to marry her rather (sc. if the matter were to have been thought out)."

Liv. xxxix. 16 minus tamen esset, si flagitiis tantum effeminati forent—ipsorum id magna ex parte dedecus erat—a facinoribus manus, mentem a fraudibus abstinissent = "a lesser matter, however, would it | have been, if only in the direction of scandalous conduct they were to have become effeminate—their own disgrace, in great part, had that been—but were to have kept their hands from disgraceful acts, their minds from discreditable ideas."

Plaut. *Mil. Glor.* 755. R. = iii. 1. 160 hoc hōminibus sat erat decem = "this had been (sc. if the experiment were to have been tried) enough for ten men."

Cic. *de Off.* i. 9. 28 aequius autem erat id voluntate fieri = "it had been better, however, (sc. if the matter were to have been considered), that that should have been done voluntarily."

Hor. *Sat.* ii. 1. 6 peream male, si non | optimum erat<sup>308</sup> = "may I be hanged, if it had not been (sc. if I were to have considered the matter) the best course."

Cic. *de Fin.* iii. 10. 35 perturbationes animorum, quae vitam insipientium miseram acerbamque reddunt, quas Graeci πάθη appellant, poteram<sup>309</sup> ego, verbum ipsum interpretans, morbos appellare sed non conveniret ad omnia,<sup>310</sup> etc. = "disturbances of the mind, which render the lives of unwise persons wretched and bitter, which the Greeks call πάθη, (and which) I had been able (sc. if I were to have so inclined), interpreting the mere word, to call diseases, but that it would not | have been apt in all cases, etc."

Verg. *Ecl.* i. 80 hic tamen hanc mecum poteras requiescere noctem = "here, however, it had been open to you to have rested (sc. if you were to have been so minded) with me this night."

Ov. *Met.* ix. 478 et me dignus erat = "and he had been worthy of me (sc. if his suit were to have been under consideration)."

Plin. *Epp.* ix. 28. 3 et erat aequum, ut te mea, ita me tua, scripta cognoscere = "and it had been fitting (sc. if you were to have thought at all upon the point), as for you to make acquaintance with my writings, so for me to make acquaintance with yours."

Cic. *pro Muren.* 25. 51 erupit e senatu, triumphans gaudio, quem omnino vivum illinc exire non oportuerat = "he burst forth out of the senate, triumphing with joy; whereas, absolutely, with life to pass thence had not been right (sc. if a thought were to have been given to the matter)."

Cic. *de Off.* iii. 25. 94 quanto melius fuerat in hoc promissum patris non esse servatum! = "how much better it had been (sc. if an option were to have-been given) that in this matter the father's promise should not have been kept!"

Verg. *Aen.* xi. 115 aequius huic Turnum fuerat se opponere morti = "it had been better (sc. if there were to have-been an option) for Turnus to oppose himself to such a death as this."

Liv. xxx. 30 optimum quidem fuerat eam patribus nostris mentem datam ab diis esse, ut . . . = "it had been best of all indeed (sc. if a choice were to have-been given) that such a mind should have been given by the gods to our fathers, as that . . ."

## 213. Sentences of irregular type.

### (B) *a ii.*

Plaut. *Epid.* iii. 3. 1 non óris caussa módo homines aequum fuit | sibi habére speculum, ubi ós contemplarént suum | sed . . . = "not for the sake of their face alone was it right, or rather would it | have been right, for men to have a looking-glass, wherein to contemplate their own features, but . . ."

Cic. *de Nat. Deor.* iii. 32. 81 dedit poenas. Prohiberi melius fuit impediri, ne tot summos viros interficeret, quam ipsum aliquando poenas dare = "he was punished, you say. Prohibition was better, or rather would | have been better, and prevention, so that he should not have put to death so many of the greatest men, rather than that at some future time he himself should suffer punishment."

Maximian. 2. 19 nonne fuit melius tali me tempore fungi, | . . . quam . . . = "was it not, or rather would it not | have been better (sc. if one were to have thought about it), to spend such an existence, than . . ."

Verg. *Ecl.* ii. 14 nonne fuit satius tristis Amaryllidis iras | atque superba pati fastidia? = "was it not, or rather would it not | have been preferable (sc. if one were to have thought about it), to put up with the annoying petulance of Amaryllis and her haughty humours?"

Liv. xlv. 39 quanto enim facilius abire fuit quum procul abessemus, quam nunc = "for how much more easy was it, or rather would it | have been (sc. if he were to have given it a thought), for him to withdraw, while we were a long way off, than now!"

Propert. i. 17. 15 nonne fuit levius dominae pervincere mores, | . . . quam . . . = "was it not, or rather would it not have | been (sc. if one were to have thought about it), a lighter matter, to conquer the peevishness of my mistress, than . . .?"

2. Protasis (virtual) in form of independent sentence.

## 214. 2. Protasis (virtual) in the form of an independent sentence.<sup>311</sup>

### (i.) Actual Facts.

Hor. *Sat.* i. 3. 90 comminxit lectum potus . . . | . . . : ob hanc rem | aut . . . quia . . . | . . . , minus hoc jucundus amicus | sit mihi? = "in a drunken fit he has been less bodily retentive than might | have been desirable: for this reason, or because . . . , shall perchance my friend be less pleasing to me in this respect?"

Caecil. *Aetherio.* 5 actutum, vóltis, empta st: nóltis, non emptá st = "in a trice, will ye, she has been bought: nill ye, she remains unbought."

Cic. *Tusc.* iii. 24. 57 de paupertate agitur: multi patientes pauperes commemorantur . . . = "the discussion is about

poverty: the case of many who have borne poverty with patience is adduced . . ."

Hor. *Ep.* i. 1. 33 fervet avaritia miseroque cupidine pectus: | sunt verba et voces, quibus hunc lenire dolorem | possis = "glows with avarice and miserable greed your breast: there are words and sayings, with which you will perhaps be able to alleviate this suffering."

Nov. *Fr. Inc.* 117 sálliturus istaec est: mittám salem<sup>312</sup> = "he is about to salt those things you wot of: I will send him salt."

Ov. *Am.* ii. 4. 23 molliter incedit: motu capit = "delicately she comes on: with her movement she carries me away captive."

Juv. iii. 100 rides; majore cachinno | concutitur = "you laugh: with broader grin he shakes his sides."

Juv. vi. 331 abstuleris spem | servorum; venit et conductus aquarius = "you shall have taken away all hope at the hands of the slaves; there comes even a hired water-carrier."

Plaut. *Mostell.* 711. R. = iii. 2. 22 ábitus tuus tíbi, senex, fécerit male; <sup>313</sup> | nihil erit quód deorum úllum accusites = "your going away, old gentleman, shall have been productive of mischief to you: there will be no reason on that account for your accusing any one of the gods."

Cic. *Phil.* 13. 11 recesseris: undique omnes insequentur. Manseris, haerebis = "you shall have drawn back: from all sides every one will follow you up. You shall have held your ground: you will be pinned there."

Tibull. i. 6. 53 attigeris, labentur opes = "you shall have attained your object with her: your wealth will be on the wane."

Juv. iii. 78 Graeculus esuriens in caelum, jusseris, ibit = "a hungry Greekling to heaven—you shall have bidden him—will go."

Martial iii. 38. 8 audieris, dices esse Maronis opus = "you shall have heard it read; you will say it is a work of Virgil's."

Hor. *Sat.* i. 1. 45 milia frumenti tua triverit area centum, | non tuus hoc capiet venter plus ac meus = "of thousands of bushels of corn your threshing-floor shall have ground out a hundred: your stomach will not on this account hold more than mine."

Hor. *Sat.* ii. 7. 32 jusserit ad se | . . . venire | convivam;

. . . *Ecquis* | *audit*? *cum magno blateras clamore fugisque* = "he shall have bidden you come to him to dinner ; 'Is any one attending?' you blurt out with great noise, and are off like a shot."

*Ov. Fast. i.* 315 *institerint Nonae* : *missi tibi nubibus atris,* | *signa dabunt imbres* = "the Nones shall have been pressing on : sent to you with black clouds the rains will give their signs."

*Ov. Fast. ii.* 453 *orta dies fuerit* : *tu desine credere ventis* = "the day shall have arisen : do you cease to put faith in the winds."

*Juv. vi.* 222 *nil fecerit* : *esto.* | *Hoc volo* = "he shall have committed no fault. Be it so. I will have it thus."

*Lucil. xxx.* 950 *hoc missum facies, illo me utere lubenter* = "you shall put this aside : in that you shall use me freely."

### (ii.) Facts of frequent recurrence.

*Hor. Sat. i.* 3. 15 *decies centena dedisses* | *huic parco paucis contento* ; *quinque diebus* | *nil erat in oculis* = "as occasion arose you would | have given ten times a hundred to this thrifty one, this man content with a little ; in five days' time there was nothing in his locker."

*Ov. Fast. iv.* 487 *unaque, pastorem vidisset an arva colentem,* | *vox erat* = "and one single phrase—she would from time to time | have seen a shepherd or a husbandman—had she."

*Ov. Fast. vi.* 113 *huic aliquis juvenum dixisset amantia verba* ; | *reddebat tales protinus illa sonos* = "to her some one of the youths would from time to time | have-addressed words of love ; she forthwith replied in such words as these."

*Ter. Eun. ii.* 2. 21 *negát quis, nego* : *ait, aíó* = "as occasion arises, a man will say No : I say No. He will say Yes : I say Yes."

### (iii.) Conditional Facts.

*Ov. Rem. Am.* 745 *Gnosida fecisses inopem* : *sapienter amasset* = "the Cretan you would under given circumstances | have made poor : she would | have loved wisely."



Plin. *Epp.* i. 12. 8 dedisses huic animo par corpus : fecisset quod optabat = "you should under given circumstances | have joined with this spirit a body to correspond ; he would | have done what he desired to do."

Verg. *Aen.* xi. 118 vixet,<sup>314</sup> cui vitam Deus aut sua dextra dedisset = "he would | have been alive, to whom God or his own right hand should under given circumstances | have given his life."

Plaut. *Pers.* v. 2. 55 nam hercle ábsque me | fóret et meo praesídio : hic faceret té prostibilem = "for in good sooth, under given circumstances, the matter should | have been without reference to me and my defence of you. This fellow would | have been for making common property of you."

Ter. *Phorm.* i. 4. 11 ábsque eo esset ; | récte ego mihi vidissem = "under given circumstances, the matter should | have been without reference to him : I should | have rightly provided for myself."

Cic. *Philipp.* xiii. 3. 5 maria, montes, regionum magnitudines interessent : odissetis eum quem non videretis = "seas, mountains, immense tracts of country would under given circumstances be between you : you would hate him whom yet you did not see."

Cic. *de Off.* iii. 19. 75 at dares hanc vim M. Crasso, ut . . . ; in foro, mihi crede, saltaret<sup>315</sup> = "but, under given circumstances, you should | have been offering this power to Marcus Crassus that . . . ; he would | have been, believe me, for dancing in the forum."

Verg. *Aen.* vi. 30 tu quoque magnam | partem opere in tanto,—sineret dolor,—Ícare, haberes = "to you also a great share in so great a work,—grief should under given circumstances | have been allowing it,—Ícarus, would | have been falling."

Ov. *Met.* ix. 490 omnia, di facerent, essent communia nobis | praeter avos = "everything—under given circumstances the gods would | have so arranged matters—would | have been common to us, save our progenitors."

Cic. ii. *Verr.* : i. 14. 37 malus civis . . . Cn. Carbo fuit. Fuerit aliis : tibi quando esse coepit ? = "a bad citizen was Cneius Carbo. He shall have been so, it may be, to others : to you when did he begin to be so ?"

Hor. *Sat.* i. 10. 64 fuerit Lucilius, inquam, | comis et

urbanus: . . . | . . . sed ille | si foret hoc nostrum  
fato dilatus in aevum | detereret sibi multa = "Lucilius  
shall perhaps, I say, have been agreeable and refined:  
yet that very man, if he were to have been put off by  
fate to this our age, would | have been rubbing off  
from himself many a defect."

Cic. *de Nat. Deor.* i. 21. 57—22. 60 roges me qualem  
deorum naturam esse ducam: nihil fortasse respondeam.  
Quaeras, putemne talem esse, qualis modo a te sit  
exposita; nihil dicam mihi videri minus. . . . Roges  
me quid aut quale sit deus: auctore utar Simonide, de  
quo, etc. = "you will perchance ask me (sc. if haply I  
shall give you leave) of what nature I take the gods to  
be: I shall haply give you no answer. You will  
perchance desire to know whether I think it such, as  
it has just been explained by you to be: I shall haply  
say that nothing seems to me less true. You will  
perchance ask me what or of what nature is God: I  
shall haply act after the manner of Simonides, of  
whom, etc."

Tibull. i. 6. 63 proprios ego tecum, | —sit modo fas—annos  
contribuisse velim = "my own years with you—only  
will it perhaps be lawful so to do!—I shall perhaps be  
willing to have shared."

Lucil. xiv. 407 calceis delectes te; hilo non rectiu' vives =  
"with shoes you will under given circumstances perhaps  
delight yourself: not a whit the better for it will you  
live."

Cic. *Catil.* iv. 10. 21 sit Scipio clarus ille, cujus . . . :  
ornetur alter eximia laude Africanus, qui . . . : habe-  
atur vir egregius L. Paullus ille, cujus . . . : sit in  
aeterna gloria Marius, qui . . . : anteponatur omnibus  
Pompeius, cujus . . . : erit profecto inter horum laudes  
aliquid loci nostrae gloriae, nisi forte . . . = "under  
given circumstances Scipio shall be renowned, that  
great man whose . . . : there shall be honoured with  
distinguished praise, again, Africanus, who . . . : there  
shall be deemed a singular hero Lucius Paullus, he  
whose . . . : there shall be held in eternal honour Marius,  
who . . . : there shall be placed above all Pompey,  
whose . . . : still there will certainly be among the  
honours of these something of a place for my glory  
too, unless perchance, etc."

Hor. *Od.* iv. 4. 65 merses profundo: pulcror evenet; <sup>316</sup> |

- luctere : multa proruet integrum | cum laude victorem  
geretque | proelia conjugibus loquenda = "you shall  
perhaps drown it in the deep : it will emerge more  
fair. You shall perhaps struggle with it : with much  
applause it will prostrate a thitherto inviolate conqueror,  
and will wage wars much to be talked of by consorts."
- Hor. *Ep.* i. 10. 24 naturam expellas furca ; tamen usque  
recurrat <sup>317</sup> = "you shall perchance turn out nature with  
a pitchfork : yet she will return, to the very end."
- Trajan. *ad Plin.* : *Ep.* 18. 3 ideo non deerunt tibi ; modo  
velis diligenter excutere = "so shall you find no lack—  
you shall perhaps be only willing to seek diligently."
- Propert. v. (iv.) 2. 37 suppetat hoc : pisces calamo prae-  
dabor = "this shall perchance be at hand : the denizens  
of the deep with a reed will I destroy."
- Propert. v. (iv.) 5. 9 illa velit : poterit magnes non ducere  
ferrum = "she shall perchance so will : the magnet will  
forget to attract the iron."
- Juv. vi. 144 tres rugae subeant et se cutis arida laxet, |  
fiant obscuri dentes oculique minores, | Collige sarcinulas,  
libertus dicet, et exi = "three wrinkles shall perchance  
come up, and the skin relax itself in dryness, the teeth  
become dark and the eyes smaller : 'Pack up your  
chattels,' will the freedman say, 'and be off.'"
- Lucil. xv. 446 cum tecum st, quidvis satis est : visuri  
alieni | sint homines ; spiram, pallas, redimicula promit  
= "whilst she is with you, anything will do. Under  
some circumstances, outside men will perhaps be likely  
to call to see her : she gets out for wear wreath, dress,  
headgear."
- Cic. *Acad. Pr.* ii. 32. 105 haec si vobis non probamus :  
sint falsa sane : invidiosa certe non sunt = "this if we  
fail to make out to your satisfaction : nay it will perhaps  
be even false : yet invidious it certainly is not."
- Ov. *Am.* i. 4. 29 quod tibi miscuerit, sapias, bibat ipse  
jubeto = "what he shall have mixed for you, bid him—  
you shall perchance have your wits about you—drink  
himself."

### 215. 3. Protasis with verb omitted.

3. Protasis with  
verb omitted.

Enn. *Iphig.* 185 (= 56 Müller) nam cui quod agat institutum  
st, iniit. <sup>318</sup> Si negótium, | id agit, id studét, ibi mentem  
atque ánimum delectát suum = "for where a man has

made up his mind what to do, he has begun his work. If (it is) business, he does it, he applies himself to it, therein does he delight his mind and his soul."

Cic. *de Legg.* i. 16. 45 nam si opinione universa virtus, eadem ejus etiam partes probarentur = "for if by opinion virtue in its entirety should | have been placed on its trial, by opinion also its parts should | have been so placed."

Hor. *Epp.* i. 1. 65 rem facias, rem ; | si possis, recte : si non,<sup>319</sup> quocumque modo rem = "make money : money—if haply you shall be able, honestly. If not—by any means, money."

Hor. *Epp.* i. 6. 67 si quid novisti rectius istis, | candidus imperti : si non, his utere mecum = "if you have a better knowledge, than I have laid before you, be open and impart it to me : if not, use with me what I present to you."

Lucil. i. 10 si non amplius, ad lustrum hoc protolleret unum = "if not further, at any rate to this cycle would he | have been putting off the matter."

Cic. *de Fato* 10. 22 quam declinationem sine causa fieri, si minus verbis, re cogitur confiteri = "but that such declension is brought about without any reason, if (he is) the less (compelled to admit it) in words, he is obliged to admit in fact."

Cic. ii. *Verr.* : v. 27. 69 quamquam Syracusis, quoniam in Syracusano captus erat, maxime, si minus supplicio affici, at custodiri oportebat = "although at Syracuse, since he had been captured in Syracusan territory, most fittingly was it due that if the less (he should suffer) punishment, yet at any rate he should suffer imprisonment."

Cic. *Oeconom.* Fr. 13 debebit . . . si quid melius sciat, docere : si minus, addiscere ab eo qui plus intellegat = "it will be his-duty, if he knows better, to impart his wisdom : if otherwise, to add to his own stock of knowledge from him who knows more."

Pacuv. *Fr. Incert.* 424 tópper tecum, si st potestas, fáxit. Sin<sup>320</sup>—mecum velit = "perhaps with you, if there is the opportunity, he will have done it : but if not, he will perchance be willing to do it with me."

Cic. *ad Att.* xvi. 13 b. 2 verum tamen, si pares aeque inter se, quiescendum : sin, latius manabit, et quidem ad nos, deinde communiter = "however, if they shall be equally

matched as between themselves, our policy is one of quietness: but if not, the mischief will spread more widely, and indeed as far as us, and then in every direction."

Cic. *ad Fam.* xii. 6. 2 qui, si conservatus erit, vicimus: sin—quod di omen avertant!—omnis omnium cursus est ad vos <sup>321</sup>—"and if *he* shall be preserved, the victory is ours: but if not (may the gods avert the omen!), the course of every one is towards you."

Cic. *ad Att.* xiii. 22. 4 ego, ut constitui, adero: atque utinam tu quoque eodem die! sin quid,—multa enim—utique postridie—"I, as I have settled, will come and, please Heaven! you also on the same day. But if anything (happens to prevent it)—for much does happen—at any rate on the next day."

Cic. *ad Fam.* vii. 1. 6 quod si assecutus sum, gaudeo: sin minus, hoc me tamen consolor, quod . . .—"and if I have achieved this, I am delighted: but if (I have) failed (in so doing), yet I console myself with this reflection, that . . ."

Publ. Syrus 8 amés parentem, si aéquust: sin alitér, feras = "love your parent, if he is a just one. If otherwise, be patient."

Plaut. *Pseud.* 462. R.=i. 5. 47 sunt quae te volumus pércontari, quae quasi | per nébulam nosmet scimus atque audivimus = "there are certain things which we wish to confer with you about, which as if (haply it shall be) through a cloud we ourselves know and have heard."

Cic. *de Sen.* 8. 26 ut ego feci, qui Graecas litteras senex didici; quas quidem sic avide arripui quasi diurnam sitim explere cupiens—"as I did, who learnt Greek as an old man: a branch of learning, indeed, which I seized upon with greediness, just as if (haply I shall be) desirous of appeasing a long-standing thirst."

Or. *Met.* i. 613 nec non et cujus, et unde, | quove sit armento, veri quasi nescia, quaerit = "nor does she omit to ask also whose it is, and whence it came, or to what flock it belonged, as if (she haply be) ignorant of the truth."

4. Protasis in  
imperative form,  
with (occasion-  
ally) a connecting  
*ut* or *tum*;  
*atque* or *et*.

**216.** 4. Protasis in Imperative Form, with (occasionally)  
a connecting *jam* or *tum*, or (in later writers) *atque*  
or *et*.<sup>322</sup>

Propert. v. (iv.) 2. 22 in quaecumque (sc. figuram) voles,  
verte: decorus ero . . . | = "into whatsoever figure  
you please, turn me: I shall be seemly . . ."

Ov. *A. A.* ii. 459 oscula da flenti . . . : | pax erit = "give  
kisses to the weeper: there will be peace."

Juv. i. 155 pone Tigellinum, taeda lucebis in illa | etc.<sup>323</sup> =  
"represent Tigellinus: you will shine in that torch,  
etc."

Mart. xi. 16. 9 erubuit posuitque meum Lucretia librum, |  
sed coram Bruto. Brute, recede; leget = "Lucretia  
blushed and laid aside my book, but Brutus was present.  
Do *you*, Brutus, retire: she will go on reading."

Cic. *pro Planc.* 19. 48 tu doce id quod debes . . . , ego si  
id facere non potueris, . . . docebo, . . . = "do *you*  
show what you ought to show . . . ; I, if you shall  
have been unable to do so, will show, etc."

Plaut. *Mostell.* 1151. R. = v. 2. 29 dicito iis, quo pacto tuus  
te servus ludificaverit: | optumas frustrationes dederis  
in comoediis = "tell them in what manner your slave  
has befooled you; you will have given an example of  
the very best chicanery that is to be found in the  
comedies."

Nov. *Phoeniss.* 79 sume arma, jam te occidam clava scirpea  
= "take up your arms: I will be beforehand with you,  
and be striking you down with a club of bulrush."

Cic. *pro Planc.* 18. 45 haec doce . . . , tum mirabor . . .  
= "let this be your teaching . . . , then I shall wonder  
that . . ."

Juv. xiii. 160 paucos consume dies, et | dicere te miserum,  
postquam illinc veneris, aude = "spend a few days, and  
dare to call yourself miserable when you shall have  
come away, if you can."

Pers. ii. 75 haec cedo ut admoveam templis et farre litabo  
= "let this be my offering brought to the temples, and  
I will sacrifice with even spelt."

See also Ov. *A. A.* ii. 647; Plaut. *Rud.* 729 (Sonnenschein)  
= iii. 4. 24; *Mostell.* 590. R. = iii. 1. 62.

**217.** 5. Protasis in Participial Form.

5. Protasis in participial form.

Cic. *de Offic.* i. 44. 157 itemque magnitudo animi, remota a communitate conjunctioneque humana, feritas sit quaedam et immanitas = "and likewise, greatness of spirit (if haply it shall be) separated from the communion of, and conjunction with, men, will perchance be but a species of savagery and monstrosity."

Liv. ix. 19 uno proelio victus Alexander, bello victus esset = "conquered in a single battle (had) Alexander (been, he) would | have been conquered in the struggle."

**218.** 6. Protasis implied in the form of the sentence.

6. Protasis implied in form of sentence.

Cic. *ad Fam.* x. 1. 1 posteaquam de meo cursu reipublicae sum voce revocatus, numquam per M. Antonium quietus fui = "since I have been called back from my journey by the summons of the state, I have not had a moment's peace, so far at least as Marcus Antonius is concerned (=if I look in his direction)."

Cic. *de Off.* ii. 3. 12 neque enim valetudinis curatio, neque . . . sine hominum opera ulla esse potuisset = "nor indeed could there | have been any attention to health, or . . ., without the assistance of man (=if such assistance were not to | have been given)."

Tibull. ii. 3. 5 o ego, cum dominam aspicerem, quam fortiter illic | versarem valido pingue bidente solum, | = "oh, as for me, when I was seeing (=if I were to have been seeing) my lady-love, how vigorously there should I | have been turning the rich soil with the strong two-pronged fork."

Cic. ii. *Verr.*: ii. 60. 148 hoc postulatum de statu is ridiculum videatur ei, qui rem sententiamque non perspiciat = "this demand about the statues will perchance seem ridiculous to one who does not thoroughly understand the matter and the meaning (=if haply he shall not understand)."

**219.** 7. Protasis implied, and the whole sentence associated with an Independent Protasis.

7. Protasis implied and sentence associated with independent protasis.

Cic. *de Divin.* ii. 8. 20 at id neque, si fatum fuerat, effugisset: nec, si non fuerat, in eum casum incidisset<sup>324</sup>

= "but that issue, neither—if in fact it had been so fated—would he | have escaped (sc. if he were not to have slept in that room): nor—if in fact it had been fated otherwise—would he | have fallen into that mischance (sc. if he were to have slept there)."

Propert. v. (iv.) 7. 29 si piguit portas ultra procedere, at illuc | jussisses lectum lentius ire meum = "if you hesitated to proceed without the city gates, yet thither you would | have ordered (sc. if you were to have had any real love for me) my bier to advance more slowly."

Cic. *pro Planc.* 2. 4 si quid est in me ipso ita reprehensum, ut id ab hoc sejunctum sit, non me id magno opere conturbet = "if there is anything in me blamed indeed, but yet so blamed as not to implicate my friend here in the blame, that will not perhaps greatly affect me (sc. if haply I shall think about it)."

Liv. iii. 21 mirer, si vana vestra . . . ad plebem auctoritas est? = "shall I perchance wonder (sc. if haply I shall be considering the matter), if your authority with the masses is just nothing at all?"

Juv. xiii. 96 pauper locupletem optare podagram | nec dubitet Ladas, si non eget Anticyra, nec | Archigene = "poor as he is, Ladas will not perhaps hesitate to yearn for the rich man's gout (sc. if haply he shall have the choice), unless indeed he is in need of Anticyra or Archigenes."

Cic. *pro Planc.* 3. 6 sed ego . . . caecum me . . . ferri confitear in caussa, si . . . dixero = "but I will perhaps confess (sc. if haply I shall be put to the proof) that I shall be being hurried along blindly in this cause, if I shall have said, etc."

(ii.) In respect of apodosis.

**219a.** (ii.) Modifications in respect of the Apodosis.

1. Apodosis omitted.

**220.** 1. Apodosis omitted.

Lucil. iv. 140 occidam illum equidem et vincam, si id quaeritis = "I will kill him and conquer him—(I will tell you that) if that is what you ask."

Verg. *Aen.* xi. 415 quamquam, o si solitae quicquam virtutis adesset, | ille mihi ante alios fortunatusque laborum, | . . . qui, etc. = "and yet, oh! if there were to have been remaining with us aught of the



accustomed worth (I should | have said this), that man was before others and fortunate in his trials, who . . ."

Lucan vii. 144 si liceat superis hominum conferre labores, | non aliter . . . = "if haply it shall be permitted to compare the labours of men to (those of <sup>325</sup>) the gods, (I shall perchance say that) not otherwise did . . ."

Cic. *pro Sull.* 18. 51 accusat C. Cornelii filius, idemque valere debet ac si pater indicaret = "your accuser is the son of Caius Cornelius; and that ought to have the same weight as (would have been the case) if the father were to have been the opponent."

Cic. *ad Att.* iii. 13. 1 qua de re, quoniam comitia habita sunt, tuque nihil ad me scribis, proinde habebo ac si scripsisses nihil esse = "as to which, since the Comitia have been held, and you send me no message, I shall look upon the matter as (I should | have done) if you were to have written to say that nothing had happened."

Cic. *ad Att.* xiii. 49. 1 quod ego perinde tuebar, ac si usus essem = "a matter which I recollected just as (I should | have done) if I had made use of him."

Cic. *Partit. Orat.* 24. 84 nam quae perdifficilia sunt, perinde habenda saepe sunt, ac si effici non possint = "for things that are very difficult are often to be treated as (they will haply be) if they shall haply be impossible of realisation."

Liv. xlv. 22 quae ad bellum opus sunt . . . C. Licinius collega . . . aequae enixe parabit, ac si ipse id bellum gesturus esset = "as to what is wanted for the war, C. Licinius, my colleague, will provide it with equal zeal, as (he would | have done) if he were to have been himself about to enter upon the campaign."

Cic. *de Nat. Deor.* iii. 3. 8 tu autem, qui id quaeris, similiter facis ac si me roges, cur . . . = "you too, in asking me that question, are acting similarly (to the mode in which you will perchance act), if haply you shall ask me why . . ."

Liv. v. 5 haec sunt . . . consilia vestra; non, hercule, dissimilia ac si quis aegro . . ., cibi gratia praesentis aut potionis, longinquum et forsitan insanabilem morbum efficiat = "these are your plans: not, in good sooth, unlike (what a man's plans will perchance be), if haply he shall be bringing upon a sick man, for the sake of an

immediate article of food or drink, a distant and perhaps incurable disease."

Ov. *Met.* xv. 331 haud aliter titubatur quam si mera vina bibisset = "he stumbles not otherwise than (he would | have stumbled) if he were to have drunk neat wine."

Verg. *Aen.* iv. 668 resonat magnis plangoribus aether :  
| non aliter quam si immissis ruat hostibus omnis |  
Carthago = "echoes with mighty sounds of woe the welkin; not otherwise than (it haply will echo) if haply, the enemy being let loose upon her, Carthage entire shall totter to her fall."

Plaut. *Menaechm.* 966. R. = v. 6. 1 spectamen bono servo id est . . . , | ut absente erō rem sui erī diligenter | tutetur, quam si ipse adsit, aut rectius = "the object of a good servant is this, that in the absence of his master he shall diligently keep watch and ward over his master's property, as (he will haply do) if haply he, the master, shall be at hand, or even better."

Plaut. *Trin.* 409. R. = ii. 4. 8 non hercle minus evorsi sunt nummi cito | quam si formicis tu obicias papaverem = "no less quickly, in good sooth, have the coins been swept out, than (will haply be the case) if haply you shall throw a poppy to the ants."

Cic. *de Divin.* ii. 1. 1 quaerenti mihi multumque . . . cogitanti, quam re possem prodesse quam plurimis, . . . , nulla major occurrebat, quam si optumarum artium vias traderem meis civibus = "to me casting about and considering much . . . in what way I could be of use to the greatest number . . . , none of greater importance occurred to me, than (would | have been the case) if I were to have been communicating to my fellow-citizens the ways of the best arts."

Cic. *pro Rosc. Amer.* 32. 91 erant interea . . . , qui, tam quam si offusa reipublicae sempiterna nox esset, ita ruebant in tenebris omniaque miscebant = "there were, meanwhile, people, who just as (they would | have done) if enduring night were to have been spread over the state, just so went rushing about in the darkness and throwing everything into confusion."

Liv. xl. 9 per te patriumque nomen . . . ita me audias, precor, tam quam si voce et comploratione nocturna excitus mihi quiritali intervenisses, Demetrium cum armatis nocte intempesta in vestibulo meo deprehendisses = "by yourself and by your name of father,

so hear me, I pray you, just as (you would | have done) if, roused by my voice and complaint in the night time, you were to have come to me when I sought your help, and were to have found Demetrius with his armed men at an unearthly hour of the night in my ante-room."

Cic. *ad Q. Fr.* iii. 2. 2 quid quaeris? omnes, tam quam si tu esses, ita fuerunt = "what do you ask? Every one was just as (he would | have been) if you were to have been he."

Plaut. *Asin.* ii. 4. 21 nihil ést: tam quam si cláudu' sim, cum fústi st ambulándum = "not a thing is attended to. Just as (will haply be the case), if haply I shall be lame, I must walk about in company with a stick."

Cic. *ad Fam.* ii. 16. 7 Dolabellae quod scripsi suadeo videas, tam quam si tua res agatur<sup>326</sup> = "as to what I have written to Dolabella I advise you to look to it, as (you will haply do) if your own interests shall be at stake."

Plaut. *Curc.* i. 1. 51 tam a mé pudica st, quási soror mea sit = "she is as chaste, as far as I am concerned, as (she will haply be) if haply she shall be my sister."

Tac. *Ann.* xiii. 47 perinde tamen quasi convictus esset, cedere patria et Massiliensium moenibus coerceri jubetur = "just however as (would | have been the case) if he were to have been strictly convicted, he is ordered to leave the country and confine himself within the walls of the Marseillais."

Cic. *pro Caecin.* 21. 61 perinde valebit (armatus), quasi armatissumi fuerint, si reperientur ita parati fuisse, ut . . . = "an armed man will be understood to be 'armed,' just as (he will haply be) if haply the expression 'most armed' shall have been the appellation proper to such as shall be being recognised as having been so prepared, as that . . ."

Cic. ii. *Verr.*: iii. 19. 48 atque perinde loquor, quasi in eo sit iniquitas ejus reprehendenda, quod . . . = "and I speak just as (I shall haply do) if his wrongdoing shall haply consist of matter blameworthy on this account, that . . ."

Cic. *pro Milon.* 7. 19 nisi vero, quia perfecta res non est, non fuit punienda: proinde (*al.* perinde) quasi exitus rerum, non hominum consilia legibus vindicentur = "unless, indeed, because the thing was not carried through, no punishment ought to have been awarded

to it: just as (will haply be the case) if haply the issues of things and not the designs of men shall be the object of the law's solicitude."

Plaut. *Epid.* iii. 3. 7 fili caussa coëperam | me excruciare animi quasi quid filiùs meus | deliquisset med érga: aut quasi . . . = "on account of my son I began to worry myself, as (I should | have done) if my son were to have committed some wrong against me, or as if . . ."

Plaut. *Amph.* v. 1. 44 aëdes totae cónfulgebant tuæ quasi essent aúreae = "your whole house blazed as (it would | have done) if it were to have been of gold."

Plaut. *Amph.* i. 1. 45 verùm tamen quasi ádfuerim similábo = "but, however, I will act as (I shall haply act) if haply I shall have been present."

Plaut. *Mil. Glor.* 908. R. = iii. 3. 34 té volo . . . , | quasi militi animum adjéceris, similáre . . . , | quasique éa res per me intérpretem et tuam áncillam accurétur | . . . quasique ánulum hunc ancillula tua abs té detulerit ád me = "I wish you to act as (you will haply act) if haply you shall have yielded your affections to the soldier, and as if haply the matter shall be being looked after by me as the go-between, and by your maid, and as if this ring shall haply have been brought to me by your servant-maid."

Ennius *Fr. Incert.* 366 = 390 Müller: homó, qui erranti cómiter mostrát viam, | quasi lúmen de suo lúmine accendát, facit: | niló minus ipsi lúcet, quum illi accénderit = "a man who courteously points out the way to one who is going astray, acts as (he will perchance act) if haply he shall light his lamp from his own lamp: none the less does he shine for himself, when he shall have lighted the lamp for the other."

Cic. *in Caecil.* 4. 14 sed quid ego his testibus utor, quasi res dubia aut obscura sit? = "but why do I flee to these people as witnesses as (I shall haply do) if haply the matter shall be doubtful or obscure?"

Caes. *Bell. Gall.* vii. 38 quasi vero . . . consilii sit res, ac non necesse sit nobis . . . = "(you talk) forsooth as (you will haply do) if it shall haply be a question for looking after . . . and not one of necessity for us all to . . ."

Ennius *Sat.* iii. 20 meum nó n est, ut si mé canis memóderit = "it is not mine, as (it will haply be) if haply a dog shall have bitten me."

Lucret. vi. 760 manibus ut si sint divis mactata repente =  
 “as (will haply be the case) if haply to the Dii manes  
 they shall be suddenly sacrificed.”

Liv. xxix. 28 itaque velut si urbem extemplo aggressurus  
 Scipio foret, ita ad arma est conclamatum<sup>327</sup> = “and so  
 just as (would | have been the case) if Scipio were to  
 have been about at once to attack the city, so a call to  
 arms is made.”

Caes. *Bell. Gall.* i. 32 respondit hoc esse miseriorem . . .  
 fortunam Sequanorum . . ., quod . . . absentis .  
 Ariovisti crudelitatem, velut si coram adesset, horrerent  
 = “he replied that to this extent the fortune of the  
 Sequani was the more miserable, in that the cruelty of  
 Ariovistus—even in his absence, just as (it would |  
 have been) if he had been present—was an object of  
 abhorrence to them.”

Lucret. iv. 619 sentimus . . . | . . ., ceu<sup>327a</sup> plenam spongiam  
 aquai | si quis forte manu premere ac siccare coëpit  
 = “we feel, just as (we do) if some one by chance begins  
 to press with his hand and dry a sponge full of water.”

Liv. xxviii. 38 Africamque ei, perinde ac debellatum in  
 Italia foret, provinciam destinabant = “and Africa to  
 him, just as had the war been brought to an end in  
 Italy (they would | have done), they allocated as a  
 province.”<sup>328</sup>

Liv. xli. 24. *init.* ac primum omnium tam quam non hic  
 nobiscum fuisset, sed aut ex curia populi Romani veniret,  
 aut regum arcanis interesset, omnia scit et nuntiat quae  
 occulte facta sunt = “and first of all, just as (would |  
 have been the case) were our good friend not to have  
 been here with us, but were to have been either a  
 messenger from the Roman senate, or a member of the  
 king’s privy council, he knows everything and brings  
 us word of what was done in secret.”

Cic. *Brut.* i. 5 sin, tam quam illi ipsi acerbitatis aliquid  
 acciderit, angimur, summam ejus felicitatem non satis  
 grato animo interpretamur = “but if we grieve, just as,  
 shall haply something grievous have happened to him  
 in himself, (we shall haply do), his exceeding happiness  
 we fail to interpret with sufficiently grateful hearts.”

Cic. *ad Fam.* xii. 9. I tam quam enim clausa sit Asia, sic  
 nihil perfertur ad nos praeter rumores de oppresso  
 Dolabella, satis illos quidem constantes, sed adhuc sine

auctore = "just as (will haply be the case) shall haply Asia have been closed to the outside world ; so no news is brought through to us except rumours of the annihilation of Dolabella—sufficiently constant, indeed, but as yet without any confirmation."

Plin. *Hist. Nat.* ii. 63 *cujus numen ultimum jam nullis precamur irati grave* :<sup>329</sup> *tam quam nesciamus hanc esse solam, quae numquam irascatur homini* = "whose (the earth's) last power we, in our anger, and as against those who are no longer of the number of the living, in no case invoke in harshness: just as (we haply shall do), shall we haply be ignorant that she is alone in never being in anger with man."

Juv. iii. 221 *merito jam | suspectus tam quam ipse suas incenderit aedes* = "with justice now suspected, as (he will haply be), shall he himself have set fire to his own house."

Liv. iv. 3 *et perinde hoc valet plebeiusne consul fiat tam quam servum aut libertinum aliquis consulem futurum dicat* ? = "and is it of the same importance whether a plebeian be made consul as (it will be) shall haply a man speak of a slave or a freedman as likely to become consul?"

Plin. *Epp.* ix. 25. 1 *tam quam summo otio perfruare, lusus et ineptias nostras legis* = "as (it will be) shall you haply be enjoying to the full the most complete holiday, you read my *jeux d'esprit* and nonsense."

Tibull. i. 6. 25 *saepe velut gemmas ejus signumve probarem, | per caussam memini me tetigisse manum* = "often, as (I should | have done) were I to have been approving her ornaments or her signet, hypocritically, I remember to have pressed her hand."

Liv. xxxi. 1 *me quoque juvat, velut ipse in parte laboris ac periculi fuerim, ad finem belli Punici pervenisse* = "me too it delights, just as (it will haply do), shall I haply be in the position of having shared in the labour and danger, to have arrived at the conclusion of the Punic war."

Omission in certain cases causes rotasis to express wish.

**221.** The omission of the apodosis in sentences belonging to the groups (B) *a* ii. and (B) *b* ii. has frequently the effect of causing the unattended protasis to express a wish.

Thus

222.

(B) *a* ii.

Accius *Erigon*. 53 tum autem Aegisthus sí med eodem  
lécto comitassét patri! = "then again Aegisthus, if only  
he were to have placed me in the same couch with my  
father!"

223.

(B) *b* ii.

Verg. *Aen.* vi. 187 si nunc se nobis ille aureus arbore  
ramus | ostendat nemore in tanto! = "if only now that  
golden branch upon the tree shall haply show itself to  
us in so great a grove!"

Verg. *Aen.* viii. 560 o mihi praeteritos referat si Juppiter  
annos! = "oh, if to me Jupiter shall haply restore the  
years that are gone!"

Hor. *Sat.* ii. 6. 8 o si angulus ille | proximus accedat, qui  
nunc denormat agellum! | o si urnam argenti fors quae  
mihi monstret . . .! = "oh, if that little nearest corner  
shall haply fall to me, which now deforms my farm!  
Oh, if some chance shall haply point out to me a jar  
of money . . .!"

Pers. ii. 10 o si | sub rastro crepet argenti mihi seria! =  
"oh, if haply beneath the rake a jar of silver shall chink  
for me!" <sup>330</sup>

224.

2. Apodosis with verb omitted.

2. Apodosis  
with verb omitted.

Accius *Neoptol.* 464 quid si ex Graécia | omni illius par  
némo reperiri potest? = "what if out of all Greece his  
equal is nowhere to be found?"

Lucil. xiii. 375 si forte ac temere omnino, quid rursum  
ad honorem? = "if by chance and without foresight  
altogether, what then in the direction of honour?"

Pompon. *Pictor.* 118 mírum ni haec Marsá st = "it (is) a  
marvel if she is not a Marsian."

Juv. iii. 126 quod | pauperis hic meritum, si curet . . .?  
= "what merit of the poor man (is) here, if haply he  
shall be careful to . . ."

Plaut. *Asin.* iii. 3. 130 opta id quod ut contíngat tibi vis.  
*A.* Quid si optaro? = "wish for what you want to  
happen to you. *A.* What (will happen) if I shall have  
wished?"

Afran. *Epistul.* 129 me auctóre, mater, abstinebis. ¶ Quid nisi? = "if you take my advice, mother, you will abstain. ¶ What (shall I do) if (I do) not?" = "Of course I shall."

Plin. *Epp.* ix. 25. 3 tu . . . dabis pennas, si tamen et sibi et tibi placebunt. Si tantum sibi, continendos cavea nidove curabis = "you will offer them wings; if, that is, they shall be giving pleasure not only to themselves but to you also. If only to themselves, you will provide that they be kept in the coop or in the nest."

Juvent. *Fr. Inc.* 8 ita trádidi: quid ní? = "so I reported; what (would | have happened) if (I were) not (to have done so)?" = "Of course I did."

Cic. *Tusc.* ii. 7. 18' ille dixerit sane idem in Phalaridis tauro quod si esset in lectulo = "his discourse will no doubt have been the same in Phalaris' bull as (it would | have been) if he were to have been upon his couch."

Ov. *Trist.* ii. 497 quid si scripsissem mimos obscena jocantes? = "what (would | have happened) if I were to have written mimes full of obscene jokes?"

Lucil. 1045 quid si dare vellent? | acciperesne? doce = "what if they were to have been willing to offer? Would you | have been for accepting? Say."

Verg. *Aen.* iv. 311 quid si non arva aliena domosque | ignotas peteres, et Troja antiqua maneret? | Troja per undosum peteretur classibus aequor? = "what if you were not to have been seeking strange lands and unknown homes, and the olden Troy were to have been still standing? Would Troy now | have been the object of your quest with your fleets across the wavy deep?"

Lucil. xxvi. 535 quid ni tu idem illitteratum mé atque idiotam diceres? = "what (would | have happened) if you, the very same person, were not to have been stigmatising me as an unlettered and very lay person?" = "Of course you would have been so stigmatising me."

Turpil. *Caneph.* 10 spíssum st iter: apísci haut possem nísi cum magna miseria = "blocked before one is the way: I could not | have achieved it, except with great pain."

Plaut. *Capt.* iii. 4. 67 quid si hunc cómprehendi jússerim?



*T. Sapiás magis* = "how (will it be), if haply I shall have ordered this rascal to be locked up? *T.* You will perchance act more wisely so."

*Naev. Fr. Inc. (Com.)* 130 *quid si taceas?*<sup>331</sup> = "what (will happen) if haply you shall be quiet?"

*Plaut. Mostell.* 1093. *R. = v. 1. 42 quid igitur, si ego accersam homines?* = "what then, if haply I shall fetch the men?"

*Nov. Fr. Inc.* 113 *quid plorás, pater? | mirúm ni cantem . . . condemnátu' sum* = "why are you weeping, father? It (will be) marvellous, if haply I shall not be exclaiming. I have been condemned."

**225.** So much for Conditional Sentences in Latin, as they appear in the Direct Speech.

**226.** The following additional examples will show the forms they assume in the

#### INDIRECT SPEECH.<sup>332</sup>

Indirect speech.

**227.** Speaking broadly, and irregularities apart, it will be found that

**228.** (i.) The introductory verb being in the *present* tense: there

#### IN THE PROTASIS

Perfects remain perfects; imper-  
fects remain imperfects.

Indicatives become subjunctives;  
the future indicative passing  
into the present subjunctive.

#### IN THE APODOSIS

Perfects remain perfects; imper-  
fects remain imperfects; and  
present tenses are used  
throughout.

Indicatives become, in primary  
clauses, the corresponding in-  
finitives, with or without the  
accusative, as the case may be;  
in subordinate, subjunctives.

Imperatives become present im-  
perfects of the subjunctive.

Subjunctives remain subjunctives.

**229.** (ii.) The introductory verb being in the *pa* equivalent to a past, tense: there—normally—<sup>333</sup>

IN THE PROTASIS	IN THE APODOSIS
Perfects remain perfects; imper- fects remain imperfects.	Perfects remain perfects fects remain imperfe past tenses are used out.
Indicatives become past subjunc- tives; the future indicative passing into the past subjunc- tive.	Indicatives become, in clauses, the correspor finitives, with or wit accusative, as the case in subordinate, subj Imperatives become pas fects of the subjuncti Subjunctives remain subj

Indirect speech.  
Introductory  
verb—present.

**230.** i. Indirect speech after an introductory  
the present tense.

**231.**

(A) *b.*

Tragic. Inc. *Fr. Inc.* 50 talí dari arma . . . | jubét,  
studeamu' Pérgamum="to such an one doe  
arms to be given, if we desire to possess our  
Pérgamus."

Cic. *ad Fam.* ix. 15. 4 an minus multa senatus  
futura putas, si ego sim Neapoli?="or do y  
that any fewer Acts will be passed, if I  
Naples?"

Cic. *de Fin.* i. 19. 62 sic enim ab Epicuro sapiens  
beatus inducitur; . . . non dubitat, si ita me  
migrare de vita="for so by Epicurus the wis  
always brought in as blessed . . . he has no h  
if so it is better, in departing this life."

Cic. *Tusc.* i. 34. 82 vides nos, si ita sit, privari spe  
vitae="you see us, if the matter is so, being  
of the hope of a more blessed life."

Cic. *de Fin.* ii. 18. 59 perspicuum est enim, nisi aequi  
justitia proficiantur a natura, et si omnia  
utilitatem referantur, virum bonum non posse  
="for it is clear, that unless righteous deali

faith, justice, proceed from nature, and if all these things are referred to utility, the good man is a thing not to be found."

Hor. *Od.* iii. 29. 57 non est meum, si mugiat Africis |  
malus procellis, ad miseras preces | decurrere = "it is  
no part of mine, if the mast groans under African  
storms, to betake myself to pitiable entreaties."

Liv. iii. 47 quid prodesset, si, incolumi urbe, quae capta  
ultima timeantur liberis suis sint patienda = "where is  
there gain,—he would like to know—if, with the city  
still safe, those misfortunes which are the last to be  
feared in the event of its capture, are to be endured in  
the persons of their children."

Liv. vii. 18 quid se vivere, quid in parte civium censeri, si  
quod duorum hominum virtute; L. Sextii ac C. Licinii,  
partum sit, id obtinere universi non possint<sup>334</sup> = "why  
are they in existence, why reckoned among the citizens,  
if what has been gained by the aid of two men, Sextius  
and Licinius, cannot be retained by the whole body?"

## 232.

### (A) c.

Plaut. *Aulul.* ii. 2. 51 nunc si filiám locassim meám tibi,  
in mentém venit, | té bovem sse et mé sse asellum =  
"now it occurs to me that, if I shall have placed my  
daughter in your care, you are the ox and I am the  
poor little ass."

Ter. *Andr.* i. 2. 28 té in pistrinum . . . dedam . . . |  
ea lége . . . út, si te inde exémerim, ego pro té molam  
= "I will hand you over to the bakery, on such con-  
ditions that, if I shall have taken you thence, I shall  
grind at the mill in your place."

Ter. *Andr.* iii. 2. 14 ut métui videar cérte si rescíverim  
= "so that I seem to be certainly worthy of fear, if I  
shall have discovered the cheat."

Ter. *Haut. Tim.* ii. 3. 74 in mea víta tu tibi latúdem is  
quaesítum, scelus? | úbi si paululúm modo quid te  
fúgerit, ego péríerim = "in my very existence are you  
going about to glorify yourself, you rascal? Where, if  
only the smallest matter shall have escaped you, I shall  
have been utterly undone."

Cic. *de Off.* iii. 19. 75 itaque si vir bonus habeat hanc  
vim, ut, si digitis concrepuerit, possit in locupletium  
testamenta nomen ejus irrepere, hac ví non utatur, ne

si exploratum quidem habeat, id omnino neminem umquam suspicaturum. At dares hanc vim M. Crasso, ut digitorum percussione haeres posset scriptus esse, qui re vera non esset haeres: in foro, mihi crede, saltaret="therefore if haply a good man shall have this power, that, if he shall have snapped his fingers, it will be possible for his name to creep into the wills of rich people, he will not—possibly—exercise this power: not even if haply the matter shall have been made quite clear to him, that the fact will never in any possibility be suspected by any one. But, under given circumstances, you should | have been offering this power to Marcus Crassus, that by striking together his fingers, he could be entered as heir, while in fact he was not heir: he would | have been, believe me, for dancing in the forum."

Caes. *Bell. Gall.* v. 29 suam sententiam in utramque partem esse tutam: si nil sit durius, nullo periculo ad proximam legionem perventuros: si Gallia omnis cum Germanis consentiat, unam esse in celeritate positam salutem="that his own advice was safely directed to either alternative: if no further mischief shall attend them, they will reach the nearest legion without an atom of danger: if Gaul in its entirety shall side with the Germans, their one hope of safety lies in rapidity."

Caes. *Bell. Gall.* vii. 32 si diutius alatur controversia, fore uti pars cum parte civitatis configat="that if the controversy shall be further prolonged, the result will be collision between parties in the state."

Plaut. *Pseud.* 25. R.=i. 1. 23 has quidem pol credo, nŕsi Sibulla légerit, | intérpretari pótis esse alium néminem = "these letters, in good sooth, I truly believe, unless the Sibyl shall have deciphered them, no one else than myself can interpret."

Pompon. *Gall. Transalp.* 51 Mars, tŕbi voveo factŕrum,<sup>335</sup> si umquam réderit, | bidénti verre="Mars, to thee I vow that I will sacrifice, if he shall have returned, with a two-year-old boar-pig."

Cic. ii. *Verr.*: i. 4. 9 quis hoc non perspicit, praeclare nobiscum actum iri, si populus Romanus istius unius supplicio contentus fuerit ac non sic statuerit, non istum majus in sese scelus concepisse, quum fana

spoliarit . . . , quam eos, si qui istum . . . jurati sententia sua liberarint? = "who does not clearly see this, that everything will be finely all up with us, if the Roman people shall have been content with the punishment of that individual man, and shall not have laid it down, that no greater crime has he fastened about his own shoulders, when he despoiled temples, than have they, if any there are, who on their oaths shall have given their votes in his favour?"

Cic. *pro Sull.* 9. 27 quibus de rebus . . . hoc possum dicere, me . . . satis adeptum fore, si ex hoc tanto in omnis mortalis beneficio nullum in me periculum redundarit = "about which matters I can say this, viz.—that I shall have reaped sufficient reward, if from this so great service to all mankind no mischief to myself shall have overflowed."

Ov. *Met.* x. 618 quid quod amat, tantique putat conubia nostra, | ut pereat, si me Fors illi dura negarit = "nay he loves, and thinks wedlock with us of such a value, that he will die, if cruel Fate shall have denied me to him."

233. (B) *a* ii.<sup>336</sup>

234.

Cic. *de Off.* iii. 26. 98 quid enim auditurum putas fuisse Ulixem, si in illa simulatione perseverasset? = "for what do you think the verdict about Ulysses was about to be (= practically "would | have been"), if he were to have persevered in that pretence?"

Cic. *de Divin.* ii. 9. 22 an Cn. Pompeium censes tribus suis consulatibus, tribus triumphis, maxumarum rerum gloria laetaturum fuisse, si sciret, se in solitudine Aegyptiorum trucidatum iri, amisso exercitu? = "or do you think that Cnaeus Pompeius was about to glory (= practically "would | have gloried") in his three consulships, his three triumphs, his lustre in the matter of the greatest achievements, if he were to have known that he was destined to lose his army and be butchered in a desert of the Egyptians?"

Cic. *in Pison.* 7. 14 quae quum reprehendis, ostendis qualis tu, si ita forte accidisset, fueris illo tempore consul futurus = "but when you cast such reproaches, you show what manner of consul you, if matters were

so perchance to have fallen out, were about at that time to be" (=practically "would | have been").

Tac. *Hist.* ii. 77 *absurdum fuerit* <sup>337</sup> *non cedere imperio ei, cujus filium adoptaturus essem, si ipse imperarem* = "it will have been perchance absurd not to give way in the matter of supreme authority to one, whose son I was about to adopt (=should | have adopted), if I myself were to have been holding the supreme power."

## 235.

(B) *b* ii. <sup>338</sup>

Accius *Epinaus*. 310 *quantum obfúeris, si victús sies, | considera* = "how great mischief you will perchance have done, if haply you shall have been beaten, consider."

Cic. *de Fin.* ii. 7. 22 *unum nescio, quomodo possit, si luxuriosus sit, finitas cupiditates habere* <sup>339</sup> = "one thing I do not know, and that is, how a man will perchance be able, if haply he shall be a devotee of luxury, to have other than unlimited desires."

Cic. *ad Fam.* i. 7. 4 *te perspicere posse, qui Ciliciam Cyprumque teneas, quid efficere et quid consequi possis: et, si res facultatem habitura videatur, ut Alexandriam atque Aegyptum tenere possis* = "that you can clearly see, who have your hand upon Cilicia and Cyprus, what you can do and what obtain: and, if haply the matter shall seem feasible, how you shall perchance keep your hand on Alexandria and Egypt."

Cic. *Tusc.* i. 32. 77 *numne vis igitur audire, cur, etiam si ita sit, mors tamen non sit in malis?* = "do you wish, then, to hear why, even if haply the matter shall be so, death will yet not perchance have to be classed among misfortunes?"

Tac. *Hist.* ii. 76 *ipse qui suadet considerandus est adjiciatne consilio periculum suum, et si fortuna coeptis adfuerit, cui summum decus acquiratur* = "the adviser himself has to be looked at, to see whether he is adding to his advice peril to himself, and—if haply fortune shall have waited on the enterprise—for whom the chief glory will perchance be being acquired."

Plaut. *Trin.* 754. R. = iii. 3. 25 *quem fódere metuo, sónitum ne ille exaúdiat: | ne rem ípsam indaget, dótem dare si dixerim* = "and I am afraid to dig the place, lest he shall overhear the noise; lest he shall search out the

thing itself, if haply I shall have declared in favour of giving a dower."

Cic. *de Offic.* i. 7. 24 is, qui nocere alteri cogitat, timet ne, nisi id fecerit, ipse aliquo afficiatur incommodo="he, who is minded to do a mischief to his neighbour, is afraid that, if haply he shall not have done so, he will himself perchance be affected by some mishap."

Trajan. *ad Plin.* 20 verendum est ne, si permisceantur servis publicis milites, mutua inter se fiducia negligentiores sint="it is to be feared that, if haply the soldiers and the constabulary shall be thrown together, they will perchance become somewhat negligent, each relying on the other."

### 236. Sentences of irregular type.

(B) *a* ii.<sup>340</sup>

Plaut. *Cistell.* i. 1. 3 soror si mea ésses, | qui mágis potueris mihi honórem ire hábitum | nesció="if you were to have been my sister,—or rather if haply you shall be so,—how you will have been better able to show me honour, I know not."

Cic. *pro Planc.* 24. 60 quaeris quid potuerit amplius assequi Plancius, si Cn. Scipionis fuisset filius. Magis aedilis fieri non potuisset: sed hoc praestaret, quod ei minus invideretur="you ask what Plancius was, or rather would | have been, able to obtain more, if he were to have been Scipio's son. More to have been made aedile would | have been out of his power: but this advantage would | have been his, that he would | have been less the object of envy."

### 237. ii. Indirect speech after an introductory verb in the past, or an equivalent to a past, tense.

ii. Introductory verb—past or its equivalent.

### 238. (A) *b*.

Plaut. *Most.* 1084. R. = v. 1. 36 quín jus jurandúm pollicitust dáre se, si vellém, mihi, | néque se hasce aedis véndidisse néque sibi argentúm datum="why, even an oath he promised to offer me, if I wished it, that, neither had he sold this house, nor had money been given to him."

Accius *Epinaus*. 326 nisi essét quis, qui armis sécum vellet cernere = "unless there was some one, who was willing to contend with him in arms."

Cic. *ad Fam.* xi. 8. 1 eo tempore Polla tua misit, ut ad te, si quid vellem, darem litterarum, quum quid scriberem non habebam = "at that very time did your Polla send word to me to give to you in the way of correspondence any thing I wished, when I had nothing to write about."

Cic. *pro Planc.* 1. 1 dolebam . . . et acerbe ferebam, si hujus salus ob eam ipsam causam esset infestior, quod is meam salutem . . . sua benevolentia . . . texisset = "I was in pain and grief, if the fact was so, that my friend's wellbeing for that very reason was somewhat exposed to danger, that he had shielded my wellbeing with his goodwill."

Cic. *pro Planc.* 2. 4 quae . . . ita sunt agitata ab illis, ut . . . merita Cn. Plancii erga me . . . si essent summa, negarent ea tamen ita magni, ut ego putarem, ponderis apud vos esse debere = "which matters have been so handled by them, that they denied, with reference to the deserts of Plancius in my behoof, that if they were of the highest quality they yet ought to have such great weight with you, as I imagined."

Caes. *Bell. Gall.* i. 14 quod si veteris contumeliae oblivisci vellet, num etiam recentium injuriarum . . . memoriam deponere posse? = "but if of the old affront he was willing to think no more, could he put aside the recollection of even recent ill doings?"

Liv. xxxix. 12 in interiorem partem aedium abductam . . . consul, si vera dicere inducere in animum posset, negat perturbari debere = "having taken her into an inner room of the house, the consul told her that, if she could bring herself to tell the truth, there was no cause for alarm."

Liv. xxxix. 18 in reliquum deinde Senatus consulto cautum est, ne qua Bacchanalia Romae . . . essent. Si quis tale sacrum sollemne et necessarium duceret . . ., apud praetorem urbanum profiteretur: praetor senatum consuleret; si ei permissum esset . . ., ita id sacrum faceret, dum ne plus quinque sacrificio interessent, neu qua pecunia communis neu quis magister sacrorum aut sacerdos esset = "for the future, next, it was by a



decree of the senate provided that no Bacchanalian rites should be celebrated at Rome. If any one thought that such a ceremony was of obligation and necessary, let him leave word to that effect with the city praetor: let the praetor consult the senate: if the permission should have been granted, let him so conduct the ceremony, as that no more than five persons should take part in it, and there should be no common fund, nor any master of the ceremonies or priest."

## 239.

(A) *c.*

Cic. *pro Muren.* 25. 51 praesertim quum idem ille . . . paucis diebus ante Catoni . . . iudicium minitanti ac denuntianti respondisset, si quod esset in suas fortunas incendium excitatum, se non aqua sed ruina restincturum = "especially as he, the very same man, had a few days before replied to Cato, who was threatening him with a trial and denouncing him, that if any fire should have been kindled so as to endanger his own fortunes, he would put it out, not by water, but by pulling down the edifice."

Cic. ii. *Verr.*: iii. 52. 121 remansisse, quod metuebant, si recessissent, ne reliquas fortunas omnes amitterent = "that they remained, because they feared that, if they should have withdrawn, they would lose what remained of their fortunes."

Sall. *Catil.* 17 fuere item . . ., qui crederent M. Licinium Crassum non ignarum ejus consilii fuisse . . ., confisum, si conjuratio valuisset, facile apud illos principem se fore = "there were also people found to believe that Crassus was not altogether unaware of what was going on . . ., being confident, that, if the conspiracy should have prospered, easily would he himself be the head man among them."

Sall. *Bell. Jug.* 111 denique regi patefecit, . . .: quem si Romanis tradidisset, fore ut illi plurimum deberetur = "finally he made it clear to the king, that . . .: and that, if he should have handed over Jugurtha to the Romans, the result would be that a very great debt would be due to him."

Verg. *Aen.* ii. 94 et me si fors qua tulisset, | si patrios umquam remeassem victor ad Argos, | promisi ultorem = "and myself, if any fate should have brought me, if

I should ever have been wending my way back a victor to my ancestral Argos, I promised as his avenger."

Cic. *de Off.* iii. 33. 119 quo magis reprehendendos Calliphonem et Dinomachum judico, qui se dirumpturos controversiam putaverunt, si cum honestate voluptatem, tamquam cum homine pecudem, copulavissent = "wherefore the more do I hold Callipho and Dinomachus blameworthy; for they thought that they would put an end to controversy, if they should have coupled pleasure with honour,—as it might be an animal with a human being."

Cic. *ad Att.* i. 20. 7 lubenter dixi me accepturum,<sup>341</sup> si attulisset = "gladly, I said, would I accept them, if he should have brought them."

Catull. lxvi. 33 atque ibi me cunctis pro dulci conjuge Divis | . . . pollicita 's, | si reditum tetulisset = "and then me you promised to all the gods on behalf of your sweet spouse, if he should have secured his return."

Tac. *Ann.* iii. 14 simul populi ante curiam voces audiebantur, non temperaturos manibus, si patrum sententias evasisset = "at the same time were heard the cries of the people before the senate house: that they would not refrain from using their hands, if he should have escaped the decision of the Fathers."

Tac. *Ann.* iv. 60 fratrem quoque Neronis Drusum traxit in partes, spe objecta principis loci, si priorem aetate et jam labefactum demovisset = "the brother, too, of Nero, Drusus, he drew to his side, by placing before him the hope of the first place, if he should have deposed one who was his senior in age, and also already in failing health."

Tac. *Ann.* xiii. 18 alii necessitatem adhibitam credebant a principe, sceleris sibi conscio<sup>342</sup> et veniam sperante, si largitionibus validissimum quemque obstrinxisset = "others thought that necessity was laid upon them by the prince: conscious, as he was, of his crime and hoping for indulgence, if with bribes he should have bound to himself each most formidable opponent."

Liv. xlii. 57 affectosque siti, si primo in conspectu dimicassent, pugnatu fuisse apparebat = "and that in distress from thirst, if at the first view of the foe they should

have fallen to close quarters, they would have fought the fight through, was clear."

Liv. xxxix. 10 *per jocum adulescens vetat eam mirari, si per aliquot noctes secubisset . . . id ubi mulier audivit, . . . pacem veniamque precata Deorum Deorumque si . . . silenda enuntiasset, . . . ait . . .* = "jokingly the young man told her not to be astonished, if for several nights he should have slept away from her. . . . When she heard that—praying the peace and pardon of the gods and goddesses, if she should have divulged what should have been kept secret—she said that, etc."

Liv. xxiii. 13 *debellatumque mox fore, si anniti paullulum voluissent, rebantur* = "and they thought that the war would soon be thoroughly brought to its conclusion, if they should have been willing to expend a few additional efforts upon it."

Cic. ii. *Verr.*: iv. 5. 10 *in provinciis intellegebant, si is, qui esset cum imperio ac potestate, quod apud quemque esset, emere vellet, idque ei liceret, fore uti, quod quisque vellet, sive esset venale, sive non esset, quanti vellet, auferret* = "they quite understood in the provinces, that, if the man who was hedged in with supremacy and power was desirous of buying what was the possession of any one else, whosoever it might be, and the power of so doing was being accorded to him, the result would be that, whatever each man was hankering after, whether it was for sale or whether it was not, he might carry off at his own price."

Sall. *Catil.* 43 *querebatur: . . . : seque, si pauci adjuvarent, . . . impetum in curiam facturum* = "he kept complaining: that . . . : and that he himself, if a few others should help him, would make a descent upon the senate house."

Liv. xxi. 42 *interrogare interpretem jussit, equis, si vinculis levaretur, armaque et equum victor acciperet, decertare ferro vellet* = "he bade the interpreter inquire whether any one, if he should be put in the way of relief from his fetters, and of receipt of arms and a horse as a victor, was willing to take part in the strife."

Liv. xxii. 60 *si quibus argentum in praesentia deesset,*

dandum ex aerario pecuniam mutuum, praedibusque ac praediis cavendum populo = "that, if any should be in want of money for immediate needs, money ought to be lent on loan from the public treasury, and security by way of sureties and property be given to the state."

Plaut. *Aulul.* : *Prol.* 26 feci thesaurum ut hic reperiret Eúclio, | quo eám facilius núptum, si vellét, daret = "I brought it to pass that Euclio should find the treasure here : so that by its help he might the more easily give her in marriage, if he should be desirous of so doing."

Hor. *Od.* iii. 5. 13 hoc caverat mens provida Reguli | . . . exemplo trahentis | perniciem veniens in aevum, | si non periret immiserabilis | captiva pubes = "this had been provided for by the far-seeing mind of Regulus, who drew from the example disaster for the on-coming age, if there should not perish without pity the captured youth."

Tac. *Ann.* xiii. 40 at Tiridates pudore et metu ne, si concessisset obsidioni, nihil opis in ipso videretur, si prohiberet, impeditis locis seque et equestres copias illigaret, statuit . . . , non ignaro nostro duce, qui viae pariter et pugnae composuerat exercitum. . . . In cornibus pedes sagittarius et cetera manus equitum ibat, productior cornu in sinistro per ima collium, ut, si hostis intravisset, fronte simul et sinu exciperetur. Assaultare ex diverso Tiridates, non usque ad ictum teli, sed, tum minitans, tum specie trepidantis, si laxare ordines et diversos consecrare posset<sup>343</sup> = "but Tiridates, in shame and fear lest, if he should have acquiesced in the blockade, it should be apparent that no help was to be found in him ; whilst if he should take steps to put an end to it, he should be entangling himself and his cavalry in obstructed places, made up his mind to . . . ; with no ignorance of his movements on the part of the commander on our side, who had arranged his forces for a march in order of battle. . . . On the wings went the bow-bearing infantry, and the remaining body of the cavalry, more extended on the left wing through the lowest defiles among the hills, to the intent that, if the enemy should have entered, he might be received, as he poured forth, at once in front and on the flanks.

Tiridates in opposition kept making advances upon them, not actually within a spear's throw, but, now threatening, and then with the aspect of one in alarm, if by any means he might be able to loosen the ranks of his enemy and follow him up in detail."

Liv. xxxix. 17 indicique praemium proposuerunt, si quis quem ad se deduxisset, nomenve absentis detulisset. Qui nominatus profugisset, diem certam se finituros ad quam nisi citatus respondisset, absens damnaretur. Si quis eorum, qui tum extra terram Italiam essent, nominaretur, ei laxiorem diem daturus, si venire ad caussam dicendam vellet="and they proposed that a reward should be given, if any one should have brought before them any one, or divulged to them the name of any absentee. Whosoever being named, should have absconded, in his case they would fix a day certain, upon which, if he should not have responded to the citation, he would be condemned in his absence. If any one was being named who at the moment was out of the land of Italy, in his case they would assign a day with less rigour, if he was desirous of coming and standing his trial."

Cic. *de Off.* iii. 31. 112 juravitque se illum statim interfectorum, nisi jusjurandum sibi dedisset, . . .="and he swore that he would immediately kill him, unless he should have sworn to him, etc."

**240.** In cases under this heading the apodosis is, occasionally, rather implied in the form of the sentence than expressed. For example—

Cic. ii. *Verr.*: ii. 67. 162 quum hoc consilio statuas Centuripini publice sustulissent, audit Metellus: graviter fert: . . .: nisi restituissent statuas, vehementer minatur="when in this way the Centuripini had publicly ordered the statues to be removed, Metellus hears of it: he is angry: he threatens (=threatened) them grievously, if they should not have replaced the statues"="he threatened (that he would do) them (injury), if they should not have replaced them."

## 241.

(B)  $\alpha$  ii.

Cic. *Tusc.* iii. 28. 69 Theophrastus . . . moriens accusasse naturam dicitur, quod . . . hominibus . . . tam exiguum vitam dedisset: quorum si aetas potuisset esse longinquior, futurum fuisse, ut omnibus perfectis artibus, omni doctrina hominum vita erudiretur = "Theophrastus on his death-bed is said to have accused Nature for having given to mankind so brief a space of life. Whereas if their time were to have been able to be longer, it had been about to come to pass (= practically "it would | have come to pass") that with all perfect arts, with all learning, the life of man should have been civilised."

Caes. *Bell. Gall.* v. 29 Caesarem arbitrari profectum in Italiam: neque aliter Carnutes interficiendi Tasgetii consilium fuisse capturos, neque Eburones, si ille adesset, tanta cum contemptione nostri ad castra venturos esse = "as for Caesar, he thought he had set out for Italy: not otherwise had the Carnutes been about to conceive (= practically "would they | have conceived") the idea of murdering Tasgetius, nor had the Eburones, if he were to have been present, with so great contempt of our side been about to come (= practically "would they | have come") to the camp."

Caes. *Bell. Civ.* iii. 101 nisi eo ipso tempore quidam nuntii de Caesaris victoria per dispositos equites essent allati existimabant plerique futurum fuisse uti amitteretur = "they thought that if some news of Caesar's victory were not to have been at that very time brought by certain men on horseback, placed about for the purpose, it had been about to happen (= practically "it would | have happened") that it (sc. the town) would have been lost."

Tac. *Ann.* iv. 18 immodice jactantis suum militem in obsequio duravisse, cum alii ad seditiones prolaberentur: neque mansurum Tiberio imperium, si iis quoque legionibus cupido novandi fuisset = "boasting inordinately, as he did, that *his* soldiery had remained firm in their allegiance, while others had been slipping away into sedition: and that the supreme rule had not been about to remain (= practically "would not | have remained") with Tiberius, if in the case of those

legions also the revolutionary spirit were to have been rife."

Liv. i. 26 moti homines sunt . . . ; maxime P. Horatio patre proclamante, se filiam jure caesam judicare. Ni ita esset, patrio jure in filium animadversurum fuisse = "the assembly was moved; not least of all, because Horatius, the father, openly proclaimed that in his judgment his daughter had been rightly slain. If it were not to have been so, he had been about to punish (=practically "he would | have punished") his son by virtue of his paternal right."

Plin. *Hist. Nat.*: *Praef.* 26 ex illis mox velim intellegi pingendi fingendique conditoribus, quos . . . invenies absoluta opera . . . pendenti titulo inscripsisse, ut "Apelles faciebat" aut "Polycletus," tamquam incohata semper arte et imperfecta, ut contra judiciorum varietates superesset artifici regressus ad veniam, velut emendaturus quidquid desideraretur, si non esset interceptus<sup>344</sup> = "by the light of those masters of painting and statuary I shall perchance desire to be shortly understood, whom you will find to have inscribed their completed works with a pendent title, such as 'Apelles was at work' or 'Polycletus,' as though the art was begun only always and imperfect, so that against the hostility of judgment-seats there might be a return for the artist to indulgence, as for one who was about to make good (=practically "who would | have made good") whatsoever was found wanting, if he were not to have been intercepted."<sup>345</sup>

Liv. xxiv. 26 eo cursu se ex sacrario proripuerunt, ut si effugium patuisset in publicum, impleturae urbem tumultu fuerint<sup>346</sup> = "with such a run they threw themselves forth from the sacred precincts, that, if there were to have been any escape into the open, they were about to fill (=practically "would | have filled") the town with their cries."

Liv. xxiv. 26 quid quod si Andranodoro consilia processissent, illa cum viro fuerit<sup>346</sup> regnatura: sibi cum ceteris serviendum = "nay, if Andranodorus' plans were to have met with success, the other with her husband was about to reign (=practically "would | have reigned"): while for herself and the rest of the people, the position of

slaves was reserved" (=practically "they would | have become slaves").

Liv. xxi. 34 in eos versa peditum acies haud dubium fecit, quin nisi firmata extrema agminis fuissent, ingens in eo saltu accipienda clades fuerit<sup>846</sup> = "upon them turned, the line of foot-soldiers made it not doubtful, that unless the flanks of the body were to have been strengthened, an immense disaster was to be encountered (=practically "would | have been encountered") in that defile."

With implied protasis—

Liv. xxviii. 24 apparuitque quantam excitatura molem vera fuisset<sup>847</sup> clades, quum vanus rumor tantas procellas excivisset = "and it became evident what a mountain of trouble a real disaster (=a disaster if real) had been about to raise up (=practically "would | have raised up"), when a mere idle rumour had evoked such storms."

**242.** In cases under this heading the apodosis is, occasionally, rather implied in the form of the sentence than expressed. For example—

Tac. *Ann.* iii. 16 audire me memini ex senioribus visum saepius inter manus Pisonis libellum, quem ipse non vulgaverit: sed amicos ejus dictitavisse litteras Tiberii et mandata in Germanicum contineri, ac destinatum promere apud patres principemque arguere, ni elusus a Sejano per vana promissa foret = "I remember to have heard from our elders, that there was somewhat often seen, in the hands of Piso, a book, which he himself did not make public, but that as to it his friends used to say that a letter of Tiberius and injunctions against Germanicus were contained in it; and that it was in his contemplation to produce it before the senate and throw the guilt upon the emperor, (and that he would have done so) if he had not been put off by Sejanus by means of empty promises."

**243.**

(C'') a.

Caes. *Bell. Gall.* i. 14 qui si alicujus injuria sibi conscius fuisset, non fuisse difficile cavere = "as to which state,



if it were to have been conscious of any wrong-doing of its own (towards the Helvetii), it had not been difficult to be on its guard."

**244.** Before we finally part with Conditional Sentences in Latin, it may be found useful if we append, by way of summary and finger-post, and with the appropriate English equivalents, the following table of the forms used to express the

PROTASIS IN THE DIRECT SPEECH.

Protasis in  
direct speech.

Forms of pro-  
tasis in direct  
speech.

# LATIN

For example—

(A) *a, b, c.* **Si** with the Indicative

**Si ferit** (etc.)

(B) *a*  $\left. \begin{array}{l} \text{(i.)} \\ \text{(ii.)} \end{array} \right\} \text{Si with the Subjunctive Past}$  **Si feriret**  
 (followed in case (i.) by the  $\left\{ \begin{array}{c} \text{Subjunctive} \\ \text{or} \\ \text{Indicative} \end{array} \right\}$  Past  
 in case (ii.) by the Subjunctive Past; participle  
 in *-urus* with the Indicative  
 Past; participle in *-endus*  
 with the Indicative Past or  
 Subjunctive Past)

(B) *b*  $\left. \begin{array}{l} \text{(i.)} \\ \text{(ii.)} \end{array} \right\} \text{Si with the Subjunctive Present}$  **Si feriat**  
 (followed in case (i.) by the Indicative Present  
 in case (ii.) by the Subjunctive Present; Indica-  
 tive Future; Imperative, etc.)

(C'') *a.* **Si** with the Subjunctive Past **Si feriret**  
 (followed by the Indicative Past)

## ENGLISH

*If he does (did, shall do)*

*If*  $\left\{ \begin{array}{l} \text{(i.) soever he does (Indefinite frequency : Recurrence)} \\ \text{(ii.) he were to have —, (this would | have—)} \end{array} \right.$

For example—

*If he is striking (etc.)*

*If*  $\left\{ \begin{array}{l} \text{(i.) soever he was striking} \\ \text{(ii.) he were to have been striking} \end{array} \right.$

*If*  $\left\{ \begin{array}{l} \text{(i.) soever he does (Indefinite frequency : Recurrence)} \\ \text{(ii.) haply he } \left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\} \text{—} \end{array} \right.$

*If*  $\left\{ \begin{array}{l} \text{(i.) soever he is striking} \\ \text{(ii.) haply he } \left\{ \begin{array}{l} \text{shall} \\ \text{or} \\ \text{will} \end{array} \right\} \text{be striking} \end{array} \right.$

*If he were to have —, (this had —)*

*If he were to have been striking, (this had been happening)*

## D.—CONCLUSION

**245.** Such then, it is conceived, is the theory of the construction of Conditional Sentences in Greek and Latin: a subject requiring, no doubt, careful thought and considerable attention on the part of one who would master it, but still not, in itself, so difficult or abstruse as the confused and vague explanations of most grammarians and teachers tend to make it.

“And albeit,” as Lord Coke<sup>348</sup>—into the society of whose *aquilae*, however, the present writer would not for a moment presume to intrude his own *passerculi et columbuli*<sup>349</sup>—says of his own work, “albeit the reader shall not at any one day (do what he can) reach to the meaning . . . of our commentaries, yet let him no way discourage himself, but proceed: for on some other day, in some other place, that doubt will be cleared.”

**246.** If by the present essay and arrangement any step has been taken towards dispelling the mists which surround the subject with which they have to do, and towards the advancement of the philosophical study of the Greek and Latin languages, the main object of the writer will have been accomplished.

## NOTES

### A.—TO THE INTRODUCTION

1. 1. It seems unnecessary to prove by examples—which indeed are of everyday occurrence—the positions in paragraphs 3, 4, and 5 of the text. As to the various tenses, however, the following remarks may be useful.

1. Tenses.

2. (a) Past time.

(a) Past.

(a) Perfect: Aristot. Ἀθην. πολιτ. c. 4 ἀπεδέδοτο = "had been given," not (as Mr. Kenyon) "was given." Mr. Kenyon's note also, appended to c. 22, on the meaning of ἐξωστρακισμένας in Herod. viii. 79, equally wants correction.

(β) Imperfect: Thuc. iii. 17. 1 κατὰ τὸν χρόνον ὃν αἱ νῆες ἐπλεον = "were sailing about," "were on their cruise," not (as Arnold) "when the ships sailed."<sup>1</sup>

(γ) Indefinite: Aristot. Ἀθην. πολιτ. c. 14 κατέσχε = "got and kept." See the reason in Mr. Shilleto's note on Dem. *de Fals. Leg.* p. 388. 7 with reference to Thuc. vi. 11. 1; and compare κατέσχευ in c. 15, and κατασχόντες in c. 19, of Aristotle's treatise just mentioned.

3. (b) Present time.

(b) Present.

(a) Perfect: Cic. *ad Fam.* xii. 6. 2 qui si conservatus erit, vicimus = "we have already won the victory." Cf. *vicistis* in Livy xxi. 44. So in English: *Quarterly Review*, vol. 176, p. 576 "If all Unionists . . . would only remember that our country is one worth fighting for, the battle would be won."

<sup>1</sup> For a good example of the use in French of the imperfect tense to denote that which in the view of the speaker was *likely* to happen see Balzac, *La Cousine Bette* (*Œuvres*, Paris, 1869, x. 265), "Lisbeth triomphait donc," etc.

- (β) Imperfect: Thuc. i. 121. 4 ἀλίσκονται = "they are on the way to be, are, will be, getting the worst of it."<sup>ii</sup>  
 Plat. *Phaedr.* p. 241 E τὸν ποταμὸν τοῦτον διαβάς, ἀπέρχομαι, πρὶν ὑπὸ σοῦ τι μείζον ἀναγκασθῆναι = "I am on the go."<sup>iii</sup>  
 Thuc. vi. 20. 3 ἐπὶ ᾧς μάλιστα πλέομεν = "we are thinking of sailing" = the μέλλομεν πλεῖν of c. 21.  
 2. Id. vi. 34 ὑποδέχεται = "is ready to receive us."  
 Ter. *Eun.* iv. 7. 41 quid nunc agimus? = "what are we for doing?" "what shall we do?"—See Mr. Key's *Latin Dictionary*—a very mine of linguistic and philological wealth—*s.v.* Ago, 35.—*Andr.* ii. 1. 21 hodie uxorem ducis = "you are for marrying, intending to marry."<sup>iv</sup>

Past indefinite.

4. Nor again does it seem necessary to gather together examples, equally of everyday occurrence, of the past indefinite, when it is used in closely approximated meaning to a present tense,<sup>v</sup> by virtue of such an employment of the former, "ut"—to quote the words of Madvig, *Opusc. Acad. Alt.* pp. 113 sqq.

<sup>ii</sup> Almost as much of a future as the μελετήσομεν which follows. So in i. 143. 6 προσάβλυνται = "is on the way to be, will be, lost as well."

So Marlowe says (*Jew of Malta* v. p. 174 b) "Whilst you give assault unto the walls, | I'll . . . | open the gates for you to enter in; | and by this means the city *is* your own"; Dekker (*i. Honest Whore* ad fin. p. 81, ed. Lond. 1873) "If you step one foot furdur, you'll be overshoes . . . , and if you fall into this whirlpool, where I am, y<sup>e</sup> are drowned"; Suckling (*Aglauros* iv. 1) "Your brother and myself, | . . . with some few chosen more, betimes will wait | the prince's passing through the vault; if he | comes first, he's dead: and if it be yourself, | we will conduct you . . ."; Dryden (*Limberham* iii. 1) "You shall read it . . . he'll know my hand, and I *am* ruined"; De Foe (*Roxana* p. 81, ed. Oxon. 1840) "Be easy, child; I hope you shall not die, and all you have *is* your own, to do what with it you please."

So, in French, we have Molière (*L'Amour Médecin* ii. 4) "Si vous ne faites saigner tout-à-l'heure votre fille, c'est une personne morte. D. Si vous la faites saigner, elle ne sera pas en vie dans un quart d'heure"; Beaumarchais (*Barbier de Séville* ii. 15) "Si vous m'approchez, je m'enfuis de cette maison, et je demande retraite au premier venu. B. Qui ne vous recevra point."

Cf. also *infra*, notes 47, 50.

<sup>iii</sup> See Mr. Shilleto's note on Thuc. i. 127. 1. Add to the examples cited by him Plaut. *Mostell.* 17 (ed. Ritschl) = i. 1. 17 in pistrinum hau scis actutum trádier = "you do not realise that you are on the way to be, are being, will forthwith be, handed over." Compare in English, Shadwell, *Bury Fair*, iii. 1 "G. Then will I leave the Park. W. So will I and follow you to the Mall . . . G. I'll soon shake you off and go to the Drawing-Room. W. No sooner there but I *am* with you." The past imperfect is correspondingly used. See Text § 38 and note.

<sup>iv</sup> So in Turpil. *Boethunt.* 3 "Eum dérepente dúcere uxorem áudio." Cf. Molière, *Tartuffe*, v. 3 "Je lui donne ma fille et tout le bien que j'ai."

<sup>v</sup> So closely, indeed, as (a) now, to be accompanied by it; as in Hes. *Op.* 240 sqq.; Aesch. *Ag.* 1191; Simonid. *Amorg. Fr.* i. 18: (b) now, to be followed, in a subordinate sentence, by a subjunctive belonging to present time; as in Hom. *Il.* iv. 485 sqq.

See below, note 8, 2—"ex re facta efficiatur sententia generalis, quum concludatur idem alias quoque fieri."

5. Of the present oblique moods of the same tense—as to which Madvig *l.c.* (p. 109) says: "Aoristus Graecorum indicativo modo praeteriti temporis est, extra indicativum et participium, omnino non magis praeteriti temporis quam praesentis propria forma est"—we have such examples as

Hom. *Il.* iii. 414 μὴ . . . σε μεθείω | τὼς δέ σ' ἀπεχθήρω =  
"lest I give you up and begin to hate you as much, etc."; Thuc. vi. 63. 2 γινώμεν = "let us consider"; Plat. *Protag.* p. 333 B μὴ ἀποκάμωμεν = "let us not begin to flag." Add ἔπεδ' ἀν κάμῃ in Herod. iv. 68, ἣν τις ὀργίσῃ in Ar. *Vesp.* 223, and ἐπειδὴν . . . ὑπέροχῃ in Dem. c. *Phil.* iii. p. 128. 25, following on εἰς ἃν σώζεται in line 22.

6. On the imitative usage by the Latins of their past indefinite tense as closely approximating in meaning to the present, see Madvig *ubi supra*, epitomised below, note 8, 2.

7. Of (c) the Future tenses we have: of the

(c) Future.

(a) Perfect: In Active form—

κεχαρησέμεν in Hom. *Il.* xv. 98.

τεθνήξω in various forms: as in Aesch. *Agam.* 1279; Ar.

*Nub.* 1436, *Ach.* 325, *Vesp.* 654; Plat. *Gorg.* p. 469 D.

On these forms see Elmsl. ad Ar. *Ach.* 597 = 590 Dind.

and Buttmann *Irreg. Gl. Vbs.* by Fishlake s.v. θνήσκω.

ἔστῃξω in various forms: as in Eur. *Iph. Aul.* 675;

Ar. *Lys.* 634; Thuc. iii. 37. 3; 102. 7; Xen. *Anab.*

ii. 4. 5; Plat. *Conviv.* p. 220 D; *de Rep.* ix. p. 587 B;

Dem. *Lept.* p. 468. 21. On these forms see Elmsl. *ubi*

*supra*; John Wordsworth in *Philol. Museum* i. 233

*sqq.*; and Buttmann *l.c.*, s.v. ἔστημι.

In Middle form—

Hom. *Il.* v. 238 δεδέξομαι; Ar. *Ran.* 258. 264

κεκραξόμεσθα . . . κεκράξομαι; Plat. *Rep.* iv. p. 421

Ε διδάξεται, etc.

In Passive form, or meaning—

Hom. *Il.* viii. 353 κεκαδησόμεθα [fut. pf. pass. in

meaning, as from κέκηδα = a present (cf. Tyrtae. 13.

28) "I am concerned for." See Buttmann *ubi supra*,

s.v. κήδομαι]; Od. xxiii. 266 κεχαρήσεται; Anacreon

*Fr.* 77 ἀναμεμίζονται; Ar. *Plut.* 1027 φράξε καὶ

πεπράξεται. <sup>vi</sup> (Add Id. *ib.* 1200; Dem. *de Fals. Leg.*

<sup>vi</sup> "Speak and your desire shall have become an accomplished fact."

<sup>1.</sup> Stronger still, perhaps, is Fletcher's "Say, 'tis done, boy" (*Beggar's Bush*, v. 1).

<sup>2.</sup> Less strong are St. Matthew viii. 8 "Speak but the word only, and

p. 364. 17; Soph. *Oed. Col.* 861.) Again Hom. *Il.* xii. 345, xxi. 332. 585 τετεύχεται; Soph. *Aj.* 1141 τεθάψεται, 1368 κεκλήσεται; Id. *Trach.* 587 πεπαύσεται; Ar. *Lys.* 1072 κεκλείσεται; Id. *Egg.* 1371 ἐγγεγράψεται (add Hippocr. *de rat. vict. in morb. acut.* i. p. 391. ed. Foës. = ii. p. 50. 6. ed. Kühn. For the mode generally adopted by the present writer in citing from the collection of writings usually printed together as forming the works of Hippocrates, see below, note 41a); Antipho *de Herod. Caed.* p. 138. 15 κекινδυνεύσεται (add Thuc. iii. 39. 9); Thuc. iii. 53. 5 λελέξεται; Xen. *Anab.* ii. 4. 5 λελεύσεται; Plat. *Rep.* ix. p. 591 A κεκτήσεται; *Gorg.* p. 469 D τευνθήσεται . . . κατεαγώς ἔσται . . . διεσχισμένον ἔσται; Dem. *de Fals. Leg.* p. 432. 17 ἡτιμώσεται; Auctor *de Morb. Mul.* in Hippocr. i. p. 607. F. = ii. p. 668. 1. K. κεκρύψεται; and so on.

#### In Latin—

Plaut. *Mostell.* 590 R. = iii. 1. 62 Réddite argentum : ábiero; Verg. *Georg.* iv. 28 Si . . . sparserit, aut immerserit; and so on.

- (β) Imperfect (as to which tense in Latin see below, note 10): Cic. *in Caecil.* i. 1 probabit . . . putabit; Verg. *Georg.* iii. 328 rumpent; Ov. *Fast.* i. 123 miscebitur.  
(γ) Indefinite: Ar. *Egg.* 807 γνώσεται; Dem. *Ol.* i. p. 13. 12 σχήσει.

8. Again in other parts of the verbs, we find expressions like

Imperative.

#### 9. Imperative.

- (α) Perfect: Eur. *Or.* 489; *Ino*, Fr. 7. 1, ed. Dind. = 421. 1 Nauck. κέκτησο.  
(β) Imperfect: Ar. *Plut.* 113 πρόσχε τὸν νοῦν = "give your continued attention."  
(γ) Indefinite: Aesch. *Ag.* 1247 εὐφημον . . . κοίμησον στόμα = "hull it to silence"; Soph. *El.* 1011. 1013 κατὰσχες ὀργήν . . . νοῦν σχές = "put a restraint upon your anger, come to your senses"; Proverb *ap.* Plat. *Protag.* p. 343 B (and see *Phaedr.* p. 229 E);

my servant shall be healed"; Herrick *Hesperides* ii. p. 268 (ed. Grosart), *To Anthea*, "Speak thou the word, they'll kindle by and by"; Henry Taylor *Isaac Commenus* ii. 2 "Speak but the word at once, the blow shall follow." Or again, *Cent Nouvelles nouvelles* xx. "Dites, pour Dieu, dit l'autre et on luy fera"; Lacroix *Les liaisons dangereuses* xvi. "Dites un mot et ma félicité sera votre ouvrage."



Ar. *Rhet.* ii. 21. 13; Juvenal xi. 27 γνῶθι σεαυτόν  
= "examine yourself."

And see below, note 1, 15, β, γ.

## 10. Infinitive.

Infinitive.

- (α) Perfect: Plat. *Crito* p. 46 A βεβουλευσθαι . . .  
πεπραχθαι; *Cratyl.* p. 384 B πεπαιδευσθαι; *Protag.*  
p. 351 B βεβιωκέναι.

Verg. *Aen.* x. 625 indulsisse; Ov. *Her.* xiv. 4 sqq. fuisse  
. . . placuisse; Juv. iv. 36 dixisse.

- (β) Imperfect: Thuc. i. 142. 3 καὶ . . . ταῖς ναύσιν  
ἀμύνεσθαι<sup>vii</sup> = "to continue our repelling them by  
sea."

- (γ) Indefinite: Eur. *Med.* 251 στῆναι . . . τεκεῖν = "to take  
my stand . . . to bring forth"; Thuc. i. 9. 2, vi.  
14, and (in company with βλάψαι = "to do an injury  
to") vi. 69. 3; Plat. *Timaeus*, p. 46 E σχεῖν = "to  
get, acquire"; Thuc. vi. 9. 3 κατασχεῖν = "to establish  
a mastery over"; vi. 40. 1 μετασχεῖν = "to get a  
share of"; ii. 77. 3 ἐπισχεῖν = "to reach to"; ii. 60.  
5 γνῶναί τε τὰ δέοντα καὶ ἐρμηνεύσαι ταῦτα = "to  
recognise what is wanting, and to make that clear";  
vi. 37. 2 κρατῆσαι = "to get the mastery over"; Xen.  
*Anab.* vii. 7. 27, 28 καταπραχθῆναι = "to be done  
for you" . . . γενέσθαι = "to become yours" . . .  
κατασχεῖν = "to get and keep the mastery" . . .  
λαβεῖν = "to take" . . . γενέσθαι = "to become"  
. . . πλουτῆσαι = "to get rich" . . . φανῆναι = "to  
appear before the world" . . . βασιλεῦσαι = "to  
become king."

## 11. Participle.

Participle.

- (α) Perfect: Ar. *Egg.* 1167 μεμαγμένην . . . μεμυστιλη-  
μένας, "kneaded . . . hollowed out"; Thuc. iii. 74.  
3 τοῦ δήμου κεκρατηκότος = "having won the day";  
Plat. *Apol.* p. 39 E τοῦ γεγονότος τουτουῖ πράγματος  
= "which has happened"; Dem. *de Fals. Leg.* p. 343.  
13 ἂν . . . δέξω . . . Αἰσχίνην . . . ἀπηγγελκότα  
. . . κекωλυκότα . . . συμβεβουλεύκότα . . . πεποιηκότα  
. . . ἀνηλωκότα . . . εἰληφότα = "of having"—done  
all these things; p. 378. 12 οὐδ' ὃ τι μᾶλλον ἐπ'  
αὐτοφώρῳ δεδοροδοκηκότ' αὐτὸν καὶ πεπρακότα πάντ'  
ἐξελέγξει = "of having received bribes, of having  
betrayed"; p. 442. 7 σεμνὸς γέγονας = "you have  
become" . . . γεγραμματοεὐκέναι = "that he had

<sup>vii</sup> So Mr. Shilleto, with the remark—"far better than reading of the  
Venetian MS. ἀμύνασθαι."

been a clerk" . . . ἀνέσπακε = "he has drawn up"  
 . . . ὁ γεγραμματοτεκνῶς Αἰσχύνης = "Mr. Ex-clerk  
 Aeschines"<sup>viii</sup> . . . κακῶς . . . ἀκηκοέναι = "that he has  
 been slandered."

- (β) Imperfect: Soph. *Oed. Tyr.* 323 ἀποστερῶν = "trying  
 to withhold" (cf. Dem. *de Fals. Leg.* p. 442. 1); Ar.  
*Eqq.* 462 τεκταινόμενα . . . γομφούμεν' . . . κολλώ-  
 μενα = "as they were being framed, nailed together,  
 glued"; which words are followed by (v. 468) καὶ  
 ταῦτ' ἐφ' οἷσιν ἐστὶ συμφυσώμενα | ἐγφῶδ'· ἐπὶ γὰρ  
 τοῖς δεδεμένοις χαλκεύεται = "why all this is being  
 welded together . . . this is being forged . . . those  
 who have been put into prison"; 479 τὰκ Βοιωτῶν  
 ταῦτα συντυρούμενα = "all this which is being churned  
 together"; 863 ξυνιστάμενον = "which is getting  
 up"; Ach. 547 μίσθον διδομένου, Παλλαδίων χρυσο-  
 μένων, | στοιᾶς στεναχοῦσης, σιτίων μετρουμένων, |  
 . . . κάδους ὠνουμένων | . . . κωπέων πλατουμένων,  
 | τύλων ψοφούντων, θαλαμῶν τροπουμένων = "being  
 distributed, being gilded, groaning, being measured  
 out, etc."; Thuc. ii. 43. 1 πολῶντες καὶ γινώσκοντες  
 τὰ δέοντα καὶ ἐν τοῖς ἔργοις αἰσχυρόμενοι ἄνδρες αὐτὰ  
 ἐκτήσαντο = "men who were daring, recognising,  
 entertaining self-respect, acquired" (cf. ii. 46. 1 οἱ  
 θαπτόμενοι . . . τοῖς λειπομένοις); iii. 81. 2 ἐκβιβάζ-  
 οντες; vi. 49. 3 ἐσκομιζομένων αὐτῶν; vii. 53. 1  
 νικωμένας . . . καταφερομένας = "getting the worst  
 of it and being carried down"; Dem. *Mid.* p. 520.  
 18 ὀμνύουσι = "as they were taking the oath"; p.  
 520. 29 κρατούσῃ . . . νικῆσαι = "which was winning  
 . . . not to get the victory"; *Lept.* p. 483. 20 εἰ  
 . . . λάβοιεν τοῦ νυνὶ γιγνομένου πράγματος αἴσθησιν  
 = "acquire consciousness of what is now happening."
- (γ) Indefinite: Soph. *El.* 551 γνῶμην δικαίαν σχοῦσα =  
 "after forming, as I have done, a right judgment";  
*Aj.* 1126 δίκαια γὰρ τόνδ' εὐτυχεῖν κτείναντά με =  
 "when he had murdered me";<sup>ix</sup> Herod. viii. 54  
 σχῶν δὲ παντελέως τὰς Ἀθήνας = "getting the mastery

<sup>viii</sup> So Mr. Shilleto, in his note on p. 371. 21.

Soph. *Aj.* 1126.

<sup>ix</sup> As he had done, in his own imagination (cf. v. 1128); although, in point of fact, all that he had slain was the flock, which in his madness he mistook for the Atridae.

Unnecessarily would Elmsley—*ad l.* in *Museum Criticum* i. 480, and on Eur. *Heracl.* 1003—have had Menelaus say κτείνοντα instead of κτείναντα.

Cf. Eur. *Ion* 1291 ἔκτεινά σ' ὄντα πολέμιον δομοῖς ἐμοῖς = "I was thy murderess"; 1498 K. ἐν φόβῳ καταθεῖσα σὰν | ψύχαν ἀπέβαλον, τέκνον' | ἔκτεινά σ' ἄκουσ'. | I. ἐξ ἐμοῦ τ' οὐχ ὅσι' ἔθνησκες (where notice the contrast of tenses. Creusa had accomplished her intention to the best of her ability; Ion

over"; Thuc. ii. 60. 6 ὁ τε γὰρ γνοὺς καὶ μὴ σαφῶς διδάξας . . . ὁ τ' ἔχων ἀμφοτέρω = "he who appreciates and does not clearly explain . . . he who is the possessor of both secrets"; cf. vi. 84. 1; Thuc. vi. 13 γνόντας = "considering"; cf. vi. 21. 2; Thuc. vi. 10. 5 καταφρονήσαντες ἤδη = "advancing now to despise them"; cf. vi. 33. 3 ὁρᾶτε . . . ὅπως τρόπῳ . . . μήτε καταφρονήσαντες = "conceiving a scorn of them," ἀφρακτοὶ ληφθήσεσθε, μήτε ἀπιστήσαντες = "turning a deaf ear," τοῦ ξύμπαντος ἀμελήσετε; Thuc. vi. 18. 4 λογισάμενοι οὖν τὰδε μᾶλλον αὐξήσειν, ἐπ' ἐκεῖνα ἣν ἴωμεν, ποιώμεθα τὸν πλοῦν, ἵνα Πελοποννησίων τε στορέσωμεν τὸ φρόνημα, εἰ = "coming to this conclusion . . . let us go on our expedition (continued act), that we may lay low (single act)"; Plat. *Hipp. Min.* p. 363 A Ἰππίου τοσαῦτα ἐπιδειξάμενον = "after his so lengthy display"; Aristot. *Éth. Nic.* i. 4. 3 νοσήσας = "if he fall sick"; Dem. *de Fals. Leg.* p. 343. 11 τὸν ἀπαξ λαβόντα καὶ διαφθαρέντα ὑπὸ χρημάτων = "who has-received once and been corrupted by"; p. 355. 16 τραχέως δ' ὑμῶν ἐπὶ τῷ μηδὲ προσδοκᾶν σχόντων = "getting exasperated"; p. 403. 1 εἰπούσης τι καὶ δακρυσάσης ἐκείνης = "beginning to say something and to cry."

## 12. Examples of various uses in contrast may be found in

Uses in contrast.

### 13. (a) Past time.

(a) Past.

(a) Perfect: Verg. *Georg.* iv. 485 evaserat . . . veniebat

was only endeavouring to put his into execution); Dem. *Mid.* p. 549. 4 ἐγὼ μὲν γὰρ αὐτὸν νομίζω αὐτόχειρά μου γεγενῆσθαι τοῖς τοῖς ἐργοῖς. Keats, *Isabella*, st. 27 "So the two brothers and their murder'd man | Rode past fair Florence . . . | . . . They pass'd the water | Into a forest quiet for the slaughter. | There was Lorenzo slain and buried in." Cf. also Cic. *pro Planc.* 7. 18 "Num dubitas igitur quin omnes qui favent nobilitati, qui id putent esse pulcherrimum, qui imaginibus, qui nominibus vestris ducuntur, te aedilem fecerint?" i.e. "they made you aedile—in fact, so far as their votes went; although in actual fact you were beaten by Plancius."

So Tacitus (*Hist.* i. 49) describes Galba as "Major privato visus, dum privatus fuit, et omnium consensu capax imperii, nisi imperasset" = "actually capable of reigning—if only he had not reigned." So too Il Mauro (*Opere Burlesche* i. p. 210, ed. 1760) says, of the birthplace of Priapus, that it "d'averlo | sola fu degna, se per sua salute | fosse stata sì accorta in ritenerlo." And similarly Gresset's *Ver Vert* (ch<sup>e</sup> ii.) was "Heureux enfin s'il n'eût pas voyagé." "To" the "high-minded, unwearied efforts" of Carlyle's (*Miscellanies*—in *Works* (ed. Lond. 1872) iii. p. 98) Schiller "what was impossible, had length of years been granted him!" "Mr. Mundella," said the *Times* newspaper (8th Feb. 1893, first leading article), "had an easy logical victory over" certain "critics of his, if he had not spoiled it by . . ." So also Prof. Conington, in his note on Virgil's *Aen.* iv. 32, thinks of "Henry's proposal," that it "is very plausible, if only there were any authority for giving . . ."

... cepit="she had escaped ... was coming ... seized."

- (β) Imperfect: Thuc. i. 3. 2 εἶχεν ... παρέχεσθαι ... ἰσχυσάντων ... ἐπαγομένων ... καλείσθαι ... ἐκνικῆσαι="it enjoyed (continued act) ... supplied (continued act) ... getting the sway (single act) ... inviting (continually) ... they were called (continually) ... to win its way (single act)"; 26 (where see Mr. Shilleto's note on what he calls the "panoramic imperfect") ἐπεμπον ... ἐπορεύθησαν ... ἦσθοντο ἦκοντας ..., ἐχαλέπαινον ... πλεύσαντες ... ἐκέλευον ... ἦλθον ... ἐδόντο ... ὑπήκουσαν ... ἐπείθοντο ... ἐπολιωρκοῦν, etc.="they proceeded to send ... they went ... got information that they were come ... fell into a state of indignation ... setting sail ... they proceeded to beg ... they came ... they were beseeching ... paid attention ... were not on the way to be persuaded ... proceeded to blockade," etc.; Xen. *Anab.* vii. 2 ἐστασίαζον ... ἐπειθε ... ἔδωκε="were in a state of dissension ... was trying to persuade ... had-offered"; Dem. *Mid.* p. 567. 11 οὐκ ἔδόκει ... προΐούσης ... γιγνομένων ... ἀναπεπτώκει ... οὐκ ἀνέβαινεν ... ἐπέδωκεν ... ἐξέπεμψε ... μένων ... διεπράττετο ... κρίνεται="was on its way to being non-placeted ... went on ... were being made ... had fallen through ... had no intention of going on board ... he had-contributed ... sent out ... remaining ... proceeded to put into practice ... is now being put on his trial" [τῆς τῶν ἱππέων βοηθείας ἤδη δεῖν, in this passage, are the words of the proposition advanced]; Thuc. i. 120. 6 ἂν ἀφαιρεθείη ... εἰ ἡσυχάζοι="would most quickly be deprived (single act), if he were to be idling (continued act)"; Plat. *Theact.* p. 144 Ε ἂν ἐπιστεύομεν ... ἐπεσκεψάμεθα ἂν="should have been for believing ... should have taken into consideration."
- (γ) Indefinite: Thuc. i. 4 ἐκτήσατο ... ἐκράτησε ... ἦρξε ... ἐγένετο ... ἐξελάσας ... ἐγκαταστήσας ... καθήρει ... ἡδύνατο="he acquired ... got the mastery over ... got the rule over ... became ... driving out ... settling in (both single acts) ... continued to clear off ... he found possible"; 138. 1 ἐθαύμασέ τε αὐτοῦ τὴν διάνοιαν, καὶ ἐκέλευε ποιεῖν οὕτως="fell to wondering at (single act) ... gave and continued the order" (continued act. Why does Arnold find a difficulty in the past imperfect and

wish for the common reading ἐκέλευσε?); Plat. *Protag.* p. 321 D τὴν μὲν οὖν περὶ τὸν βίον σοφίαν ἄνθρωπος ταύτῃ ἔσχε = "acquired," τὴν δὲ πολιτικὴν οὐκ εἶχεν = "was not in possession of"; *Theaet.* p. 142 D ἐγραψάμην . . . ὑπομνήματα = "I took down notes for myself" (single act), ὕστερον δὲ . . . ἀναμνησκόμενος ἔγραφον = "by an exercise of memory proceeded to write them down" (continued acts), καὶ . . . ἐπανηρώτων = "kept asking questions upon them," καὶ . . . ἐπνηρωθούμην = "and setting them in order," ὥστε μοι σχεδὸν τι πᾶς ὁ λόγος γέγραπται = "has been written out"; *de Rep.* x. p. 615 B ἵνα . . . εἴ τις . . . ᾔσων . . . , κομίσαιντο, καὶ αὖ εἴ τις εὐεργεσίας εὐεργηκότες . . . εἶεν, . . . κομίζοιντο = "in order that, if any were the cause, they might reap: and again, if they were to have done some good deeds, they might be reaping"; Dem. *Mid.* p. 523. 3 εἰ μὴ προῦβαλόμην αὐτὸν ἀλλ' ἐδικαζόμην, . . . ἦκεν ἂν = "if I had not obtained the προβολή, but had been prosecuting in a civil action, there would have come"; p. 533. 10 οὗτος . . . ἐάλω καὶ κέχρηται συμφορᾷ = "was convicted and has been disfranchised and so remains"; Thuc. vi. 37. 2 εἰ . . . ἔλθοιεν ἔχοντες, καὶ ὅμορον οἰκήσαντες τὸν πόλεμον ποιοῖντο = "if they were to come, having . . . ; and, taking up their dwelling at hand, were so to be making war"; Dem. *Lept.* p. 477. 5 ἀχθοίμην ἂν . . . εἰ τοῦτο μόνον δόξαιμι . . . , τῶν δὲ πολιτῶν μηδέν' ἄξιον δοκοῖν ἐχειν δεῖξαι = "I should be sorry if I were to seem, but were to be seeming able to point out."

## 14. (b) Present time.

(b) Present.

- (α) Perfect: Dem. *de Fals. Leg.* p. 350. 12 ἀπολώλεκε . . . , συνηγωνίσαντο = "has ruined, co-operated"; p. 408. 9 ἀφ' οὗ γεγόνασιν ἄνθρωποι καὶ κρίσεις γίνονται = "men have existed and trials exist."
- (β) Imperfect: Aesch. *Ag.* 1191 ἵμνοῦσι δ' ἕμνον . . . | . . . ἐν μέρει δ' ἀπέπτυσαν = "are chanting . . . utter their scorn at"; Soph. *Ant.* 456 αἰέ ποτε | (ἦ) ταῦτα, κοῦδεῖς οἶδεν ἐξ ὅτου φάνη = "they exist . . . whence they came"; Xen. *Oeconom.* x. 8 ἣ γὰρ . . . ἀλίσκονται . . . , ἣ . . . ἐλέγχονται, ἣ . . . βασανίζονται, ἣ . . . κατωπτεύθησαν = "their case is one of being either caught or proved or tortured, or they are discovered."

Imperative.

## 15. Imperative.

(β) Imperfect: Soph. *Aj.* 371 ὑπείκε = "yield" (continued act), καὶ φρόνησον εἶδ' = "come to your senses" (single act); Eur. *Hipp.* 473 λήγε = "be ceasing," μὲν κακῶν φρενῶν, | λήξον δ' ὑβρίζονσ' = "put a stop to your haughty temper"; Lysias *c. Eratosth.* p. 129. 35 παύσομαι κατηγορῶν. ἀκηκόατε, ἑώρακάτε, πεπόνθατε, ἔχετε, δικάζετε = "I will cease in my accusation. You have heard, you have seen, you have suffered, you have caught him. Judge him"<sup>x</sup>; Dem. *de Fals. Leg.* p. 343. 22 ἂν δὲ μὴ δείξω . . ., ἡγείσθε, . . . ἄφετε = "if I shall not have-shown (single act) look upon me (continued act) . . . let him go free (single act)"; *Lept.* p. 483. 17 σκοπεῖτε . . . λογίσασθε = "revolve in your minds (continued act) . . . form an opinion" (single act); p. 494. 17 μὴ τοῖνον . . . ἐκείνους ἀφαιροῦ, δι' ἃ δ' . . ., τοῖσδε . . . τοῦτ' ἀφέλῃ = "do not go in for depriving them (continued act); once for all (single act) deprive these men of this."

(γ) Indefinite: Aesch. *Prom. V.* 783 θέλησον μηδ' ἀτιμάσης λόγον = "come to a willingness: do not leave unheeded"; cf. Soph. *Oed. Tyr.* 649 πιθοῦ θελήσας φρονήσας τ' ἀναξ = "give heed, showing willingness and sense"; *Oed. Col.* 757 θελήσας ἄστν καὶ δόμους μολεῖν | τοὺς σοὺς πατρώους = "showing willingness to come to"; Eur. *Hec.* 842 πίθον, παράσχεσ χεῖρα τῇ πρσβύτιδι | τιμωρόν = "give heed, lend" (single acts); Ar. *Ach.* 1021 μέτρησον εἰρήνης τί μοι = "measure out" (single act); Thuc. vi. 36. 1 τοὺς μὲν Ἀθηναίους ὅστις μὴ βούλεται οὕτω κακῶς φρονήσαι = "to entertain such foolish ideas," καὶ ὑποχειρίους ἡμῖν γενέσθαι = "to become," ἐνθάδε ἐλθόντας = "coming," ἢ δειλός ἐστιν ἢ τῇ πόλει οὐκ εὖνους.

Infinitive.

## 16. Infinitive.

(β) Imperfect: Thuc. vi. 23. 3 ὅτι ἐλάχιστα τῇ τύχῃ παραδοὺς ἐμαυτὸν βούλομαι ἐκπλεῖν = "to pursue my voyage," παρασκευῇ δὲ ἀπὸ τῶν εἰκότων ἀσφαλῆς ἐκπλεύσαι = "to leave harbour." Cf. vi. 18. 4 εἰ δόξομεν ὑπεριδόντες τὴν ἐν τῷ παρόντι ἡσυχίαν καὶ ἐπὶ Σικελίαν ἐκπλεύσαι; vii. 67. 4 ἔν' ἢ βιασάμενοι

Alfieri: his  
terseness.

<sup>x</sup> Compare, for the sentiment, with this passage of Lysias the fine passage in Alfieri *Filippo* ii. 5 "F. Udisti? G. Udii. F. Vedesti? G. Io vidi. F. Oh rabbia! | Dunque il sospetto? . . . G. E omai certezza . . . F. E inulto | Filippo è ancor! G. Pensa . . . F. Pensai.—Mi segui." And for a further example of Alfieri's use of a corresponding terseness of expression, his *Antigone* iv. 1 "C. Scegliesti? A. Ho scelto. C. Emon? A. Morte. C. L'avrai."

ἐκπλεύουσιν ἢ . . . ; Xen. *Hell.* ii. 1. 29 ἀπέπλευσε = "set sail for," παρ' Εὐαγόραν εἰς Κύπρον; *et c contra* ii. 2. 1 ἐπλεῖ ἐπὶ τὸ Βυζάντιον = "sailed on his way to"<sup>xi</sup>; Xen. *Mem.* ii. 2. 3 εἶναι . . . ἰδεῖν . . . μετασχεῖν . . . παρέχουσι = "to exist . . . look upon . . . acquire a share in . . . are in the habit of supplying."

- (γ) Indefinite: Soph. *Oed. Tyr.* 622 τί δῆτα χρῆζεις; ἦ με γῆς ἔξω βαλεῖν = "to cast me forth" (single act), O. ἦκιστα. θνήσκειν = "to be now dying" (continued act),<sup>xii</sup> οὐ φυνεῖν σε = "to betake yourself to exile"

<sup>xi</sup> The imperfects denote the continuance of the voyage after its first commencement; the indefinites the commencement itself.

Query, therefore, Mr. Shilleto's (ad Dem. *de Fals. Leg.* p. 443. 13) translation of the passage from Thuc. vi. 23. 3 here cited, viz. "to commence the voyage . . . to finish the voyage," with the explanatory addition, "the security could only be attested by the result or completion of the act."

In Thuc. viii. 46. 3, on the other hand—καὶ οὐκ ἐκδὸς εἶναι Λακεδαιμονίους ἀπὸ μὲν σφῶν τῶν Ἑλλήνων ἐλευθεροῦν νῦν τοὺς Ἕλληνας, ἀπὸ δ' ἐκείνων τῶν βαρβάρων . . . μὴ ἐλευθερώσαι—he in the same note well translates, "to be constantly engaged in the liberation, and not to apply the principle in liberating"; and in Dem. *de Fals. Leg.* 443. 13 (on which his note is written) εἰ μὲν γὰρ προσδέξαιτο Φωκίας συμμάχους . . . , εἰ δὲ μὴ προσδέχοιτο = "in case he should receive the Phocians into alliance . . . but if he were loth to receive them."

<sup>xii</sup> 1. θνήσκω = "I am dying: am yielding up the ghost"—a continued act.

θνήσκω and its tenses.

Examples in addition to that given above are to be found in Simonides Ceus *Fr.* 95; Pind. *Ol.* ix. 35; Soph. *Oed. Tyr.* 118; *Phil.* 1084 (ἀλλὰ μοι | καὶ θνήσκοντι συνόλοι = "even in the throes of death." Schäfer (on Theoc. *Epigr.* vii. 2 and Bion i. 14) is in error in seeking to make θνήσκοντι here = θανόντι, and θνάσκοντι in the passage of Bion—ἀλλ' οὐκ οἶδεν Ἀδωνίς δ' μιν θνάσκοντι ἐφίλασεν (see also v. 12) = θανόντι); *El.* 1022; Eur. *Belleroph.* Fr. 7, ed. Dind.; *Phrix.* Fr. 10. 2, Dind.; *Palamed.* Fr. 2. 6, Dind.; Simonides Amor-ginus *Fr.* i. 16; Plat. *Meno* p. 81 B (where all the verbs used represent continued acts); Herodas *Fr.* 1 (in Bergk's *Poet. Lyr. Gr.*)

2. ἔθανον = "I died"—a single act.

Examples may be found in Aesch. *Agam.* 1303; *Eum.* 339; Soph. *El.* 1007; *Trach.* 73 (ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται; = "alive or done to death." Cf. Shakspeare *Much Ado* v. 3, "Done to death by slanderous tongues | was the Hero that here lies"); *Ant.* 464; *Aj.* 1127; Eur. *Orest.* 1509 (contrasted with the continued act ζῆν).

3. But the necessary result of ἔθανον = "I died" is τέθνηκα = "I have died," "am in a state of death," "am dead," or, in the language of the 55th Canon (*ad fin.*), "am departed." Cf. the contrast in Plat. *Phaedon* p. 67 E between ἀποθνήσκειν = "the act of dying," and τὸ τεθνάναι = "the state of death."

4. Consequently there is in practice a constant interchange of use between ἔθανον and τέθνηκα in their respective various forms as mutually convertible expressions; the former being often used where one would have expected the latter, and—pace Dr. Verrall (ad Aesch. *Ag.* 1267 = 1266 ed. suae, Appendix Y)—vice versa.

5. Thus we have as examples of

(a) ἔθανον = practically τέθνηκα: Hom. *Il.* xxii. 389; Soph. *El.* 368. 548; Eur. *Suppl.* 494; *Phrix.* Fr. 14, Dind.; *Polyid.* Fr. 7, Dind. (adapted in parody by Ar. *Ran.* 1477) τίς δ' οἶδεν εἰ τὸ ζῆν μὲν ἔστι κατθανεῖν, | τὸ κατθανεῖν

(single act), βούλομαι; Thuc. vi. 22 ἐτοιμάσασθαι = "to get ready" (single act), . . . ἐπὶ ἑτέροις γίγνεσθαι = "to get under the power of others" (continued act); Dem. *de Fals. Leg.* p. 351. 25 ἀκούσαι . . . βουλευσασθαι . . . πράττειν ὃ τι δόξαι = "to listen . . . deliberate . . . be doing what might have-been resolved upon."

Participle.

### 17. Participle.

(α) Perfect: Thuc. vii. 47. 1 τὴν γεγεννημένην ξυμφορὰν . . . , τὴν παρούσαν . . . ἀρρωστίαν = "which had happened . . . , which was existing"; Dem. *de Fals. Leg.* p. 429. 14 ὑμεῖς . . . ἑωρακότες = "having seen" . . . καθηρηκυῖαν = "has destroyed" . . . οἰκοδομοῦσαν = "is building" . . . ἀφηρημένην = "has carried off" . . . κτησαμένην = "earned"; Mid. p. 532. 22 τὸν ἐστεφανωμένον καὶ λειτουργοῦντα τῷ θεῷ = "him who has donned the crown and is performing."

(β) Imperfect: Aesch. *Sept. c. Theb.* 1005 δοκοῦντα καὶ δόξαντ' = "enactments passed and continuing in force, and enactments passed (simply)." Cf. Thuc. iii. 38. 2 τὸ πᾶν δοκοῦν = "the decree which we have just passed and which remains part of our statute-book"; Plat. *Theaet.* p. 172 B τὸ κοινῇ δόξαν τοῦτο γίγνεται ἀληθές τότε ὅταν δόξῃ καὶ ὅσον ἂν δοκῇ χρόνον = "that which is resolved upon in common remains true, then when the opinion has been formed and for as long as it continues a formed opinion"; *Phaedon*

δὲ ζῆν κάτω νομίζεται; = "if life is death, and death is reckoned as life below"; in quoting which passage Plato (*Gorg.* p. 492 E) omits the last two words and boldly finishes with the present perfect—καὶ ἡμεῖς τῷ ὄντι ἴσως τέθναμεν = "we are in a state of death." Cf. Simonid. *Amorg. Fr.* 3 πολλὸς γὰρ ἡμῖν ἔστι τεθνάναι χρόνος, | ζῶμεν δ' ἀριμῶ παῖρα (καὶ) κακῶς ἔτα.

(β) τέθνηκα = practically ἔθανον: Plat. *Crito* p. 43 C τὸ πλοῖον ἀφίκεται ἐκ Δήλου, οὐ δεῖ ἀφικομένου τεθνάναι με; cf. Buttman. *Irreg. Gk. Vbs.*, s.v. *θνήσκω*. Stallbaum *ad l.* refers to Plat. *Apol.* p. 30 C, and on that passage, again, to Plat. *Crito*, p. 52 C (a passage as to which, as Buttman. (*l.c.*) says, "it is clear that we must not force" τεθνάναι "to mean to be dead"); *Apol.* pp. 38 E, 39 E, 41 A; Dem. *de Reb. Chersones.* p. 102. 5; repeated c. *Phil.* iv. p. 138. 7. He also compares Dem. *de Cor.* p. 301. 2; and he would have in such passages τεθνάναι considered as used for θνήσκω, instead of, as Buttman. says, for θανείν. But query?

6. In Eur. *Cresphont.* Fr. 13. 3, Dind., we have the two tenses side by side—τὸν δ' αὖ θανόντα καὶ πόνων πεπαιμένον. Cf. Soph. *El.* 554. 932 τοῦ τεθνηκότος; and, in point of fact, τέθνηκα generally has its own proper perfect meaning. See for examples the *Scollion* in Bergk's *Poet. Lyr. Gr.* p. 1020, ed. 2, *Fr.* 10; Soph. *Phil.* 1030; Eur. *Cresphont.* Fr. 10, Dind.; Plat. *Apol.* p. 28 D; Dem. *Mid.* p. 573. 12.

7. In Simonides Ceus *Fr.* 96. 3 either tense has its proper meaning—οὐδὲ τεθνᾶσι θανόντες, ἐπεὶ σφ' ἀρετὴ καθύπερθεν | κυδαίνουσ' ἀνάγει δώματος ἐξ' Αἴδεω = "nor are they in a state of death though they have-passed through death."



p. 99 B τὰ δόξαντά μοι = "what seems good to me"; Herod. vi. 129 κατέχων . . . ἐπισχών = "seeking to overbear . . . waiting"; ix. 120 ταῦτα ὑπισχόμενος = "making these promises" (single act), τὸν στρατηγὸν . . . οὐκ ἔπειθε = "he was making no impression upon"; Thuc. ii. 35. 1 τοῖς . . . θαπτομένοις = "those whose funeral is proceeding"; Dem. *de Fals. Leg.* p. 355. 11 ἐκ τούτων οὖν τεκμαιρόμενος = "drawing my conclusion," ἀναστὰς καὶ παρελθὼν ἐπειρώμην = "I got up and came to the front and proceeded to try," μὲν ἀντιλέγειν, ὥς δ' ἀκούειν οὐκ ἠθέλετε = "you were unwilling," ἡσυχίαν ἔσχον = "I fell on silence," τοσούτο μόνον διαμαρτυράμενος = "making only thus much of a protest," τραχέως δ' ὑμῶν . . . σχόντων = "but you getting cross."

- (γ) Indefinite: Thuc. vi. 89. 2 ἀπειπόντων . . . ἀναλαμβάνον ἑθεράπεον ὑμᾶς . . . διατελούντος . . . περιέθετε = "rejecting . . . being willing to renew it I was seeking your favour . . . remaining willing . . . you rewarded"; Aristot. *Eth. Nic.* i. 4. 2, 3 περὶ δὲ τῆς εὐδαιμονίας, τί ἐστίν . . . οὐχ ὁμοίως οἱ πολλοὶ τοῖς σοφοῖς ἀποδιδόασιν . . . πολλάκις δὲ καὶ ὁ αὐτὸς ἕτερον νοσήσας μὲν γὰρ ὑγίειαν, πενόμενος δὲ πλοῦτον = "if he falls sick . . . if he is in a state of poverty."

18. The conjunction of the past imperfect tense of the verb εἰμί "I am" with the particle ἄρα gives rise to an expression which easily and naturally slides in point of meaning into a present tense, *e.g.*

ἦν ἄρα.

Theognis 788 οὕτως οὐδὲν ἄρ' ἦν φίλτερον ἄλλο πάτρης = "to such an extent was it true after all" = "was it true, as now appears" = "is it true"; Eur. *Tro.* 109 ὥς οὐδὲν ἄρ' ἦσθα = "how worthless are you after all!" Ar. *Pac.* 566 νῆ Δί' ἣ γὰρ σφύρα λαμπρὸν ἦν ἄρ' ἐξωπλισμένη, | αἶ τε θρίνακες διαστίλβουσι πρὸς τὸν ἥλιον = "it was after all" = "it is" (note the conjunction with ἦν ἄρα of the present διαστίλβουσι); Dem. *Callicr.* p. 1272. 1 οὐκ ἦν ἄρ' . . . χαλεπώτερον οὐδὲν ἢ κ.τ.λ. = "there is not."

See other examples in Heindorf's note on Plat. *Phaedon* p. 68 B: "Illud certum puto," he says, "his locis omnibus præsens quoque poni potuisse: usurpari autem ἦν ἄρα pro ἐστίν ibi fere, ubi contra quam expectaverit aliquis, rem habere se reperit."

Even without ἄρα, we have ἦσαν = "were, as we said" =

"are," in Thuc. i. 35. 5, where Mr. Shilleto cites ἐλέγομεν, similarly used, from Plato *Theaet.* p. 156 A. We have the same use, carried out to its logical end, in the attraction of the surroundings into the past tense, in

Plat. *Rep.* iii. p. 406 E<sup>2</sup> Ἀρ', ἦν δ' ἐγώ, ὅτι ἦν τι αὐτῷ ἔργον, ὃ εἰ μὴ πράττοι, οὐκ ἐλυσιτέλει ζῆν.

Here ἦν = "was, as we said." The following words are attracted after it into the past tense, and the sentence stands as the practical equivalent of ἔστι . . . ὃ εἰ μὴ πράττει, οὐ λυσιτελεῖ ζῆν.

On the ordinary usage of ἄρα in company with the past perfect, imperfect, and indefinite tenses respectively, see Mr. Shilleto's notes on Dem. *de Fals. Leg.* p. 391. 13; and Thuc. i. 69. 8 and Index, *s.v.* ἄρα. Also below note 48.

The past imperfect of εἰμί with ἄρα is, of course, constantly found in this ordinary sense, as well as in the special sense above referred to, *e.g.*

Tragicus Incertus *Fr. Inc.* 305 Nauck (cited by Mr. Shilleto; Thuc. *l.c.*, after Cobet) ὃ τλήμων ἀρετή, λόγος ἄρ' ἦσθ', ἐγὼ δέ σε | ὥς ἔργον ἤσκουν· σὺ δ' ἄρ' ἐδούλευες τύχη = "you were then after all" = "you were then but a slave to fortune"; Plat. *Rep.* ii. p. 357 A τὸ δ' ἦν ἄρα, ὥς ἔοικε, προοίμιον = "it was, as it appears"; Id. *Symp.* p. 198 D τὸ δέ ἄρα, ὥς ἔοικεν, οὐ τοῦτο ἦν τὸ καλῶς ἐπαινοῦν ὁτιοῦν ἀλλὰ κ.τ.λ. As to which last passage, see as to, in the sense of "whereas," τὸ δέ, Heindorf on Plat. *Theaet.* p. 157 B; and τὸ δέ ἄρα, Buttmann on Plat. *Menon* p. 97 C.

Comments upon  
previous remarks  
—present;

19. Where a person comments upon a remark or remarks just made by another, the Greeks occasionally use the present imperfect tense.

Thus

Eur. *Hipp.* 482 λέγει μὲν ἦδε χρησιμώτερα | πρὸς τὴν παρούσαν ξυμφοράν, αἰνῶ δέ σε = "she is speaking": "I am full of praise of you."

—past indefinite.

More usually, however, they betake themselves to the past indefinite.

Thus

Soph. *Oed. Tyr.* 322 οὐτ' ἔννομ' εἶπας οὔτε κ.τ.λ. = "you have-spoken" or "you speak"; *Aj.* 481 οὐδεὶς ἐρεῖ ποθ' ὥς ὑπόβλητον λόγον | . . . ἔλεξας = "you have-given utterance to"; 536 ἐπῆνεσ' ἔργον = "I praise your action"; *Phil.* 1314 ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε | αὐτόν τε

μ' = "I am delighted." Cf. *Ar. Nub.* 1240; *Eqq.* 696 (ἡσθην ἀπειλαῖς = "I like your threats." Cf. *Shirley Lady of Pleasure* i. 1 "I like | your homily of thrift"; *Av.* 570. 880; *Pac.* 1066; *Eur. Hipp.* 498 ὃ δεινὰ λέξας = "oh you who have-spoken" or "speak"; *Alc.* 708 λέγ', ὥς ἐμοῦ λέξαντος = "speak, as though I had-spoken"; *Iph. Taur.* 1021 δεινὸν τόδ' εἶπας . . . | *O.* ἀλλ' εἰ σὲ σώσει κάμῃ, κινδυνευτέον. | *I.* οὐκ ἂν δυνάμην, τὸ δὲ πρόθυμον ᾔνεσα = "this is a hard saying you have-uttered" or "utter," "but your forwardness I praise." Cf. *Iph. Aut.* 655; *Hel.* 1043; *Ion* 1614.

20. So with adjectives of number, adverbs and expressions of time, and the like, the past indefinite is the tense ordinarily used. (Cf. *Madvig Opusc. Acad. Alt.* pp. 113, 114.)

Past indefinite with adjectives of number, adverbs, and expressions of time, etc.

Thus, with

(a) Some part of πολὺς.

*Pind. Pyth.* iii. 36 πολλὰν δ' ὄρει πῦρ ἐξ ἑνὸς | σπέρματος ἐνθορόν ἀΐτωσεν ὕλαν = "many a wood it has-destroyed"; *Solon Fr.* 36. 6 πολλοὺς . . . ἀνήγαγον = "many I have-restored"; *Aesch. Ag.* 875; *Thuc.* v. 111. 4 πολλοῖς γὰρ προορωμένοις<sup>xiii</sup> ἔτι ἐς οἷα φέρονται τὸ αἰσχροὺν καλοῦμενον ὀνόματος ἐπαγωγῇ δυνάμει ἐπεσπίασας, κ.τ.λ. = "in the case of many it has-drawn them on"; ii. 89. 9; *Eur. Phoenix* *Fr.* 4. 1 ed. *Dind.* ἤδη δὲ πολλῶν ἤρεθην λόγων κριτῆς, | καὶ πόλλ' ἀμύλληθέντα<sup>xiv</sup> μαρτύρων

<sup>xiii</sup> Note this use of the dative—the dative "used on speculation," as one of *Mr. Shilleto's* pupils called it (see his *Thucydides or Grote*, p. 30, where he cites in point *Eur. Alc.* 931, and *Aesch. Ag.* 222, where all the MSS. have *βοροῖς*); the dative "of relation," as he himself called it. (See him on *Thuc.* i. 25. 4; ii. 62. 3.)

Dative on speculation.

<sup>xiv</sup> 1. Note ἀμύλληθέντα passive in meaning, as is also the same form in *Thuc.* vi. 31. 3 (cf. the passives ἐκπονηθέν, ἐκκριθέν, which immediately precede) = "matched against each other."

Past indefinite in passive form of deponent verbs.

2. The past indefinite in passive form of deponent verbs is usually active in meaning.

Cf., for example, *ἀπηνήθη*, *Soph. Trach.* 480; *Thuc.* vi. 56. 1; ἐβουλήθη, *Dem. Mid.* p. 543. 22; δαπανήθεις, *Isaeus* p. 55. 22; δεθέντι, *Dem. Mid.* p. 581. 29; δέρεθθ', *Aesch. Prom. V.* 93; διαλεχθῆναι, *Dem. c. Timocr.* p. 715. 26; ἐνθυμηθέντες, *Thuc.* i. 42. 1; ii. 62. 1; viii. 68. 1; *Xen. Mem.* iv. 3. 3; λουδορηθέντος, *Dem. c. Conon.* p. 1257. 24; *Mid.* pp. 542. 11, 558. 6; ἐπιμεληθῆς, *Thuc.* viii. 68. 1, *Xen. Mem.* i. 3. 11; καταμειφθέντ', *Pind. Nem.* xi. 30; νοσφισθῆς, *Hom. Od.* xi. 73; ᾤθη, *Lys. c. Philon.* p. 189. 8; *Arist. Eth. Nic.* iii. 2 (= 1. 17); κατωκτισθην, *Eur. Iph. Aut.* 686; ἐπολιτεύθην, *Thuc.* vi. 92. 3; *Arist. Athn. polit.* cc. 23. 33 (but in c. 40 we have πολιτεύσασθαι); πορευθέντ', *Pind. Dithyramb.* *Fr.* 53. 8 *Bergk* (*pace* *Dr. Rutherford New Phrygichus* p. 188); πρηγματευθέντες, *Herod.* ii. 87; σεβισθῆς, *Soph. Oed. Col.* 636; and even ὑποδεχθῆς, *Eur. Heracl.* 757 (where see *Elmsley's* note).

3. But this is not always the case, as the examples first above mentioned show.

ὔπο | τάναντί' ἔγνω συμφορᾶς μᾶς πέρι, | . . . οὐ  
 πώποτ' ἠρώτησα = "of many a dispute ere now I  
 have - been chosen judge," "have - adjudicated," "I  
 never yet have - asked"; Ar. *Vesp.* 1350; Plat.  
*Protag.* p. 335 A.

Cf. in Latin: Accius, *Andromed.* 109 Múlti iniquo,  
 múlter, animo sibi mala auxere in malis, | Quibus  
 natura práva magis quam fórs aut fortuna óbfuit.

(β) ὀλίγοι: Thuc. vi. 33. 5 ὀλίγοι γὰρ δὴ στόλοι μεγάλοι  
 . . . κατώρθωσαν.

(γ) μυρίοι: Eur. *Oresphont.* Fr. 10. 2 Dind. μυρίαι | τὸν  
 αὐτὸν ἐξήντηλσαν ὡς ἐγὼ βίον.

(δ) πλείστοι: Thuc. ii. 38. 1 τῶν πόνων πλείστας ἀνα-  
 παύλας τῇ γνώμῃ ἐπορισάμεθα.

(ε) οὐδεῖς: Hyperid. *Orat. Funeb.* col. 9, l. 34 οὐδεμία γὰρ  
 στρατεία τὴν στρατευομένων ἀρετὴν ἐνεφάνισεν μᾶλ-  
 λον τῆς νῦν γεγενημένης.

(ζ) General expressions of time: Soph. *El.* 783 ἡμέρῃ γὰρ  
 τῇδ' ἀπηλλάγην φόβου | πρὸς τῇσδ' ἐκείνου θ';  
 Eur. *Antiope.* Fr. 45 Dind. = 212 Nauck ἐκ καλ-  
 λιώνων | λέκτροις ἐν αἰσχροῖς εἶδον ἐκπεπληγμένους,  
 | δαιτὸς δὲ πληρωθεῖς τις ἄσμενος πάλιν | φαύλῃ  
 διαίτῃ προσβαλὼν ἦσθη στόμα; Anaxilas Νεοττ. Fr. i.  
 1 ὅστις ἀνθρώπων ἑταίραν ἠγάπησε πώποτε.

(η) πολλά, πολλάκις: Soph. *El.* 603 ὃν πολλὰ δὴ μέ σοι  
 τρέφειν μιάστορα | ἐπητιάσω; Id. *ib.* 520.

Hesiod, *Op.* 240 πολλάκι καὶ ξύμπασα πόλις κακοῦ  
 ἀνδρὸς ἀπήνρα (past imperfect in past indefinite  
 meaning); Theogn. 855; Simmias Thebanus Fr. i.  
 3; Isocr. *Panegy.* p. 41 α (πολλάκις ἐθαύμασα = "I  
 often have - wondered." Cf. Ben Jonson *Volpone* i.  
 1 "I oft have heard him say, how he admired |  
 men of your large profession," etc.); Thuc. vi. 38. 4.

(θ) ἦδη, etc.: Eur. *Med.* 92 ἦδη γὰρ εἶδον; Lys. *Or.* xxx.  
 p. 183. 4; Plat. *Theaet.* p. 149 A; Hyperid. *pro*  
*Euxenipp.* col. 35, l. 14 δις ἦδη . . . ἐξήλεγεα.

Hom. *Il.* i. 260 ἦδη γάρ ποτ' ἐγὼ . . . ὠμίλησα . . .  
 | οὐ γάρ πο τοίους εἶδον ἀνέρας, κ.τ.λ.; Xen. *Mem.* iv.  
 3. 3; Amphis *Γυναικομ.* Fr. i. 1.

Plat. *Rep.* vi. p. 493 D ἦδη πώποτέ του ἦκουσας;

See others in the note of Elmsley just referred to, and see also the notes of  
 Poppo on Thuc. i. 123. 1, and Mr. Shilleto on Thuc. ii. 34. 10.

In Herod. vii. 144 ἐχρήσθησαν = "were not used"; χρησθῆν in Dem.  
*Mid.* p. 520. 1 = "is in use"; and τὸ διανοηθέν in Plato *Legg.* ii. p. 654 C =  
 "what is conceived of."

4. See generally on the subject Archdeacon Hare, *On certain Tenses attributed*  
*to the Greek Verb*, in *Philol. Museum* ii. pp. 221. 222.

- (ι) *πώποτε*: Plat. *Theaet.* p. 144 A ὦν δὴ *πώποτε* ἐνέτυχον —καὶ πάνν πολλοῖς πεπλησίακα (note the change of tense)—οὐδένα πω ἤσθόμην οὕτω θαυμαστῶς εὖ πεφυκότα; Hyperid. c. *Philipp.* ll. 116 sqq.
- (κ) οὐποτε, etc.: Eur. *Tro.* 4 ἐξ οὗ γὰρ . . . | . . . , οὐποτ' ἐκ φρενῶν | εὐνοί' ἀπέστη.
- Eupolis Πολ. Fr. 26 ἦν οὐκ ἀνέωξα *πώποτ'* ἀνθρώποις ἐγώ; Alexis Θράσων Fr. i. 1.
- Andoc. de *Myst.* p. 4. 21 λόγον ἀνοσιώτερον . . . οὐδένας *πώποτ'* ἐγὼ εἰποντας οἶδα (cf. in Latin Naevius *Fr. Inc. (Trag.)* 61 *neminem vidi qui numero sciret quique scito opust*); Dem. *Mid.* p. 534. 21; Hyperid. pro *Euxenipp.* col. 38, l. 17; *Orat. Funebr.* col. 8, l. 32.
- (λ) πω, etc.: Ar. *Thesm.* 434 οὐπω ταύτης ἤκουσα | πολυ-πλοκωτέρας γυναικός.
- Thuc. iii. 45. 1, 2 οὐδεὶς πω . . . ἦλθεν. πόλις τε ἀφισταμένη τίς πω . . . τούτῳ ἐπεχείρησε;

21. But this, by no means to the total exclusion of other tenses; as e.g. But other tenses are also used.

- (α) The present imperfect: Tragicus Incertus *Fr.* 57 πολλοῖς ὁ δαίμων . . . | μεγάλα δίδωσιν εὐτυχίματ'; Theognis 972 πολλάκι τοι νικᾷ καὶ κακὸς ἀνδρ' ἀγαθόν; Plat. *Meno* p. 89 E; Dem. de *Fals. Leg.* p. 343. 1; Hom. *Od.* ii. 118 οἶ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν.
- In Latin Accius *Diomed.* 278 multa amittuntur tarditie et socordia.
- (β) The past imperfect: Theocr. xxvii. 22 πολλοί μ' ἐμνύοντο.<sup>xv</sup>
- (γ) The present perfect: Eur. *Med.* 349 αἰδούμενος δὲ πολλὰ δὴ διέφθορα; Plat. *Apol.* p. 28 A; Hyperid. pro *Euxenipp.* col. 47, l. 1.
- Aeschin. c. *Timarch.* p. 13. 12 πολλοὺς γὰρ ἦδη ἔγωγ' ἐναγχος τεθεώρηκα . . . ἀλόντας; Xen. *Anab.* iii. 1. 38; Plat. *Phaedon* p. 61 C.
- Hippocr. de *rat. vict. in morb. acut.* i. p. 403. F.=ii. p. 88. 8. K. πολλάκις γὰρ μεμάθηκε; Auctor de *Carnib.* in Hippocr. i. p. 253. F.=i. p. 439. 5. K.; Plat. *Apol.* p. 31 C; *Theaet.* p. 158 B; Dem. *Androt.* p. 595. 13; Theophrast. περὶ περιεργίας.

<sup>xv</sup> "On ἔαδε, Theocr. 27. 22"—in the words νόον δ' ἐμὸν οὕτως ἔαδε, which immediately follow those cited above—"suspected as to tense, quantity, and accent, I can," says Buttmann, *Irreg. Glk. Vbs.* s.v. ἀνδάνω, "come to no decision."

The aorist is ἔαδον with the α short; the present perfect ἔαδα with the α long. Each has the initial aspirate.

Theocr. 27. 22.

- Plat. *Cratyl.* p. 403 B πολλαχῇ ἔμοιγε δοκοῦσιν αἱ  
ἀνθρωποι διημαρτηκέναι.  
Theognis 647 ἥδη νῦν αἰδῶς μὲν ἐν ἀνθρώποισιν  
δλωλεν, | αὐτὰρ κ.τ.λ.; Plato (Comicus) Λάκων. Fr. i.  
1; Thuc. ii. 35. 1 (ubi vid. Shilleto); ii. 46; Xen. *Hell.*  
ii. 1. 31; Plat. *Rep.* i. p. 329 B; *Cratyl.* p. 384 B;  
*Protag.* pp. 313 B, 350 B.  
Alexis Fr. Inc. 3 ἑώρακας πώποτε | ἥνυστρον ἐσκευασ-  
μένον; <sup>xvi</sup> Hyperid. *pro Lycorh.* col. 14 τῶν πώποθ'  
ἱππαρχηκότων.  
Plat. *Protag.* p. 313 B ὃν οὔτε γιγνώσκεις . . . οὔτε  
διείλεξαι οὐδὲ πώποτε; *Symp.* p. 220 A Σωκράτη  
μεθύοντα οὐδεὶς πώποτε ἑώρακει ἀνθρώπων; *Protag.* p.  
310 E; Xen. *Mem.* ii. 1. 31; Dem. *Mid.* p. 535. 17.  
Plat. *Gorg.* p. 448 A οὐδεὶς μέ πω ἡρώτηκε καινὸν οὐδὲν  
πολλῶν ἐτῶν.  
Theophrast. *περὶ μεμψιμοιρίας*: ἀλλ' οὐ θησαυρὸν εὔρηκα  
οὐδέποτε.

## 22. Mixtures of tenses we have in such passages as

- Eur. *Med.* 293 οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον, |  
ἔβλαψε δόξα μεγάλα τ' εἰργασται κακά; Theophrast. *περὶ*  
*λογοποιίας*: πολλάκις γὰρ αὐτῶν οἱ μὲν . . . ἀποβεβλή-  
κασιν· οἱ δὲ . . . ὠφλήκασιν· εἰσὶ δ' οἱ καὶ . . . παρδει-  
πνήθησαν.  
Soph. *Aj.* 1142 *sqq.* ἥδη ποτ' εἶδον ἄνδρ' . . . | T. ἐγὼ δέ γ'  
ἄνδρ' ὅπωπα . . .  
Dem. *de Fals. Leg.* p. 405. 20 οὐδὲν γὰρ πώποτ' οὐτ' ἡνώχ-  
λησα οὔτε μὴ βουλομένους ὑμᾶς βεβιάσμαι. <sup>xvii</sup>  
Aeschin. *de Fals. Leg.* p. 39. 44 ἐξ ὧν <sup>xviii</sup> αὐτοὺς ἀνγηγήκασιν  
τινες, οἱ δὲ καὶ δημοσίᾳ ἐτελεύτησαν.

And again, in Dem. *de Fals. Leg.* p. 400. 20, <sup>xix</sup> and Hyperid. *pro Euxenipp.* col. 32, ll. 25 *sqq.*, we have the present imperfect also taking its share in the variations.

Latin.

23. In Latin the identity of form of the present perfect and the past indefinite (*posui*) renders discrimination between them

<sup>xvi</sup> The reading is somewhat uncertain in some respects (see Meineke *ad l.*), but not in those for which it is above cited. See Pors. *Advers.* p. 54; Dobree *Advers.* ii. 297.

<sup>xvii</sup> There is some authority for the reading *ἐβιασάμην* as that of the last word; but as Mr. Shilleto says (*Annot. Crit.* ad l.), "*ἐβιασάμην* si in eadem clausula qua *πώποτε* positum esset recte se haberet: quo autem ordine collocatur verbum, *βεβιάσμαι* praestat." See also his note on Thuc. ii. 62. 1.

<sup>xviii</sup> On ἐξ ὧν = "proceedings the result of which has ere now been that, etc." see note 75 (5) below.

<sup>xix</sup> The readings vary a little, but not importantly for the present purpose.

for the present purpose impracticable. For example, when Plautus says (*Mostell.* 157. R.=i. 3. 1) "jam pridem ecaster frigida non lávi magis lubénter," it is impossible to say which tense *lavi* is.

24. In English we get similar variations.

English.

Thus while we have in

1 Kings x. 12 ("there came no such almag trees nor were seen unto this day"); Shaksp. *Henry V.* iv. 7 ("I was not angry"); *Ant. and Cleop.* i. 3 ("I did not see him"); Duke of Buckingham *The Rehearsal* iv. 2 ("this is that I never yet saw any one could write but myself"); Shirley *Hyde Park* iii. 2 ("I never | did violate an oath in all my life"); Sheridan *The Duenna* ii. 2 ("such as I never saw"); Wordsworth *Westminster Bridge* ("never saw I, never felt")

uses of the past indefinite tense, we have the more usual present perfect in

Psalms xxxvii. 25 (Bible version) "I have been young and now am old, yet have I not seen the righteous forsaken"; Sackville *Ferrex and Porrex* iv. 2 "how oft have I beheld . . ."; Duke of Buckingham *The Rehearsal* i. 1 "I have ever observ'd that your grave lookers are the dullest of men"; Sedley *Bellamira* iii. 1 init. "I have observ'd it ever"; Shirley *Hyde Park* ii. 3 "I have kissed ladies before now."

But the Prayer Book version in the first of these last passages gives us the past indefinite, "yet saw I never." And Sedley in the same play as is already mentioned gives us (i. 1 init.), "I ever told you, this woman would be the ruin of you."

25. In French we have the past indefinite in passages like

French.

*Cent Nouv. nouv.* xx. "t'a il rien fait? . . . Il ne me toucha oncques." Reine de Navarre, *Heptam.* v. 47 "c'est la personne que je vis oncques . . . où ma fantaisie s'adonneroit aussi peu."

1a. For example: "I ate my dinner" is a single act marked as to the time of its occurrence by no reference to any other event or circumstance; "I ate my dinner yesterday, when he came in" is so marked.

1a. Single acts marked or not as to time by reference to other events.

2. So—

"Have done" (Shaksp. *Rape of Lucrece* 640 sqq.; Marston *The Malcontent* v. 3); "I ha'done then" (Middleton and Rowley

2. "Have done"; "be gone"; "be ruled," etc.

*The Changeling* v. 1); "will you never have done?" (*Dryden Mock Astrologer* iii. 1).

Shaksp. *Troil. and Cressid.* iii. 3 "to have done, is to hang | quite out of fashion, like a rusty mail | in monumental mockery."

"Be gone" (*Marlowe Edward II.* p. 202 *a* etc.; *Dekker Honest Whore* pt. i. 1. 5; *Sedley The Grumbler* ii. 1 etc.); "we will be gone" (*Return from Parnassus* pt. ii.: v. 4 = line 2190); "I'll be gone" (*Marlowe Jew of Malta* iv. p. 169 *a*); "to be gone" (*Return from Parnassus* pt. ii.: iv. 2 = line 1678).

"Be ruled" (*Shaksp. Hamlet* i. 4; *K. Lear* ii. 3; *Venus and Adonis* 673; *Marston The Malcontent* v. 3; *Day Humour out of Breath* ii. 1; *Barry Ram Alley* v. 1, etc.); "you will | be ruled by me" (*Shirley Hyde Park* i. 1).

"Be hanged" (*Massinger and Dekker Virgin Martyr* iv. 2; *Middleton and Rowley The Changeling* ii. 1).

"Be lift up" (*Psalm xxiv.* 7, 9).

"Be removed": "be cast" (*St. Matth.* xxi. 21; *St. Mark* xi. 23).

"Be you joined" (*Shirley Lady of Pleasure* ii. 1)—

all denote single acts.

English translation of the past indefinite.

*Pace* then Dr. Kennedy (*Journal of Classical and Sacred Philology* i. p. 317—if indeed that accorded with the fruits of his ripest scholarship: see his translation of *Plat. Theæt.* p. 163 *E*) and the Revisers of the Authorised Version of the New Testament (the magnificent English of which they have, in the present writer's judgment, so ruthlessly as well as so unnecessarily debased), English phrases such as "I had placed," "I have placed," when used as expressive of indefinites, are not only the proper representatives of, but are actually the same idiom as, the Greek *ἔστησεν*, the past indefinite.

*Hom. Il.* v. 127.

So the passage cited long ago by Dawes (*Miscell. Crit.* pp. 85. 86; see also Monk on *Eur. Hipp.* 1298 = 1293 *ed. suae*, and Mr. Tate in *Mus. Crit.* i. 524 *sqq.*) viz.—*Hom. Il.* v. 127 ἀλλὸν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλκων, . . . | ὄφρ' εἴ γιγνώσκῃς = "I have-taken away, in order that you may distinguish"; while Plato's (*Alcib. Secund.* p. 150 *D*) reported form of the same sentence ὡς περ τῷ Διομῆδει φησὶ τὴν Ἀθηναίαν Ὀμηρος ἀπὸ τῶν ὀφθαλμῶν ἀφελεῖν τὴν ἀχλὺν, ὄφρ' εἴ γιγνώσκει = "Homer says that she had-taken away, in order that Diomedes might distinguish."

Similarly we have

*Eur. Hipp.* 1298 ἦλθον . . . | . . . ὥς . . . θάνη = "I am-come, in order that he may die"; *Ar. Pac.* 224 ἐπεφόρησε



. . . | *ἵνα μὴ λάβητε* = "he has-piled up, in order that you may never seize hold."

So also must be translated the Greek past indefinite in passages such as

Hom. *Il.* i. 362 *ἵκετο* = "is-come"; ii. 110 *sqq.*; *ἐνέδησε* . . . *βουλεύσατο καὶ κελεύει* = "has-entangled . . . has-plotted and bids"; xxii. 391 *sqq.* *ἡράμεθα· ἐπέφνομεν* = "have-reaped; have-slain"; Soph. *Oed. Tyr.* 263 *ἐνὶ λαθ'* = "has-alighted"; *Trach.* 500 *παρέβαν* . . . *καὶ οὐ λέγω* = "have-passed by . . . and speak not of . . ."; Eur. *Med.* 1323 *sqq.* *ἔτλης* . . . *ἀπώλεσας* = "hast-had the heart . . . hast-destroyed."

And, in past time,

Hom. *Il.* ii. 638 *sqq.* *θάνε δὲ ξανθὸς Μελέαγρος* = "had-died"; Thuc. vii. 18. 2 *ἐνεθυμοῦντο τὴν τε περὶ Πύλον ξυμφορὰν, καὶ εἴ τις ἄλλη αὐτοῖς γένοιτο* = "and any other disaster which had-happened to them" <sup>xixa</sup>; Lys. c. *Eratostr.* p. 127. 22 *sqq.* *ἦδη* . . . *κατέλυσε* = "he had-destroyed it already."

3. 1. The discourse is about the misfortunes of lovers.
2. The notion of the "bitter-sweets" of love is old and wide-spread. See it, for instance, in

3. "Bitter-sweets" of love.

Theognis 1353; Sappho *Fr.* 40 Bergk = 37 Neue.  
Plaut. *Cistell.* i. 1. 70 *sqq.*; *Pseud.* 61 R. = i. 1. 59 *sqq.*  
Shaksp. *As You Like It* iv. 3. <sup>xixb</sup>

<sup>xixa</sup> Literally, "if soever any other had-happened to them," *εἰ* with the past subjunctive denoting indefinite frequency, or recurrence. See the text 47 (i.)

The writer of the Vatican MS. B, evidently a critic who indulged himself—as even Mr. E. C. Marchant (*Classical Review* vol. vii. p. 152) cannot, as a true witness, bring himself to altogether deny—although not always (see below, subnotes **ix**, **lxxi**) very happily, in the delights of correction, made a shot in the passage of Thucydides, to which this subnote refers, at what he was pleased to consider a *past perfect* subjunctive, viz. *ἐγεγένοιτο* for *γένοιτο*!

Arnold quotes as other instances where—in his, not over precise, language—"the aorist is made to assume the force of the pluperfect," Thuc. ii. 98. 2 (*ἐποιήσατο* . . . *ἐστράτευσε*), and viii. 93. 1 (*ξυνέλαβον*); to which may be added vii. 71. 7 (*παραπλήσιά τε πεπόνθησαν καὶ ἔδρασαν αὐτοί*). He also cites, what is an instance of at once the usage of the past indefinite which is under discussion, and of that of the subjunctive mood just referred to, Thuc. i. 50. 1 (*τὰ σκάφη* . . . *τῶν νεῶν ὥς καταδύσειαν* = "the hulls of the several ships which they had-waterlogged," as Mr. Shilleto (*q.v. ad l.*) translates it).

<sup>xixb</sup> "Chewing the food of sweet and bitter fancy." By Shadwell's time, the expression, often used in quotation of this passage, "chewing the cud," had come into vogue. See his *Virtuoso* i. 1 (p. 814, ed. 1720); *The Volunteers* i. 1 (p. 410).

Thucydides  
MS., B.

"Chewing the food" or "cud."

Sir Walter Raleigh (?) *No Pleasure without Pain* st. 3; Herrick *Hesperides* i. p. 153; ii. p. 177; Byron *Don Juan* xvi. 110. 5 *sqq.*

Compare, too, Montaigne's (*Essais* i. 42) "aigre douce pointe," and Camoens' pretty picture of Venus, *Os Lusíadas* ii. 38.

3. Plato, the Elegiac poet (*Fr.* xxviii. 2), gives us the "bitter" half of the idea; and Mr. Swinburne in his *Triumph of Time* (*Poems and Ballads*, 1886, p. 51), st. 38, gives a new version of the idea itself: "O tender-hearted, O perfect, lover, | thy lips are bitter and sweet thy heart."

4. Captain Hume, in 1605 (see his *Airs* in Bullen's *Lyricks from the Song Books of the Elizabethan Age*, London 1887), would hear nothing of such nonsense: "O love," he sings, "they wrong thee much, | that say thy sweet is bitter, | when thy rich fruit is such, | as nothing can be sweeter"; and so on.

4. Present and past subjunctive: their relations.

4. Thus, in the present

Hom. *Il.* i. 202 τίττ' . . . εἰλήλουθας; | ἢ ἵνα ὕβριν ἴδῃ Ἀγαμέμνωνος; = "why art thou come? or is it that thou mayest see?"

but in the past

Hom. *Il.* v. 2 δῶκε μένος καὶ θάρσος, ἔν' ἐκδηλος μετὰ πάντων | Ἀργείοισι γένοιτο = "she gave him, so that he might become."

That the Greek past indefinite (ἐγραψα) is in the indicative mood and participle a past tense, and in the other moods either a past or a present, see Madvig *Opusc. Acad. Alt.* pp. 109, 110.

5. Tenses of subjunctive denote possible facts.

(a) Past time.

5. For example—

1. (a) Past time.

(β) Imperfect: Hom. *Il.* v. 308 *sqq.* ὃ οὐ δύο γ' ἄνδρες φέροιεν, | οἶοι νῦν βροτοὶ εἶσ' = "could possibly carry" <sup>xx</sup>; Theognis 885 ἔχοι . . . ὄφρα . . . | κομμάζοιμι = "may it possess, so that, if such were the case, I might possibly revel" <sup>xxi</sup>; Xenophanes *Fr.* 2 ὃ

<sup>xx</sup> So also *Il.* xx. 285 *sqq.* So, too, Ctesias *Indica* c. 6. ed. Bähr κάλαμος . . . , πάχος μὲν ὅσον δύο ἄνδρες περιωργυμένοι μύλιν περιλάβοιεν· τὸ δὲ ὕψος ὅσον κ.τ.λ.

*E contra*, and as showing the difference made by the insertion of ἄν, Hom. *Il.* i. 271 κένοισι δ' ἄν οὐ τις | τῶν αὖ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι μαχέονται = "would contend (sc. if the necessity for fighting arose)."

Cf. below in this note, *extr.*

<sup>xxi</sup> *E contra*, Hom. *Od.* xviii. 202 αἰθε . . . πόροι . . . | . . . ἵνα . . . | . . . φθινύθω = "would that she would provide, so that I may."

οἱ κειμήλιον εἶη = "might possibly be"; Pind. *Ol.* iii. 45 κεινὸς εἶην = "I might possibly be foolish (sc. if I did so)"; Aesch. *Ag.* 348 κλύοις = "you might possibly hear (sc. if you cared to listen)"; *ib.* 1049 πείθοι' ἄν εἰ πείθοι' [cf. v. 1394 χαίροιτ' ἄν εἰ χαίροιτ'] ἀπειθοίης δ' ὥσως = "you would obey, if you were (wise enough) to obey, but possibly you might refuse"; Cho. 594 ἀλλ' ὑπερτόλμων ἄν- | δρὸς φρόνημα τίς λέγοι; = "who could possibly tell?"<sup>xxii</sup> Soph. *Oed.* Tyr. 936 τὸ δ' ἔπος, οὐξερῶ τάχα, | ἥδοιο μὲν, πῶς δ' οὐκ ἄν, ἀσχάλλοις δ' ὥσως = "you might possibly rejoice at it—how should you not?—but possibly you might be grieved"<sup>xxiii</sup>; Phil. 895 τί δῆτα δρῶμ' ἐγὼ τοῦνθένδε γε; = "what could I possibly do?"<sup>xxiv</sup> Eur. *Iph. Aut.* 1215 δάκρυα παρέξω· ταῦτα γὰρ δυναίμεθα = "this much I might possibly be able to contribute"<sup>xxv</sup>; Thuc. i. 143. 1 εἴτε . . . πειρῶντο = "whether they might possibly attempt"; Xen. *Mem.* iv. 3. 8 ἐνθα ὦν μάλιστα ἡμᾶς ὠφελοίη = "he might possibly help us"; Cyr. i. 4. 14 ὅπως ἕκαστος κράτιστα δύναιτο = "as each might possibly be able to do"; Plat. *Gorg.* p. 492 B τί . . . κάκιον εἶη; = "what could possibly be worse?" *Phaedon* p. 107 Α οὐκ οἶδα εἰς ὃν τινά τις ἄλλον καιρὸν ἀναβάλλοιτο ἢ τὸν νῦν παρόντα = "could possibly be for putting off"; *Euthyd.* p. 296 D οὐκ ἔχω . . . πῶς ἀμφισβητοίην = "how I could possibly gainsay you."

## So in English—

English.

Psalm lxiii. 3 "thus have I looked for thee in holiness, that I might behold thy power and glory" = "that I might possibly behold"; cxviii. 13 "thou hast thrust sore at me that I might fall" = "might possibly fall"; cxlv. 11 "they show the glory of thy kingdom; and talk of thy power;

<sup>xxii</sup> Porson (*Advers.* p. 160) inserted ἄν before ἀνδρός, correcting the strophe at the same time, with Heath. Quite unnecessarily, as Hermann (*App. ad Viger.* p. 757) pointed out. But why should the latter go on to doubt the same construction in\* Herod. iii. 127 ὑμέων δὴ ὦν τίς μοι Ὀρόλεια ἢ ζῶντα ἀγάγοι ἢ ἀποκτεῖναι; Translate "who might possibly bring or kill?"

<sup>xxiii</sup> Brunck alters τάχα into τάχ' ἄν, "contra omnes codd. et Eustathium p. 737. 6," as Elmsley, who nevertheless follows him, admits. Dindorf retains τάχα, but, following the old editors, puts a full stop after it, and construes ἀσχάλλοις with an ἄν, "quae ex parenthesi πῶς δ' οὐκ ἄν; est repetenda"; as Blomfield would in like manner have spirited up an ἄν for ἀπειθοίης in Aesch. *Ag.* 1049 just cited "ex priorē sententiae membro." This is all mere beating of the air.

<sup>xxiv</sup> δῆτ' ἄν Schäfer by mere conjecture.

<sup>xxv</sup> Unnecessarily Porson *Advers.* p. 255 δυναίμεθ' ἄν.

that thy power, thy glory, and mightiness of thy kingdom might be known unto men"; St. Luke xvi. 27 "I pray thee . . . that thou wouldest send" = "wouldest possibly send"; Acts ix. 2 "he hath seen . . . Ananias putting his hand upon him that he might receive his sight"; 1 Pet. iii. 9 "ye are thereunto called, that ye should inherit a blessing"; etc.

New Testament  
Revisers.

The use is one of the "pet aversions" of our prosaic and purist New Testament Revisers, who, as a rule, wherever they can, abolish it, if they cannot get round it. Instances may be seen in

St. Luke x. 2; St. John v. 34; vi. 28; x. 10, 17; xiv. 29; xvi. 33; Acts xx. 24; xxii. 14; Rom. vi. 16; 1 Cor. ix. 23; Col. i. 9; ii. 2; iv. 3, 8; 1 Thess. iv. 1.

Oddly enough, in 1 John iv. 9 they do exactly the reverse; turning the Authorised Version's "in this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him," into "was . . . manifested . . . that God hath sent . . ., that we might live."

- (γ) Indefinite: Pind. *Ol.* x. (xi.) 21 διαλλάξαινο = "could possibly change"; Aesch. *Prom. V.* 292 νείμαιμι = "I could possibly assign"; *Ag.* 620 λέξαιμι = "I could possibly call"; *ib.* 1163 νεογνὸς ἀνθρώπων μάθοι = "a child might understand it"; *ib.* 1374 πῶς γάρ τις . . . | φράξειεν; = "could one possibly fence?" *Cho.* 172 οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραϊτό νιν = "no one could possibly cut it but myself" <sup>xxvi</sup>; *Suppl.* 20 τίνα οὖν <sup>xxvii</sup> χύραν εὐφρονα

<sup>xxvi</sup> "But I did not cut it; therefore the person who did cut it must have been Orestes" is the implied deduction. ἐμοῦ is unobjectionable as the reading.

Hiatus.

<sup>xxvii</sup> So the MSS., notwithstanding the hiatus.

See a similar hiatus—*τὶ οὖν*—in Aesch. *Sept. c. Theb.* 704, *Ar. Plut.* 94. 1155, *Lys.* 906; *τὶ οὐ* in Plato (*Comicus*) *Δάκων* Fr. i. 2; *τὶ; ἐκείλους* in Eurip. *Antiope* Fr. A (in *Hermathena*, no. xvii. p. 41); *τὶ ἔτ'* in *Ar. Plut.* 1161; *τὶ ἔστι* in Herodas v. 10; *τὶ, ὦ* in *Ar. Lys.* 891, Eubul. *Δύγη* Fr. i. 1; *εὖ οἶδ'* in *Ar. Lys.* 154, Menand. *Πλόκ.* Fr. ii. 7.

In Eur. *Ion* 175, 176 we have the first line ending with *παιδοῦργει*, and the second beginning with *ἦ*, which Dr. Verrall thinks defensible on the ground of the break of continuity of the sentence between the two lines. Query, however, if reason were wanted, whether that alone would suffice.

In *Ar. Nub.* 1347 *ὡς οὗτος, εἰ μὴ τῷ πεπολθεῖ, οὐκ ἂν ᾔν | οὕτως ἀκόλαστος* is apparently the reading, even if not the meaning, of the Ravenna MS. But perhaps it is better to read with Dawes (*Misc. Crit.* p. 231) *πεπολθεν*. See below, note 7, 5 (a).

On a hiatus after a vocative, as in Soph. *Oed. Col.* 188, 189 *παῖ, | ἔν' ἂν . . .*; *Ar. Nub.* 1165 *ὦ παῖ, ἔξεσθ' οἴκων*; see Elmsl. ad Soph. *l.c.*

On *Ar. Lys.* 945 *ἀγαθόν' ἔα αὐτ' ὧ δαιμονία*, see Elmsl. ad Soph. *Oed. Col.* 1192.

μᾶλλον | τῆσδ' ἀφικοίμεθα; = "could we possibly come?"  
*ib.* 727 ἴσως . . . μόλοι = "might possibly come";  
*Soph. Oed. Col.* 205 τίνα | σοῦ πατρίδ' ἐκπυθοίμαν; =  
 "could I possibly learn?"<sup>xxviii</sup> *ib.* 1172 ψέξαιμι = "I  
 could possibly blame"; *El.* 799 ἀποστειχοίμ' ἄν . . . |  
 Κ. ἤκιστ'· ἐπείπερ οὗτ' ἐμοῦ καταξίως | πράξειας οὐτε  
 τοῦ πορεύσαντος ξένου = "you would possibly act"—  
 καταξίως idly corrected into κατάξί' ἄν; *Ant.* 604 τεάν,  
 Ζεῦ, δύνασιν τίς ἀνδρῶν | ὑπερβασία κατὰσχοι; = "could  
 possibly get and keep under control"; *Aj.* 921 ὡς  
 ἀκμαῖος, εἰ βαίη, μόλοι = "how timely would he possibly  
 come, if he were to come at all!" (rather than with  
*Elmsley Mus. Crit.* i. p. 367 "if he comes at all, I wish  
 that he may come in time," or with Mr. Shilleto "if it  
 should turn out that he do come, O that," etc. It is  
 perhaps needless to add that the passage is a happy hunt-  
 ing ground for the critics); *Eur. Alc.* 52 μόλοι = "could  
 possibly come"; *ib.* 114 παραλύσαι = "one might  
 possibly release"; *Iph. Taur.* 1055 ἴσως . . . συμβαίη =  
 "might perhaps possibly turn out"; *El.* 56 μετέρχομαι,  
 | . . . ὥς ὕβριν δέξωμεν Αἰγίσθου θεοῖς, | γόους τ'  
 ἀφείην<sup>xxix</sup> αἰθέρ' ἐς μέγαν πατρί = "I frequent in order  
 that I may show, and that possibly I might give vent  
 to"<sup>xxx</sup>; *Ar. Eqq.* 1057 ἀλλ' οὐκ ἄν μαχέσαιο· χέσαιο

<sup>xxviii</sup> τιν' ἄν Vauvilliers; but, as *Elmsley* says, "particulam omittunt MSS. omnes, ut impressi."

Vauvilliers had a strongly developed ἄν mania in such cases.

In *Soph. Oed. Col.* 42 τὰς πάνθ' ὀρώσας Εὐμενίδας δ' ἔνθαδ' ὦν | εἴποι λεώς  
 νυν = "might possibly call," he suggested ἄν for ὦν—this time, not only against  
 all the MSS., but against also *Suidas s.v. νυν* and *Eustathius*, p. 763. 37, who in  
 fact reads δ' ἔνθαδ' ὦν | εἴπη λεώς.

And in *Soph. Oed. Col.* 1418 πῶς γὰρ αὖθις αὖ πάλιν | στρατεύμ' ἄγοιμι ταῦτον  
 εἰσάπαξ τρέσας; as all the MSS. have it—"how could I possibly bring?"—  
 Vauvilliers would again foist in his ἄν, turning out αὖ in order to find room for it.  
 In this instance he has companions in Toup, who would read ἄγοιμ' ἄν; Porson,  
 who (*Advers.* p. 315) preferred ἄγοιμι ταῦτ' ἄν, or else (in the previous line)  
 αὖθις ἄν πάλιν; *Elmsley*, who read πῶς δ' ἄν αὖθις αὖ πάλιν.

In *Soph. Oed. Col.* 70 ἄρ' οὖν (not ἄν) τις αὐτῷ πρόμπτος ἐξ ὕμῶν μόλοι; is the  
 reading commended to us by all the best MSS., including *Laur. A.*—"would it  
 be possible that a messenger should come?"

<sup>xxix</sup> "Palmaria Seidleri emendatio" for the ἀφείην of the Books, says Mr.  
*Shilleto* on *Dem. de Fals. Leg.* p. 363. 25 *Annot. Crit.*

<sup>xxx</sup> 1. Note the use in the final sentence of the present indefinite subjunctive,  
 δείξωμεν, followed by the past subjunctive, ἀφείην.

2. So in *Herod.* i. 53 καὶ νῦν ὑμέας ἐπειρωτᾷ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ  
 εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον = "whether he is to undertake" (the  
 deliberative subjunctive; cf. *Herod.* i. 75, where the phrase is repeated after a *past*  
 imperfect (as is also the case in c. 53, just before the passage under citation); ii.  
 52 εἰ ἀνέλωται (also after a *past* imperfect), "and whether it might be possible  
 for him"; *Thuc.* viii. 87. 2 οὐδὲ ῥάδιον εἰδέναι τίνι γνώμη . . . διότι δὲ οὐκ  
 ἤλθοι, πολλὰ καὶ εἰκάσεται. οἱ μὲν γὰρ ἵνα διατρίβῃ . . . τὰ τῶν Πελοποννησίων,  
 . . . οἱ δὲ ἵνα . . . ἐκχρηματίσαιο ἀφείη = "some think that it was in order

Present subjunctive followed  
 by past subjunctive in final sen-  
 tences.

γάρ, εἰ μαχέσαιοτο = "but she would not fight. For she might possibly show her fright, if she were to fight"; Thuc. vi. 89. 6 ὅσῳ καὶ λοιδορήσαιοι = "just in proportion as I could possibly speak ill of it"; Plat. *Phaedr.* p. 229 C εἰ ἀπιστοῖν . . ., οὐκ ἂν ἄτοπος εἶην· εἴτα σοφίζόμενος φαίην, κ.τ.λ. = "if I were to disbelieve, I should not be wanting in sense; and then, rationalising, I might possibly say"; Plat. *Gorg.* p. 512 A τοῦτον ὀνήσειεν, ἂν . . . σώσῃ = "he would possibly be of

that he might wear out the chances of the Peloponnesians; others that he might possibly make some money out of the Phoenicians by giving them leave of absence."

3. In cases such as the following the initial verb, that in the primary sentence, is in the past tense:—

Thuc. iii. 22. 9 παραῖσχον . . . φρυκτοῦς . . . παρεσκευασμένους ἐς αὐτὸ τοῦτο, ὅπως ἀσαφὴ τὰ σημεῖα τῆς φρυκτικῆς τοῖς πολεμοῖς ᾖ, καὶ μὴ βοηθοῖεν = "prepared with this very object in view, that the signals might" ["quoties in orationem relictam subito fiat mutatio," says Mr. Shilleto on Dem. *de Fals. Leg.* p. 357. 1; quoting Dem. *Aphob.* i. p. 834. 11; *Aphob.* ii. p. 836. 1 "quis ignorat?"] See also Eur. *Phoen.* 67, 70 and Pors. *ad l.* (=67, 68 ed. suae)] "convey no meaning to the enemy, and that they might possibly refrain from bringing assistance."

Herod. viii. 76 ἀνήγον τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μηδὲ φυγέειν ἐξῆ, ἀλλ' ἀπολαμφθέντες ἐν Σαλαμῶνι δοῖεν τίσιν = "in order that not even flight might be open to them, but that on the contrary they might possibly get cut off and fall just victims to vengeance"; Thuc. vii. 17. 4 ναὺς τε . . . ἐπλήρουν, ὅπως ναυμαχίας τε ἀποπειράσῳι . . ., καὶ τὰς ὀλκάδας αὐτῶν ἡσσον οἱ . . . Ἀθηναῖοι κωλύον ἀπαίρειν = "they manned, in order that they might both try their hands at a sea-fight, and also that by possibility the Athenians might be less able to prevent"; Eur. *Hec.* 1138 εἰδισα μὴ . . . ὁ παῖς | Τροίαν ἀβρολήσῃ καὶ ξυνοικήσῃ πάλιν, | γνόντες δ' Ἀχαιοὶ . . . | . . . ἄρειαν στόλον, | κἀπειτα Θρήκης πέδια τριβοῖεν τάδε | λεηλατοῦντες = "I feared lest the boy might gather together Troy and found it anew, and that the Achaeans might possibly organise an expedition, and then be for trampling on the plains of Thrace"; Herod. ix. 51 ἐβουλεύσαντο μεταστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀβρόνῳ, καὶ οἱ ἱππεῖς σφέας μὴ σινολάτο = "they were minded to shift their quarters, in order that they might have the use of water in abundance, while at the same time the horsemen might possibly do them no harm"; Dem. *de Fals. Leg.* p. 357. 1 ἐπιστολάς ἐπεμψεν . . . καλοῦσας ὑμᾶς, οὐχ ἔλθου, . . . ἀλλ' ἵνα . . . μηδὲν ἐναντίον ψηφισάσθε [ψηφισήσθε Mr. Shilleto "quamquam dubitanter"] αὐτῷ, μηδ' ἀμύνοντο μηδ' ἀντέχοντο οἱ Φωκεῖς . . ., ἀλλ' . . . ἑαυτοὺς ἐγχειρίσαιεν = "he sent letters conveying an invitation, not that you should take the field, but with the object that you might possibly" [or "might" with Mr. Shilleto's reading] "pass no decree, and that the Phocians might possibly not continue to offer any defence or resistance, but might possibly put themselves into his hands."

4. "Verissime . . . Hermannus . . .," says Mr. Shilleto in his *Annot. Crit.* on the last-cited passage of Demosthenes, "antiquos et diligentes scriptores optativum praesentibus jungere, ubi finem indicant hunc esse, non ut quid fiat, sed ut quid possit fieri"; and in his note on the same passage he professes his inability to "understand on what philosophical interpretation of the nature of the two moods" Arnold's (on Thuc. iii. 22. 9, already cited) distinction—"adopted also by Donaldson *New Cratylus* p. 486"—"depends," viz.—that "the subjunctive mood indicates the immediate, and the optative the remote, consequence of the action contained in the principal verb, the second being a consequence upon the first."

See Hermann on Viger n. 350 cited by Arnold *l.c.*

service, if in very truth he shall have preserved"; Aristot. *de Republ.* iii. 13 = p. 1283. 14 δόξαιεν γὰρ οὐδὲν λέγειν δίκαιον = "would possibly seem"; *Eth. Eudem.* iii. 1. 30 φανείεν = "would possibly appear"; Dem. *Mid.* p. 525. 19 *sqq.* πότερα μὴ δῶ διὰ τοῦτο δίκην, ἢ μείζω δοίη δικαίως; = "is he not to pay the penalty? or a heavier one should he possibly pay?" (cf. below, note 91); Theophrast. *περὶ περιεργίας*: ἀμέλει περιεργία δόξαιεν εἶναι = "might possibly be taken to be"; Theocr. xxvii. 24 τί . . . ῥέξαιμι = "what could I possibly do?" xxvii. 60 τάχα δ' ὕστερον οὐδ' ἄλα δοίης = "perhaps later on you might possibly offer me not even a pinch of salt."

In Plat. *Theaet.* p. 165 B τί δὲ ὄν ἀποκρινάμεθα, and *Cratyl.* p. 397 A πάνν γὰρ ἡδέως τὰ ἐπίλοιπα περὶ τῶν ὀνομάτων ἀκούσασιν, which as they stand are like instances to the foregoing, the true readings are, nevertheless, doubtless ἀποκρινούμεθα and πάνν γὰρ ἄν.

In many of the passages above cited, editors and commentators have—as is to some extent shown above—moved heaven and earth to get rid of the obnoxious past subjunctive without ἄν, and have foisted in the participle wherever they could; hazard-ing, for the purpose, all sorts of unauthorised emendations of the various texts. Even Elmsley was at one time a sinner in this respect, correcting as he did (ad Eur. *Med.* 416, 7 note) Aesch. *Agam.* 1374 cited above. But he recanted five years later, when he edited the *Oedipus Coloneus* of Sophocles; for then (ad Soph. *Oed. Col.* 1172 already cited) he admitted that, in such cases, "recte abesse ἄν certissimum est"; although he covered his retreat with the expression, "Constructionis legem nondum mihi penitus perspectam esse fateor."

Insertion of ἄν  
by way of un-  
authorised correc-  
tion.

Why, it may be asked, is a conspiracy on the part of—unassociated, be it observed—copyists to be presumed to alter ordinary into not, or at any rate less, ordinary forms? And if there was no conspiracy, then the not, or less, ordinary forms are correct, and must be dealt with accordingly.

The instances of the use of the past subjunctive to denote possibility will be found, it is suggested, to range themselves as a rule under one or other of the following heads, viz.—

Classification of  
instances.

- (1) Negative sentences;
- (2) Interrogative sentences, including those which are virtually negative<sup>xxxī</sup>; even

<sup>xxxī</sup> 1. Interrogative sentences are occasionally found so absolutely equivalent to negatives as to have associated with them expressions suited only to negative sentences.

Interrogative =  
negative sen-  
tences.

- (3) Affirmative sentences; and especially  
 (4) those in which *ἴσως* or *τάχα* is expressed.<sup>xxxia</sup>

(b) Present time.

2. (b) Present time.

(β) Imperfect: Aesch. *Cho.* 177 μῶν οὖν Ὀρέστου κρύβδα δῶρον ἦ τόδε; = "can it possibly be?" Hippocr. *de rat. vict. in morb. acut.* i. p. 399. F. = ii. p. 74. 1. K. ὅσων τοιῶνδε ἐόντων, ἦν ἡ κοιλίη ὑγρὴ ἦ καὶ συντήκη (qy. *συντακῇ*: see below, note 101), δοκέη μοι κ.τ.λ. = "I may possibly think it advisable"; Theognis 296 οἷσι παρῇ = "those with whom he may be present"; Eur. *Med.* 516 χρύσον . . . ὅς κίβδηλος ἦ = "which may happen to be debased" — "bastard metal," as Middleton and Rowley call it (*The Changeling* iii. 2); Theognis 1005 sqq. ξυνὸν δ' ἐσθλὸν τοῦτο . . . | ὅστις . . . μένη = "when, as may happen, a man remains"; Simonides Ceus *Fr.* xii. 19 πάντας δ' ἐπαίνημι καὶ φιλέω, | ἐκὼν ὅστις ἔρδῃ<sup>xxxii</sup> μηδὲν αἰσχρόν = "the

For example—

(α) γε: Soph. *Phil.* 441 ποίου γε τούτου πλὴν γ' Ὀδυσσεὺς ἐρεῖς; = "of no one else, surely"; Eur. *Med.* 1367 λέχους σφέ γ' ἤξιωσας οὐνεκα κτανεῖν; = "surely it was not because of my marriage." So the best MSS.; so Porson. Elmsley objects.

(β) γε δήπου: Plat. *Symp.* p. 200 C καὶ τούτου γε δήπου τίς ἀν ἐπιθυμήσειεν; = "surely no one would set his mind on."

(γ) οἶμαι: Dem. *pro Phorm.* p. 958. 7 ἀλλ', οἶμαι, τῆς σῆς ἀπληστίας καὶ τοῦ σοῦ τρόπου τίς ἀν δύναιτο ἐφικέσθαι; = "but, I take it, no one could."

[Compare, for the sentiment, Shaksp. *Macbeth* iv. 3 "there's no bottom, none, | in my voluptuousness: your wives, your daughters, | your matrons, and your maids, could not fill up | the cistern of my lust."]

2. In Dem. *de Fals. Leg.* p. 441. 14 τίς γάρ ἐστιν Ἑλλήνων ἢ βαρβάρων οὕτω σκαιὸς καὶ ἀνήκοος καὶ σφόδρα μισῶν τὴν πόλιν τὴν ἡμετέραν, ὅστις εἰ τις ἔροιτο, "εἰπέ μοι, . . ."—οὐδ' ἀν εἰς εὖ οἶδ' ὅτι φήσειεν, we get an interrogative which is a virtual negative, repeated for the sake of perspicuity after an interval, but repeated by a negative.

3. In Cervantes *Novelas Ejemplares* iii. p. 16 (ed. Madrid 1803), *Las dos doncellas*, "¿pero de qué me sirve alabar á mi enemigo, ni ir alargando con razones el suceso tan desgraciado mío, ó por mejor decir, el principio de mi locura?" we have in the first member of the sentence a question, which is a virtual negative, followed in the second by a negative addition.

<sup>xxxia</sup> Where in such cases ἀν is present, full effect must be given to it; as in Soph. *Phil.* 41 πῶς γὰρ ἀν νοσῶν ἀνὴρ | κῶλον παλαιὰ κηρὶ προσβαλεῖ μακράν; = "how would he advance?" Thuc. vi. 11. 3 νῦν μὲν γὰρ κὰν ἔλθοιεν ἴσως Λακεδαιμονίων ἕκαστος χάριτι = "perhaps they would come"; Plat. *Soph.* p. 247 D τάχ' οὖν ἴσως ἀν ἀποροίεν = "they would perhaps be in a strait"; *Apol.* p. 31 A ὑμεῖς δ' ἴσως τάχ' ἀν ἀχθόμενοι, ὥσπερ οἱ νυστάζοντες ἐγειρόμενοι, κρούσαντες ἀν με, . . . , ῥαδίως ἀν ἀποκτείναιτε = "perhaps by chance you would easily go so far as to put me to death."

<sup>xxxii</sup> 1. Note the change, in speaking of a class, from plural to singular: πάντας τοῖσιν.

So in Simonides Ceus *Fr.* lviii. 4 and Aesch. *Eum.* 336, respectively cited below in this note (γ).

Change between plural and singular, in speaking of a class.



man who, as may happen, willingly does nothing disgraceful"; Eur. *Ion* 856 ὅστις ἐσθλὸς ᾗ = "who, as may happen, is a person of worth"; Theognis 1086, 1238 τοῦθ' ἔρδειν, ὃ τι σοι μὴ καταθύμιον ᾗ = "whatever, as may happen, is not agreeable to you"; 694 ὅτ' ἐσθλὰ παρῇ = "when, as may happen, good things are at hand"; Eur. *El.* 972 ὅπου δ' Ἀπόλλων σκαίδς ᾗ, τίνες σοφοί; = "in cases where Apollo is at fault."

In Latin we have

Plaut. *Mostell.* 1095. R. = v. 1. 44 né enim illi huc confúgere possint, quaéstioni quós dabit = "may possibly flee."

- (γ) Indefinite: Hom. *Il.* i. 262 οὐ . . . πω . . . ἴδον . . ., οὐδὲ ἴδωμαι = "I never have-seen, nor may I possibly ever see again"; Eur. *Iph. Aul.* 1209 πιθοῦ. τὸ γάρ τοι τέκνα συσσώζειν καλόν, | . . . οὐδεὶς πρὸς τὰδ' ἀντείπη xxxiia βροτῶν = "no one by possibility may

2. The change is constantly, also, to be found the other way, viz.—from singular to plural.

3. Mr. Shilleto (on Thuc. i. 120. 5) cites as "remarkable instances of these changes" Ar. *Vesp.* 552 sqq.; Herod. iv. 65; 1 Tim. ii. [not iii.] 15; and refers "for a similar usage in Latin" to Madvig on Cic. *de Fin.* ii. 7. 22, a passage which is cited in the Text, § 235.

See yet further instances in Aesch. *Eum.* 337, cited below in this note; Thuc. iv. 84. 2; and vii. 34. 2, respectively cited below, note 55, 11; and vi. 30. 2, cited below, note 196, 7; Xen. *Anab.* i. 4. 8 βούληται . . . αὐτοῖς; Plat. *Phileb.* p. 45 C εἰ τις . . . βούλοιο, . . . ἰόντας (ubi vid. Stallbaum); Alc. *Pr.* p. 113 E αὐτὰ . . . καθαρὸν καὶ ἀχραντὸν; *Protag.* p. 327 E καθ' ὅσον δύνανται ἕκαστος; Evidence in Dem. *Mid.* p. 569. 1 τοῦ στόλου πλεόντων (ubi vid. Buttmann). Caes. *Bell. Gall.* vi. 11 quisque . . . si faciant, habent. Levit. xviii. 6 "approach to any that is near of kin to him to uncover their nakedness"; Job xiv. 7 sqq. cited below in subnote cix. 4; Ps. cvii. 43 (Prayer Book version—same idiom also in A. V. and R. V.) "whoso is wise will ponder these things; and they shall understand the loving-kindness of the Lord"; St. Matthew xviii. 35 "if ye forgive not every one his brother their trespasses"; Mr. Gladstone, in a letter of 17th October 1892 published in the *Times* newspaper of 5th January 1893, p. 4, col. 5, and in which he ostentatiously disclaims being an Englishman himself, "The English race . . . are a great fact in the world . . .; but no race stands in greater need of discipline. . . . Under such discipline I believe they are capable of a great elevation . . ."

The Revisers of the New Testament have added an example of the change in question, in both Greek and English, in 2 Thess. iii. 6.

xxxiiia 1. ἀντίπηγ—the reading of the MS. Par. B (not, however, one of great weight, if we may judge from Elmsley's account of it, in his preface to Eur. *Iph. Aul.* 1210. *Bacchae*)—which Dindorf receives into his text.

There seems, nevertheless, more authority for the past indefinite subjunctive—οὐδὲς πρὸς τὰδ' ἀντίποι βροτῶν.

Either reading, in point of construction, is equally good. The first—"no one may": the second—"no one might";—"by possibility contravene this."

Some of the editors, however, are fearful of the omission of ἀν, and a correction consequently appeared in the Cambridge edition of 1840—οὐδεὶς τοῖςδ' ἀν ἀντίποι

contravene"; Dem. *Mid.* p. 578. 10 ὃν γὰρ . . . , τί τοῦτον εἶπη τις; = "what may one call him?" Theognis 973 οὐδεὶς ἀνθρώπων, ὃν πρῶτ' ἐπὶ γαῖα καλύψῃ | εἷς τ' Ἐρεβος καταβῇ, . . . τέρπεται κ.τ.λ. = "whom once the earth may have-covered, and who may have-descended into Erebus"; Simonides Ceus *Fr.* lviii. 4 οὐδὲ πάντων βλεφάροις θνατῶν ἔσποτος, | φῖ μὴ δακέθυμος ἰδρῶς ἐνδοθεν μόλῃ, ἱκηταὶ τ' ἐς ἄκρον | ἀνδρείας = "unless it be to him with whom heart-vexing sweat may have-come from within, and who may have-arrived"; Aesch. *Sept. c. Theb.* 257 ἄνδρας ὃν ἀλφῷ πόλις = "men whose city may chance to have-been taken"; *Eum.* 336 θνατῶν τοῖσιν αὐτουργαίαι ξυμπέσωσιν μάταιοι, | τοῖς ὁμαρτεῖν, ὄφρ' ἂν γὰν ὑπέλθῃ = "that in the case of those of mortals, about whose heads rash murders of kindred may have-gathered, we should keep company with them, until the sinner shall have-sunk beneath the earth" xxxiii; Soph. *Oed. Col.* 395 γέροντα δ' ὀρθοῦν φλαῦρον δς νέος πέσῃ = "it is useless to raise up as an old man one who may have-chanced to fall as a young one" xxxiv; Theognis 1013

βροτῶν—due, it would seem, originally to Burges. Elmsley (*Quarterly Review* xiv. p. 460) had long before proposed—"recte et acute" in the estimation of Blomfield (*Museum Criticum* i. 190)—οὐδεὶς πρὸς τὰδ' ἀντερεὶ βροτῶν. But as Matthiae sensibly remarks—"hoc quidem mihi parum probabile videtur, operae pretium quemquam duxisse explicare ἀντερεὶ adscripto conjunctivo ἀντεῖπη." Bothe reads, wildly, οὐδεὶς τοῖσδ' ἐναντίον λέγει.

Eur. *H. F.* 1417.

2. In Eur. *Herc. Fur.* 1417 the preponderance of authority is in favour of εἴπῃς—πῶς οὖν ἔρ' εἴπῃς δτι συνέσταλμαι κακοῖς; = "how then can you any longer possibly say that I have been brought low by my woes?"

And so the best editors.

Hermann, Matthiae, William Dindorf, even Bothe, Kirchhoff, Paley—afraid of the *present* indefinite subjunctive—fly off to the correction εἴποις, equally good in its way ("how then could you possibly . . ."), if only it were not a correction; Paley also altering ἔρ' into ξμ'.

Whilst even the *past* indefinite subjunctive is not pleasing, in the absence of ἄν, to Louis Dindorf, who accordingly reads πῶς οὖν ἂν εἴποις; in doing which he has the approval of Pflugck, and is followed by Witzschel.

3. συνέσταλμαι = "I have been brought low." Cf.

Eur. *Tro.* 108 ὦ πολὺς ὄγκος συσσελλόμενος | προγόνων, ὡς οὐδὲν ἄρ' ἦσθα = "being lowered"; Ar. *Rhet.* iii. 2. 3 ἐπεὶ καὶ ἐνταῦθα ("even here," sc. in poetry) εἰ δούλος καλλιεποῖτο (a thing, by the way, which Shakspeare's servants and slaves do not) ἢ λίαν νέος, ἀπρεπέστερον, ἢ περὶ λίαν μικρῶν· ἀλλ' ἔστι καὶ ἐν τούτοις ἐπισυσσελλόμενον καὶ αὐξανόμενον ("which admits of lowering or raising") τὸ πρέπον.

xxxiii Where note the difference in meaning between the possibility, ξυμπέσωσιν, and the contingency on its way to certainty, ὑπέλθῃ ἄν.

xxxiv Elmsley, *ad l.*, admits this to be the reading of the MSS. "ad unum omnes"; collects, after Brunck and Vauvilliers, examples of the construction, and refers for further information (which, however, is scarcely to be found there) to Porson on Eur. *Orest.* 141. He says (*ad Eur. Med.* 516 (=503 ed. suae), cited approvingly by Arnold on Thuc. iv. 18. 4) that in such construction "subaudiendum ἄν, monente Brunckio." Not, however, so.

ἀ μάκαρ . . . , ὅστις . . . καταβῇ = "who may have descended"; Aesch. *Eum.* 211 γυναῖκός, ἥτις ἀνδρα νοσφίσῃ = "who may have slain her husband"; Auctor *de vict. rat.* i. in Hippocr. i. p. 349. F. = i. p. 653. K. ὑγρασίῃ . . . , ἥτις . . . κρατήσῃ = "which may have-overpowered"; Theognis 609 ὅτῳ ψεύδος προσομαρτῇ | ἀνδρὶ καὶ ἐξέλθῃ πρῶτον ἀπὸ στόματος = "for the man whom falsehood may follow, and from whose lips it may have-been the first thing to issue"; Aesch. *Sept. c. Theb.* 338 εὔτε πτόλις δαμασθῇ = "when, as may happen, a city has-been subdued"; Soph. *Trach.* 147 ἄμοχθον ἐξαίρει βίον, | ἐς τοῦθ' ἕως τις ἀντὶ παρθένου γυνή | κληθῇ, λάβῃ τ' κ.τ.λ. = "until such time, as one may possibly have-acquired the name of matron instead of maiden, and may have-taken." xxxv

We have mixtures of constructions in such passages as

Theognis 747 τίς δὴ κεν . . . | ἄλοιτ' ἀθανάτους . . . , | ὅππότε  
ἀνὴρ ἄδικος . . . | ὑβρίξῃ . . . , οἱ δὲ δίκαιοι | τρύχονται ;  
Thuc. iv. 18. 4 οἷτινες . . . ἔθεντο . . . , τὸν τε πόλεμον  
νομίωσι κ.τ.λ.

The present subjunctive without, and the present subjunctive with, ἄν, side by side, we have in

Theognis 405 καὶ οἱ ἔθηκε δοκεῖν, ἃ μὲν ἦ κακά, ταῦτ' ἀγάθ'  
εἶναι | εὐμαρέως, ἃ δ' ἄν ἦ χρήσιμα, ταῦτα κακά = "what  
may chance to be bad": "what shall be useful."

Cf. *supra* subnote xx.

6. ἵστημι is chosen as the exemplar, because it possesses a future perfect *active*: ἐστήξω. The only other instances of such a tense are, the writer believes, τεθνήξω, and (in Hom. *Il.* xv. 98—a corresponding future perfect passive from the same verb occurring in *Od.* xxiii. 266—) κεχαρησέμεν from χαίρω. See above note 1. 7 (a).

6. Choice of ἵστημι as exemplar.

#### 7. 1. Or εἰστήκει.

The augment is equally added or omitted in the past perfects indicative.

2. Of the omission, add as examples to those given by

7. Augment in the past perfect indicative.

xxxv Here, again, contrast the *possibility* of a maiden *getting married*, expressed by the use of the subjunctive κληθῇ alone, with the *certainly* of her reaching, if she lives, the *time* for marriage, expressed by the use of the subjunctive with ἄν, in Soph. *Oed. Col.* 1492, where Oedipus says to his daughters, ἀλλ' ἥνικ' ἄν δη πρὸς γάμων ἤκητ' ἀκμάς, | τίς οὖτος ἔσται κ.τ.λ. = "when you shall have come."

Stallbaum on Plat. *Apol.* p. 36 A, and Mr. Shilleto on Dem. *de Fals. Leg.* p. 359. 26—

Ar. *Nub.* 962 *νενόμιστο*; *Ach.* 10 *κεχήνη*; Thuc. vii. 71. 7 *πεπόνθεσαν*; Plat. *Apol.* p. 22 B *πεποιήκεσαν*; p. 31 D *ἀπολώλη*; *Protag.* p. 335 D *ἀνεστήκη*; *Cratyl.* p. 384 B *ἀκηκόη*; *Euthyd.* p. 300 D *παρακηκόει*; *Symp.* p. 219 E *σqq. διαπεφύγει*; Dem. *de Fals. Leg.* p. 443. 16 *σqq. ὁμωμόκει*; *Mid.* p. 567. 13 *ἀναπεπτώκει*.

In Ar. *Thesm.* 596 the books have *εἰ μὴ πεπύσμην*. 'πεπύσμην' is merely Bentley's unnecessary correction.

*E contra*, *εἰστήκει* is now restored from the Ravenna MS. in Ar. *Av.* 513, and *προσεβεβροθήκει* stands in Thuc. ii. 25. 6 without variation, except in a solitary—modern—Paris MS. In Dem. *Lept.* p. 481. 7 the MSS. vary between *ἀπολώλει* and *ἀπωλώλει*.

Endings of such  
tenses :

3. As to the forms of the endings of the first and third persons respectively of the past perfects indicative active, we find as to

in the first person ;

4. (i.) The first person

(the normal steps of progression of which were *-εσα-μ*, *εσα-μ*, *εσα*, *-εα*, *-η*)

(a) In actual use, *-εα* : Hom. *Il.* viii. 366 ; xiv. 71 *ἦδε'* and *ἦδεα* ; and *-η* : Soph. *Oed. Col.* 944 *ἦδη* <sup>xxxvi</sup> ; Dem. *Aphob.* p. 844. 3 *συνῆδη*. For other examples see above in this note, § 2.

This was the most usual form in the older Attic writers.

(b) As a dream of the grammarians, *-ην* : see Eustath. on Hom. *Od.* xxiii. 220, and (cited by Dindorf on Ar. *Ach.* 10) Herodian *Hort. Adon.* fol. 198.

If such a form ever had any foundation in fact, it must have arisen from some such false analogy as that which introduced *ἦν* for *ἦ* = "I was"—as to which see Elmsley ad Soph. *Oed. Tyr.* : *Praefat.* p. x. ; and Mr. Shilleto on Thuc. i. 22. 2.

(c) In the later language, *-ειν* : Dem. *de Fals. Leg.* p. 395. 2

<sup>xxxvi</sup> Where there is no variation in the MSS. See too Soph. *Ant.* 18 ; Eur. *Hipp.* 405 ; *Heracl.* 987 ; Ar. *Av.* 511.

In Soph. *Oed. Tyr.* 433 the reading of the best MSS. points to *ἦδη* (see Elmsley, *Praefat.* p. xxxi. ed. 3), which is Valckenaer's (ad Eur. *Hipp.* 792) correction. And see Pors. *Advers.* pp. 163, 210.

ὠμολογῇκειν; p. 411. 9, *Conon* p. 1258. 12 ἐγνώκειν; *Mid.* p. 530. 20 ἐπεπόνθειν; *Conon* p. 1258. 22 εἰώθειν; *Hyperides pro Lycophr.* col. 5, l. 24 (ed. Babington) ἐδεδίδειν. Cf. *infra* note 53. 9.

This became the usual form in common life. It probably grew up gradually, side by side, with the legitimate form in -η—the ν getting added after the analogy of the ordinary past tenses imperfect and indefinite (ἐλεγον, ἔλαβον, and the like), and the difference of pronunciation between η and εἰ lessening every day—and little by little supplanted it—"sub Aristophanis senescentis aetate," thought Kidd, on Dawes *Misc. Crit.* p. 232.

An earlier date must, however, be assigned if the MSS. are right in giving us ᾗδειν or ᾗδην in *Soph. El.* 1018; *Ant.* 448<sup>xxxvii</sup> ἡκηκόειν in *Ar. Vesp.* 800; and in pointing to ἐγρηγόρειν in *Ar. Eccl.* 32.

Plato constantly (e.g. in addition to the examples mentioned above in this note § 2, *Theaet.* p. 208 E ἀφεστήκη; *Apol.* p. 36 A ἀποπεφύγη; etc.) uses the form in -η; but we have ᾗδειν with no variation in *Phaedon* p. 63 E; ξυνᾗδειν in *Symp.* p. 193 E; both words in *Apol.* p. 22 C; nor is there practically any variation in the cases of ἑωράκειν *Rep.* i. p. 328 C; ἐπεπόνθειν *ib.* p. 329 B.

## 5. (ii.) The third person

in the third person.

(the normal steps of progression of which were ε-σα-τι, ε-σα-τ, ε-σε(ν), ε-ε(ν), εἰ(ν): the ν being the νῦ ἐφελκυστικόν in use before vowels)

(a) In actual use, -εε(ν): *Hom. Il.* ii. 832 ᾗδεε; xviii. 404 ᾗδεεν; *Herod.* i. 11 ἐγεγόνεε.

-ει: *Hom. Il.* xi. 296 ἐβεβήκει; *Ar. Plut.* 738 ἀνεστήκει; *Nub.* 380 ἐλελήθει (*sic libri*); *Ach.* 35 ᾗδει; *Plat. Symp.* p. 220 A ἑωράκει.

-ει(ν): *Hom. Il.* xiv. 412 βεβλήκειν; *Od.* xviii. 344 ἐστήκειν; *Eur. Ion.* 1187; *Ar. Vesp.* 558, 635; *Pac.* 1182 ᾗδειν; *Ar. Nub.* 1347 (e corr. Dawes *Misc. Crit.* p. 231 *q.v.*; pointed to (see *Dind. ad Ar. l.c.*), if, indeed, not actually ratified (see Kidd on Dawes, ed. 2. p. xxix. extr.), by the Ravenna MS. See above subnote **xxvii**) πεποίθειν.

<sup>xxxvii</sup> Dr. Rutherford (*New Phrynichus* p. 236), acknowledging the *consensus* of the MSS. in *Soph. Ant.* 448; *El.* 1185; *Oed. Col.* 948; *Eur. Cycl.* 649; *Tro.* 650, in giving the forms in -ειν, emphasises his discipleship of Cobet in his startling conclusion from the fact, viz.—"there is no question that ᾗδη must be everywhere restored"!

- (b) As a correction of Elmsley's,  $\sim\eta\nu$  : Ar. *Ach.* 35. But there is neither metrical necessity, nor authority, for the form ; and, in fact, the pointing of the Ravenna MS. is against it.

We also find in connection with the ending of the third person

- (c)  $\sim\eta$  : Hom. *Il.* v. 64 ἦδ $\eta$  (specially avouched by Aristarchus). Other examples are in *Il.* i. 70 ; ii. 38 ; *Od.* ii. 16. 108. 122.

Dindorf gives us similar forms, but in both cases on probably insufficient grounds, in Soph. *Oed. Tyr.* 1525 (acc. tamen Elmsl.) ; *Phil.* 1010.

In

Ar. *Eccl.* 650 ὥστ' οὐχὶ δέος μὴ σε φιλήσῃ. B. δεινὸν μεντὰν ἐπεπόνθη

the Ravenna MS. has—according to Kidd on Dawes *ubi supra* = ed. 2. p. 428, col. 1, *extr.*, and Dobree in Porson's *Aristophanica* .p. (143) —ἐπεπόνθη : according to Dindorf *ad l.* ἐπεπόνθειν.

The balance of authority is in favour of the former form, and that of probability in favour of that form being a first person. Cf. Ar. *Ach.* 323 ; *Lys.* 1098 (e corr. Elmsl. *ad Ach. l.c.*)

From what has been said, however, it will be seen that, authority and probability apart, either form might be lawfully accepted ; and that, either as a first or as a third person : "I should have suffered an outrageous insult," or "he would have suffered pretty heavily for it."

See further Dobree *l.c.*, and *ib.* p. 202 ; and Porson's Note (on Ar. *Vesp.* 633 = 635 Dind.) *ib.* p. 135.<sup>xxxviii</sup>

8. Present indefinite indicative  
—its form.

8. 1. Both in Greek and in Latin the present indefinite indicative is represented by the same form as the present imperfect indicative, and is not represented by the form allotted to the past indefinite tense.

Latin past indefinite indicative  
—its use.

2. With reference to this last mentioned form, Madvig (*Opusc. Acad. Alt.* pp. 109 *sqq.*) points out the dangers which attend the course of those

"qui tam facile in Grammatica Latina aoristi nomine utuntur."

After premising that

<sup>xxxviii</sup> See a minuter discussion of the endings of the persons of the past perfects active in Curtius *Das Verbum der Griechischen Sprache*, c. 16. vii. pp. 259 *sqq.* ed. 2 = pp. 237 *sqq.* ed. 1.

"aoristus Graecorum indicativo modo praeteriti temporis est, extra indicativum et participium omnino non magis praeteriti temporis quam praesentis propria forma est: caret etiam, sed in participio quoque, parte illa, quae est nota praeteriti, augmento,"

he draws the conclusion that

"comparatio reliquorum modorum aoristi nihil prorsus ad Latinum sermonem pertinet, cujus nulla est ejusmodi verbi pars."

"In indicativo autem," he goes on, "quum raro et intra certos fines praeteriti significatio obscuratur, nullus tamen est ejusmodi aoristi in praesens transitus, qualis hic in Latino sermone fingitur."

Then, after laying down as a fact

"et Graeci aoristi notionem primam, quod ad indicativum attineat, positam esse in simplicissima rei praeteritae significatione, in narrando, nec Graecos umquam, quum ingenium moremve aetatis alicujus commemorarent, aoristo uti, nisi ubi de praeterita aetate narrent,"

and

"in re et saepe facta et fieri solita Graecos hoc posterius, fieri solere, significare ita, ut factam narrent,"

he proceeds—

"Positus est . . . omnis usus in eo, ut ex re facta . . . efficiatur sententia generalis; quum concludatur, idem alias quoque fieri: erit igitur pro ipsa hac sententia narratio idem exprimens, si addideris verbum aliquod (*saepe, multi, plerique*), quo significetur res frequenter facta. Atque in hac omissione hujusmodi verborum posita est prima proprietas, etsi interdum illo modo significatur etiam id, quod fieri semper et perpetuo solet, longius jam usu progrediente, eaque consuetudo praesentis temporis describitur, quae non apte narrando exprimitur."

Then, after disposing of cases where, these principles not applying, critics had yet attempted to foist the use of a so-called aorist into the Latin syntax after Greek usage, he winds up—

"Apparet Graeci illius aoristi imitationem Latinam neque ad veteres prosae orationis scriptores pertinere . . . nec ad vetustissimos poetas: nam nec Plautus nec Terentius ita locutus, nec, si memoria non fallit, Lucretius. Ac propter hoc ipsam imitationem dixi: cujus prima vestigia demonstrare possumus ap. Cic. in versibus ex Graeco translatis: nam *de Div. i. [8.] 14 pro Arati ἐβάρητο est demersit*: et *[9.] § 15 similiter duxere*: tum ap. Catull. lxii. 53. 55 et lxiv. 148 (*Dicta nihil metuere, nihil perjuriam curant*). Deinde Virg. et Hor. sic locuti sunt: ille, *Georg. i. 49*; iv. 213; *Aen. x. 726*; xi. 810 *sqq.*; xii. 755;

hic, *Od.* i. 34. 16; *Ep.* i. 2. 47; *A. P.* 343; tum insecuti poetae, quorum exemplis supersederi potest, imitativae poeticum loquendi usum prosae orationis scriptores, primus, opinor, eorum quos habemus Seneca."

- Quintil. viii. 3. 30. As a consequence, he then shows, the form *aptavit* in Quintilian viii. 3. 30 is a mere blunder of the scribes; as also should the reading in Juvenal iii. 168 be "*quod turpe negabit* (not *negavit*) | translatus subito ad Marsos mensamque Sabellam" (= transfer: *negabit*); and he appends the following note:—
- Juv. iii. 168.

"Duobus aliis ejusdem poetae locis, in quibus narratio est rei factae (ix. 80 et x. 7) abusus est Weber ad Pers. ii. 5, ubi itidem restituendum est, quod plures codices habent, *At bona pars procerum tacita libabit acerra*. Prope accedit ad conditionalem formam: *libet*, videas libantem."

- Pers. ii. 5. 3. So, long before, in Persius *l.c.* had Casaubon read; remarking "*libabit: hoc est libare solet: perperam alii libri libavit*. Non enim sic Latini loquuntur, verum Graeci . . . at Hebraei et Latini futuro plurimum utuntur," and citing in proof Hor. *Serm.* i. 4. 34 *sqq.* (*parcet . . . gestiet*) and Juvenal xiv. 185 (*volet*); so, later on, Jahn, with the note "*libabit: futurum in sententia generali, cf. Juv. viii. 182 quae | turpia cerdoni Volesos Brutosque decebunt*."

- Juv. ix. 79. So in Juvenal ix. 79 *instabile et dirimi coeptum et jam paene solum* | *conjugium in multis domibus servabit adulter* (where there is no reason for reading, with Heinrich, *servavit*); and (probably) Hor. *Epp.* i. 2. 69 *quo semel est imbuta recens, servabit odorem | testa diu*.
- Hor. *Epp.* i. 2. 69.

Compare the use of the English future in such cases. See below note 19.

- Hor. *Od.* iii. 23. 4. In Horace *Od.* iii. 23. 17 *sqq.*—*immunis aram si tetigit manus, | non sumptuosa blandior hostia | mollivit aversos Penates | farre pio et saliente mica*—the tenses are presents perfect.
- Hor. *Od.* iii. 23. 17 *sqq.*

An alternative reading *mollibit* is open to objection (1) on the score of requiring an antecedent *tetigerit*; (2) in point of form, the Augustan age future being *molliet*.<sup>xxxviiiia</sup>

- Latin futures in *-ibo*.<sup>xxxviiiia</sup> The older language affected, on the other hand, the forms in *-ibo* as futures of verbs of this conjugation, *e.g.*—

Audibo, Caecil. *Progam.* 193; audibis, Plant. *Capt.* iii. 4. 86, *Poenul.* i. 2. 97, Ennius *Panorat.* 4=387 (Müller), Caecil. *Naucles.* 113; esuribo, Novius *Mort. et Vit. judic.* 63; expedibo, Pacuvius *Atalant.* 66, *Perib.* 281, Accius *Nyctegres.* 490, Pomponius *Vernion.* 175; impertibis, Novius *Decum.* 11; invenibit, Pomponius *Bucc. Adopt.* 25; operibo, Pomponius *Praefect. Mor.* 147;



5. *E contra*, the future of *eo*, "I go," is, alike in the older (e.g. Pompon. *Vernion*. 175), and the later, language, *ibo*: a fact which invalidates the reading of Orelli and others in

Hor. *Od.* iv. 4. 65 merses profundo : pulcrior exiet,<sup>xxxviii b</sup>

Hor. *Od.* iv. 4.

and the various reading *transiet* in

65.

Tibull. i. 4. 27 at si tardus eris, errabis : transiit aetas | quam cito !

Tibull. i. 4. 27.

9. 1. The use of "shall" in such cases for "will," and the interchange of "shall" and "will," even in the same sentence, were common in the older language.

9. "Shall":  
"will."

Thus we have

2. (1) Of the first—

Shaksp. *Merchant of Ven.* i. 1 "if they but hear . . . , | you shall perceive them . . . "; Deut. vi. 25; Ps. xlv. 21 "if we have forgotten . . . , shall not God search it out?" Shaksp. *Twelfth Night* iii. 2 "if thou thou'st him some thrice, it shall not be amiss"; 3 John 6 "whom if thou bring forward on their journey . . . , thou shalt do well" [where the Revisers think it necessary to substitute "whom thou wilt do well to set forward" !]; 1 Sam. xix. 11, xx. 7; Ps. cxxxix. 8; 2 Tim. ii. 21; *Homily for Whitsunday* p. 386 (ed. Oxon. 1802) "before we come to the declaration of the great and manifold gifts of the Holy Ghost . . . , it shall first be needful briefly to expound unto you . . . You shall therefore understand, etc."; Shaksp. *Macbeth* iv. 3 "when I shall tread upon the tyrant's head, | . . . yet my poor country | shall have more vices than it had before, | more suffer and more sundry ways than ever, | by him that shall succeed"; Johnson *English Dictionary: Preface*, extr. (ed. Oxon. vol. v. p. 50); Middleton and Rowley *The Changeling* iv. 3 "tread not him under foot, that shall appear . . . "; Ps. v. 12; Lord Nottingham, C., in *Cook v. Fountain* 3 Sw. 585. 589 "a case . . . so elaborately pressed . . . , that a

opperibere, Plaut. *Bacch.* 48. R.=i. 1. 14; ordibor, Accius *Amph.* 95; perveniunt, Pomponius *Pyth. Gorg.* 159; quibo, Pacuvius *Dulorest.* 154; reperibit, Caecilius *Obolost.* 120; scibo, Accius *Alphesib.* 74; scibis, Novius *Maccus Cop.* 47; venibo, Pomponius *Macci Gem.* 65.

*E contra*, we have

Audies, Accius *Alphesib.* 74; opperiar, Plaut. *Mil. Glor.* 303. R.=ii. 3. 32.  
<sup>xxxviii b</sup> Mr. Key corrected the last word into *evenet*.

Cf. *evenat* in Plaut. *Epid.* ii. 2. 105; *Trinum.* 41. R.=i. 2. 3; Enn. *Hec.* 170=195 Müller; Pompon. *Cretul.* 35 (e corr. Ribbeck); *convenat* in Plaut. *Trinum.* 582. R.=ii. 4. 181; and see Ritschl Proleg. ad Plaut. *Trinum.* pp. 88. 162. 212.

man who shall err in his judgment, shall do it at least very excusably"; Kingsley *Parson Lot* ii. "a few months more and those way-worn features shall have crumbled to their dust, and that strong meek spirit shall be in the abyss of eternity"; Shaksp. *Ant. and Cleop.* i. 3 "I see | in Fulvia's death how mine receiv'd shall be"; St. Matth. viii. 8; Fletcher *Rule a Wife and Have a Wife* ii. 3 "come in and serve for witnesses. A. We shall, madam"; Shaksp. *Hamlet* i. 3 extr., iii. 1; *Cymb.* i. 4; Shirley *The Witty Fair One* iii. 5; Shaksp. *Much Ado* iii. 1 "run thee to the parlour; | there shalt thou find my cousin Beatrice"; Suckling *The Goblins* iv. 1 "talk to her, she shall answer you"; Dryden *Spanish Friar* iv. 2 "mark those who doat on arbitrary power | and you shall find them, etc."; Herrick *Hesperides* i. p. 155; Lord Nottingham, C. in *Grey v. Grey* 2 Sw. 594. 599; Ps. ii. 8, also vv. 4, 5, 9; xli. 10.

### 3. (2) Of the second—

Shaksp. *Much Ado* iv. 1 "what shall become of this? What will this do?" Ps. v. 6 "thou shalt destroy them that speak leasing: the Lord will abhor both the bloodthirsty and deceitful man"—in fact the usage is common in the Psalms: see, for instance, xxiii. 6; xxv. 7, 8; lvii. 1, 2, 3; lxxix. 14; lxxxiv. 12 (where the Bible version has "will" for the "shall" of the Prayer Book); xci. 1, 2, 3; cxvi. 4; cxxxii. 15 *sqq.*; cxlv. 4, 5, 6, 19, 21. So also St. John xvi. 2 "they shall put you out of the synagogues: yea the time cometh, that whosoever killeth you will think that he doeth God service."

English future perfect.

### 4. Instances of the English future perfect we have in

Sir Thomas Wyatt *Poems: To his love whom he had kissed* "revenge you then: the readiest way is this; | another kiss, my life it shall have ended"; St. Paul 1 Cor. xv. 54 "so when this corruptible shall have put on incorruption, and this mortality shall have put on immortality"; St. John Rev. xi. 7 "when they shall have finished their testimony"; Whately *Peculiarities of the Christian Religion: Preface* p. xv. ed. 3 "and yet, in every one of the points in respect of which all religions will have been thus indiscriminately thrown together, Christianity does, in fact, stand eminently distinguished from all the rest by strikingly peculiar features"; id. *Bampton Lectures* iii. p. 97 (ed. Oxon. 1822) "those who have been long accustomed to attentive observation and deep reflection will have often detected errors . . ., and will have been many times startled by

unexpected objections"; *Quarterly Review* vol. clxvi. p. 285 "if to these two passages we add . . ., we shall have exhausted the whole of the testimony . . ., and shall have failed to discover . . ."; *id.* p. 307 "it will have been observed that hitherto all our references have been to . . ."; Mr. Lecky *Letter to the Times Newspaper*, 24th June 1892, p. 10, col. 2 "when the glamour of party rhetoric shall have passed away"; *Times* 7th Dec. 1893, first leading article "if this be so, Ministers will have delayed . . . till it is too late . . ."; *Id.* 9th Dec. 1893, first leading article "it will have been seen from our telegraphic intelligence of yesterday, that . . ."

10. 1. Ps. xxxv. 28 "and as for my tongue it shall be talking of thy righteousness, and of thy praise all the day long"; ciii. 9 "he will not always be chiding"; cxlv. 5 "as for me, I will be talking of thy worship . . ., and I will also tell of thy greatness"; Isaiah xxviii. 28 "he will not ever be threshing it." 10. Future imperfect: in English;

2. Mr. Key (*Latin Grammar* § 469) and Madvig (*Latin Grammar* § 339, ed. 3, by Woods) concur in refusing this imperfect sense to the Latin future active. in Latin.

But is this really so? The present writer ventures to think not. See, in their respective contexts—

Credemur, Ov. *Fast.* iii. 351; ecfodiam, licebit, Plaut. *Trinum.* 463. 465. R. = ii. 4. 62. 64; facies, Cic. *de Fin.* ii. 18. 58; habitabitur, Ov. *Trist.* i. 1. 127; leget, Martial xi. 16. 10; miscebitur, Ov. *Fast.* i. 123; numerabis, Ov. *Trist.* i. 9. 5; occidam, Novius *Phoeniss.* 79; placebunt, Plin. *Epp.* ix. 25. 3; probabit, putabit, Cic. *in Caecil.* 1. 1; rumpent, Verg. *Georg.* iii. 328; suspicabere, Cic. *ad Att.* vii. 12. 1; valebit, Cic. *pro Caecin.* 21. 61.

11. Thus we see that—taking the verb  $\epsilon\mu\iota$  as the example— 11. Subjunctive in Greek without  $\delta\upsilon$ .  
 $\tilde{\eta}$  = "he may be" = "he possibly, haply, will be,"  
 $\epsilon\tilde{\eta}$  = "he might be" = "he possibly, haply, would be";

whilst, as we shall see hereafter, by the addition of  $\delta\upsilon$  we get

$\tilde{\eta} \delta\upsilon$  = "he truly will be,"  
 $\epsilon\tilde{\eta} \delta\upsilon$  = "he truly would be."

## B.—TO THE GREEK LANGUAGE

12.  $\delta\nu$ : its  
force;

12. 1. "The force of the particle  $\delta\nu$  is always to refer an action or event to its conditions, and to mark the connection between them."—Mr. Malden, *Philological Museum* i. pp. 96. 101.

2. "Many German scholars seem to think that the introduction of the particle  $\delta\nu$  *always* imports contingency or uncertainty into a sentence. This, I think, is a mistake. I believe that the force of  $\delta\nu$  is *always* to connect the action of the verb to which it is joined, with certain conditions, and to indicate that it is dependent upon those conditions. Thus a verb in a past tense of the *indicative* mood, by itself, expresses an actual fact, something which happened. But if  $\delta\nu$  be added to it, it no longer expresses an absolute fact, but an action which depended upon some condition. This construction presents itself in two shapes: one, when the condition is hypothetical and imaginary, not actual, as in  $\epsilon\iota\ \epsilon\iota\delta\omicron\nu\ \alpha\upsilon\tau\acute{o}\nu,\ \pi\rho\omicron\sigma\epsilon\iota\pi\omicron\nu\ \delta\nu$ ; the other, when the verb and  $\delta\nu$  express the repetition of an action under given circumstances, and it is implied that when the antecedent condition was not present, the action was not repeated.

"No doubt, therefore, a verb in the *indicative* mood is made to express contingency by the addition of  $\delta\nu$ , and the  $\delta\nu$  imports an element of uncertainty into the proposition. But, on the other hand, a verb in the *optative* mood expresses only a mere possibility, something which *might* happen under some or other conditions, as in  $\acute{\epsilon}\sigma\tau'\ \omicron\delta\nu\ \omicron\pi\omega\varsigma\ \text{"}\text{Ἀλκίηστις εἰς γῆρας μόλοι;}$  Then if  $\delta\nu$  be added, the possibility is connected with certain conditions; and it is affirmed that what *might* happen, *would* happen under those particular conditions. In this case the addition of  $\delta\nu$  makes the less certain *more* certain.

"Notwithstanding the apparent and obvious arguments for connecting  $\delta\nu$  etymologically with  $\kappa\epsilon\nu$ , I have often been strongly tempted to think that  $\delta\nu$  is only a shortened form of  $\omicron\delta\nu$ . The Herodotean  $\delta\iota\nu$  shows that the  $\nu$  is no elementary vowel in the word, but merely a mean for lengthening the  $\omicron$ . If I were quite satisfied that Dindorf is right in asserting that  $\delta\nu$  was sometimes used as a long syllable, I should have less scruple in identifying it with  $\omicron\delta\nu$ .

"In accordance with this theory, I believe that when  $\acute{\omega}\varsigma\ \delta\nu$  and  $\omicron\pi\omega\varsigma\ \delta\nu$  are joined as *final* particles with the subjunctive mood, they indicate that the object contemplated is to be attained more certainly by the means used than when  $\acute{\omega}\varsigma$  and  $\omicron\pi\omega\varsigma$  are used without the  $\delta\nu$ . This is manifestly the effect when the particles are used with the optative mood, and I cannot understand why scholars should imagine

exactly the opposite effect to be produced when the particles are used with the subjunctive mood. Yet I believe that this is the common notion of Hermann's school."—Mr. Malden, in a private letter, under date "Sept. 12, 1859," to the present writer, in which he acknowledges the authorship of the article in the *Philological Museum*, from which an extract has been made above, and gives permission to publish the fact.<sup>xxxix</sup>

3. Dindorf's "assertion that *äv* was sometimes used as a long syllable" is to be found in his note on Aesch. *Sept. c. Theb.* 562. His proofs were drawn from no less than twelve sources, in what, it cannot be too often repeated, are the mere fragments of the classical authors which have come down to us, viz.—

Aesch. *Sept. c. Theb.* 562; *Ag.* 340; Soph. *Ant.* 747; *Aj.* 1339; *El.* 314; Eur. *Med.* 867; *Rhes.* 560; *Tro.* 409; *Hel.* 1045; *Herc. Fur.* 186; 1254; Alexis *Συναποθν.* Fr. i. 4.

In some of these passages there is no manuscriptal variation of readings at all. In all of them the best MSS. agree in so giving the *äv* as that it *must* be a long syllable. The conclusion is obvious—that, due respect being shown to the best MSS., and preconceived notions apart, *äv* is sometimes used as a long syllable.<sup>xl</sup>

<sup>xxxix</sup> As the Clown in the *Twelfth Night* (v. 1) says, "The whirligig of time brings in his revenges"; and now we have Mr. D. B. Monro, the present Provost of Oriel, writing in the Preface to his *Grammar of the Homeric Dialect* (Oxford 1882, p. xii.): "Regarding the cognate question of the uses of *äv* and *kén*, the main principles have been laid down by Delbrück. It is worth while to mention that they were clearly stated as long ago as 1832, in a paper in the *Philological Museum* (vol. i. p. 96), written in opposition to the then reigning method of Hermann."

<sup>xl</sup> 1. Scant respect for the MSS. and preconceived notions have, however, been too strong for the critics, and they have left no stones unturned in order to get rid of the offender.

See, for example, as specimens, Hermann (followed by Professor Kennedy and Mr. A. Sidgwick) and Dr. Verrall on Aesch. *Ag.* 340; Lobeck, Elmsley (in *Museum Criticum* i. p. 486), and Hermann on Soph. *Aj.* 1339 [see also Hermann's *Opusc.* iv. pp. 373 sqq., where he expressly controverts Dindorf's position, and affirms that *äv* is never used as a long syllable]; Monk (in *Museum Criticum* i. p. 73) on Soph. *El.* 314; Porson and Elmsley on Eur. *Med.* 867.

2. As to the particular passage of Aeschylus above referred to, viz. *Agam.* 340, the present writer is content to follow the guidance of Mr. Malden, who (in his Lectures at University College, London, 1848-49) recalled the *äv θάνοιεν* of the MSS., which had been too hastily allowed by Dindorf to be superseded by Stanley's otiose *ἀνθαλοῖεν*; and, reading *οὐκ ἂν ἐλόντες αὐθις ἀδ θάνοιεν ἂν*, translated—"they would (=will) not, having-slain [*ἐλόντες* = *κτανόντες*], be slain (*θάνοιεν*) again in their turn." For a similar use of *θύσκαω*, cf. Thuc. viii. 66. 2 *ἐρεθνήκει* = "he was put out of the way."

3. Stanley, taking *ἐλόντες* to mean "having taken," invented at the same

ἐάν: its last syllable long.

4. And this conclusion is emphasised by the fact — also pointed out by Dindorf (ad Ar. *Vesp.* 228)—that ἐάν, which, as we shall see, is a mere coalition of εἰ with ἄν, has always the *a* long.

In Ar. *Vesp. l.c.* the Ravenna and Venetian MSS. both give us ἐάν with the long *a*. They are among those which do the same in Ar. *Plut.* 126, 481, *Vesp.* 1231, all cited, among other passages, by Dindorf. So, any correction of Philemon Περύγ. Fr. i. seems to leave the words τοῦτ' ἐάν ἐχῆς together, and in sequence; with, consequently, the *a* in ἐάν long.

Meineke (ad Menand. *Fr. Inc.* v. 9 *sqq.*), Mr. Malden on Aesch. *Ag.* 340 (in his Lectures at University College, London, 1848-49), and Mr. Shilleto (on Thuc. i. 99. 3) all agreed with Dindorf as to the length of the second syllable of ἐάν. And there can, as it seems to the present writer, be no substantial doubt on the point.

5. On the possibility of an original identity of the Greek ἄν with the Latin and Gothic *an*, see Leo Meyer's "AN im Griechischen, Lateinischen und Gothischen" as summarised by Monro *Homer. Gramm.* § 364.

13. ἄν: not used with the imperative.

Xen. *An.* i. 4. 8.

13. Acc. the Grammarian in Bekk. *Anecd. Graec.* pp. 126 *sqq.*<sup>xli</sup>; while Porson (ad l.) waxes quite warm in abolishing, in Xen. *Anab.* i. 4. 8, Hutchinson's ἰόντων ἄν = "let them go." [The general consensus of MSS. in this passage, in favour of a form ἰέτωσαν, points to ἰτωσαν as the true reading; the ἄν having slipped in as an addition to the imperative by the mistaken repetition of the two final letters of ἰτωσαν, thus giving us ἰτωσαν (again corrupted into ἰέτωσαν) ἄν: ἰτωσαν being then corrected into ἰόντων, as more Attic than ἰτωσαν. As to this, however, see Mr. Shilleto *Annot. Crit. ad Thuc.* i. 34. 1.]

time a word and an antithesis, in the guise of ἀνθαλοῖεν—as if from ἀνθαλίσκομαι, —for αὐθάνοιεν; translating "having taken, be taken in their turn."

To this Mr. Malden pointed out as objections (1) that the proposed word nowhere else exists; (2) that it is faulty in form, for that ἀντιφάλοιν should become ἀντιδάλειν and not ἀνθαλοῖεν.

Stanley's corrections of Aeschylus.

The Greek Grammarians.

4. Stanley seems entitled to the credit of his own correction. At any rate he is not shown by Blomfield—in his damaging *exposé* in *Museum Criticum* ii. pp. 488 *sqq.*—to have more *suo* robbed any one else of it without acknowledgment.

<sup>xli</sup> Dr. Arnold (Thucyd. vol. ii. p. viii., and note on vi. 33. 2) thought so highly of the Grammarians—"who laboured to keep alive a knowledge of the genuine Attic dialect, amidst the growing barbarisms of their times"—as to place their authority above even that of the MSS.; at any rate, above that of those of Thucydides.

As to Thomas Magister, in particular, see Pors. ad Eur. *Or.* 1269 (=1263 ed. suae), cited below subnote lxxxiii.

In Ar. *Ach.* 1200 φιλήσατόν με μαλθακῶς, ὃ χρυσίῳ, | τὸ περιπεταστὸν κάπιμανδάλωτον, there is absolutely no manuscriptal authority whatever for the ἄν, with which Aldus is pleased to end the second line. In Soph. *Oed. Tyr.* 1438 ἔδρασ' ἄν εἴ τοῦτ' ἴσθ' ἄν is merely an example of the repetition of ἄν—as to which see below note 23—and=(as Dindorf says) ἔδρασ' ἄν, εἴ τοῦτ' ἴσθ' ἄν, ἔδρασ' ἄν. In Thuc. vii. 63. 4 δικάίως αὐτὴν νῦν μὴ καταπροδίδετε, as Arnold reads, is doubtless the right reading; the δικάίως ἄν of the great majority of the books having arisen from a careless misreading and repetition of the first syllable of αὐτήν.

Ar. *Ach.* 1200.Soph. *O. T.* 1438.

Thuc. vii. 63. 4.

In Plat. *Alc. Pr.* p. 122 D, on the other hand, there is apparently no manuscriptal variation from the reading of Ast and Bekker—μῆδὲ τοῦτο ἄν ἡμῖν ἄρρητον ἔστω. But the old editions, as Ast confesses, omit the ἄν, and its insertion is not supported (as he imagines) by either Sophocles or Xenophon *ll. cc.*; and Stallbaum omits it.

Plat. *Alc. Pr.*  
p. 122 D.

14. 1. This position has been denied with reference, as well (a) as to the present tenses, as (b) as to the future tenses. For example—

14. ἄν: with  
the

2. (a) As to the present tenses—

present tenses;

By Gramm. in Bekk. *Anecd. Gr.* pp. 126 sqq.; Porson *Advers.* p. 225; Monk ad Eur. *Alc.* 48; Buttm. ad Dem. *Mid.* p. 530. 22; etc.

3. No doubt some apparent instances of the usage are otiose.

As, for example, Ar. *Ach.* 873, where Aldus' ἔστ' ἄν is now replaced by ἔστιν from the Ravenna and some of the Paris MSS.; and see Pors. *Adv.* p. 255.

Ar. *Ach.* 873.

Again, in Thuc. iv. 63. 2 sqq., if Bekker's reading, supported as it is by all the best MSS.—οὐ περὶ τοῦ τιμωρήσασθαι τινα, ἀλλὰ καὶ ἄγαν εἰ τύχοιμεν, φίλοι μὲν ἄν τοῖς ἐχθίστοις, διάφοροι δὲ οἷς οὐ χρὴ κατ' ἀνάγκην γιγνόμεθα—is right, ἄν is to be construed with an implied γιγνόμεθα, and not with γιγνόμεθα; which latter word runs with διάφοροι δέ: although, indeed, apart from the Greek love of variety, "there can be," as Arnold (*q.v.*) says, "no reason why the latter clause should be asserted more positively than the former."

Thuc. iv. 63. 2.

4. But other instances are above suspicion: e.g.

Hom. *Il.* xiv. 484 κε . . . εὔχεται (Acc. Curtius *Das Verbum* ii. p. 73 [=88 ed. 2]; *Od.* xxiv. 87 κεν . . . |

ζώννυνται τε νέοι καὶ ἐπεντώνονται ἄεθλα<sup>xlii</sup>; Erinna *Fr.* 3 κεν . . . διανήχεται; Hippocr. (?) *de Fractis* i. p. 775. F.=iii. p. 123. 1. K. περιγίνονται . . . ἄν; Soph. *Phthiotid.* *Fr.* 624 Dind.=629 Nauck (cited *ad hoc* by Gramm. in Bekk. *Anecd. Gr.* p. 128. 3) κέκλητ' ἄν; Auctor *Praedict.* ii. in Hippocr. i. p. 97. F.=i. p. 206. 10. K. ὄσοι . . . ἄν . . . ἔχουσιν; Polybus (?) *de Nat. Hom.*: *ib.* i. p. 228. F.=i. p. 361. 11. K. ὀκόταν . . . ἄλίσκονται; Auctor *de Nat. Pueri*: *ib.* i. p. 237. F.=i. p. 389. 10. K. ὀκόταν . . . χωρεῖ (followed by χάνωσι);

Hom. *Od.* xxiv.  
87 *sgq.*

<sup>xlii</sup> 1. Curtius (*Das Verbum* ii. p. 67 [=83. ed. 2]) will have ζώννυνται here a subjunctive.

But he gives no reason for his assertion, and his would-be parallel examples—so far as they are classical—in effect prove nothing. Thus—

In Hesiod *Scut.* 377 the Greek love of variety is in favour of ῥήγγυνται being an indicative, and not a subjunctive merely in order to correspond with its companions ἀποθρώσκωσι, πέσωσι; either mood being, in fact, equally legitimate under the circumstances. Acc. Götting, *ad l.* In Hipponax *Fr.* 19 (in Bergk's *Poet. Lyr. Gr.*) the reading is quite uncertain. Plat. *Phaedon* p. 77 A is (*pace* Heindorf *ad l.*) open to remarks similar to those already made on Hesiod *l.c.* διασκεδάννυνται (which Curtius turns into διασκεδάννυνται) is probably an indicative, precisely *because* its companion ᾗ is a subjunctive, either mood being admissible (see as to the indicative Soph. *Oed. Tyr.* 1075; Ar. *Ach.* 343; *Egg.* 112; Dem. *Phil.* iii. p. 130. 13). In Plat. *Phaedon* p. 77 D διασκεδάννυνται, and its companion διαφύσῃ too, are certainly indicatives (cf. Hom. *Od.* v. 300; Plat. *Phaedon* p. 84 E; cited by Heindorf himself: although, marvellously, he accepts διασκεδάννυνται as a subjunctive; admitting the while, as he does so, "mira quam illa a legitima ratione abhorrens").

2. As to ἐπεντώνονται, Curtius (*l.c.* ii. p. 261 *sgq.* [=284 *sgq.* ed. 2]) does not actually aver that it is a subjunctive; but by putting it in connection with ζώννυνται, and what he had already said upon that, he seems rather to wish so to accept it. But it is not an easy task for him. If it is true, as he postulates, that "es ist für den Aorist die kurzvocalische Coniunctivbildung," e.g. ἀλγήσετε Hom. *Od.* xii. 27, "entschieden die Regel, die spätere Regel," e.g. ἀλγήσητε, "Ausnahme im homerischen Dialekt," then ἐπεντώνονται "kann nur als aoristischer Coniunctiv (vgl. ἐννύουσι ζ' (=Hom. *Od.* vi.) 33) kurzvocalisch sein." But if so, "es wäre das einzige überlieferte Beispiel einer Coniunctivform mit kurzem Vocal vor doppelten Consonanten."

So, for the pleasure of taking ἐπεντώνονται to be something else than what it *prima facie* is, i.e. a present indicative, and making it stand for an aorist subjunctive=ἐπεντώνωνται, we are to be landed in all this difficulty and exceptionality!

The reference to Hom. *Od.* vi. 32, 33 seems by the mark. ἐννύουσι in that passage may be the subjunctive of either the present indicative or aorist, so far as language or syntax goes.

3. Passing from the criticism to the meaning of the passage of Homer cited (*Od.* xxiv. 88, 89), translate it—"the young men gird themselves and prepare for (winning) the prizes."

The accusative (ἄεθλα) is used, as it might be after ἐπέρχομαι etc.; and there is no necessity to suggest, as has been done, that in such passages ἄθλον is equivalent in meaning to ἄθλος="labour, contest, combat." The remark applies to such passages as Pind. *Ol.* i. 3 (ἄεθλα="prizes"); Aesch. *Suppl.* 1033 (ἄθλον="this result," "meed"); Soph. *Trach.* 504 (ἐξῆλθον ἄεθλ' ἀγώνων; sc. ἔχοντες [cf. *El.* 687]="went forth having the prizes of the contests"); *Phil.* 507 (πόνον | ἄθλ'="the results of the πόνου"—whether good or bad).



Auctor *de Morb.* i. : *ib.* i. p. 458. F.=ii. p. 201. 13. K. *ὁκόταν* . . . *διαθερμαίνεται* (followed by *ἀποβίηται* καὶ *ἀπίη*); Leophanes (?) *de Superfoet.* : *ib.* i. p. 263. F.=i. p. 469. 1. K. *ὅταν* . . . *δοκέει* (followed by *δέη*); Auctor *de Nat. Pueri* : *ib.* i. p. 235. F.=i. p. 384. 8. K. *ὅταν* . . . *καίεται*; Bion v. κ' . . . *πονεύμε*;

And see the passages which involve the same construction, and are cited and explained below, note 180. 8.

5. (b) As to the future tenses—

future tenses ;

By Gramm. in Bekk. *Anecd. Gr.* pp. 126 *sqq.* See also Porson on Xenoph. *Anab.* vi. 4 (vulg. 6) 20; vii. 4. 23 (as to which, however, see *ib.* ii. 3. 18, where all the MSS. have *ἄν* *ἔξειν*); Kidd on Dawes *Misc. Crit.* p. 103 note 77 (where he cites, and duly to his own satisfaction corrects away, some twenty-two examples of the offending construction of *ἄν* with the future indicative; such examples being taken out of the large field of Aristophanes, Euripides, Herodotus, Thucydides, Plato, Isocrates, Demosthenes); Harper *Powers of the Greek Tenses* p. 149 note (B); Donaldson *Theatre of the Greeks* 501; and later—and especially, and although he admits the construction to be found in (amongst other places, some of which are mentioned below) Thuc. v. 15. 2; vi. 66. 1; viii. 25. 5 (where Arnold cites the same phrase from ii. 80. 12); viii. 71. 1—Cobet *Variae Lectiones* (Lugd. Bat. 1873) pp. 92, 267 *sqq.*; and his follower Dr. Rutherford *New Phrynichus* p. 401; and last of all (as it would seem) Mr. Herbert Richards (*Classical Review* vol. vi. pp. 336 *sqq.*), who would largely replace *ἄν* in such cases by *δή*—as to which see him also *ib.* vol. vii. pp. 351. 352, viii. p. 24.

The Grammarian in Bekker's *Anecdota* (*ubi supra*) admits (on p. 127. 24), however, that although the canon of the Grammarians is against the use of *ἄν* with the future tense, yet *παρὰ τοῖς ἀρχαίοις* . . . *οὐκ ὀλίγα παραδείγματα εὕρισκεται*. And he cites in proof two passages from Demosthenes, *Philipp.* i. and v. respectively (which the present writer has, however, failed to find), viz. *ὡς μηδ' ὅτιοῦν ἄν δεινὸν πείσσεσθαι*, and *οὐδὲν ἄν τούτων ἡμῖν οἶομαι πολεμήσειν*; and also *Lept.* p. 467. 28 (where, and also on p. 494. 22, see Wolf); and one from Isocrates *Antidos.* p. 342. d. (where, however, Bekker omits the *ἄν* without suggestion of manuscriptal variation).

6. The following may be added as examples of the construction of *ἄν* with the future indicative, viz.—

Hom. *Il.* i. 139 *κεν κεχολώσεται*; ix. 167 *ἄν . . . ἐπιόψομαι*; xvii. 241 *κε . . . κορέει*; xvii. 557 *εἴ κ' . . . | . . . ἔλκησουσιν*; xxii. 66 *ἄν . . . | . . . ἐρύουσιν* [future, as in xi. 454. Cf. Buttmann *Irreg. Gk. Vbs.*: s.v.] Cf. Leaf *ad l.*; Pind. *Nem.* vii. 68 *ἄν ἐρεῖ*; Herod. i. 93 *ἐς ὃ ἄν συννοικήσουσι*; Ar. *Nub.* 1157 *ἄν . . . ἐργάσεσθ'* xliii; Amipsias Ἀποκοττ. Fr. i. *ἡττόν γ' ἄν οἶν* (needlessly Meineke *Hist. Crit.* p. 201 γὰρ οἶν) | . . . ἀκολουθήσεις; Thuc. ii. 80. 1 *λέγοντες ὅτι ἦν . . . ἔλθωσιν, . . . ῥαδίως ἄν Ἀκαρνανίαν σχόντες καὶ τῆς Ζακύνθου καὶ Κεφαλληνίας κρατήσουσι, καὶ ὁ περίπλους . . . ἔσοιτο . . . , ἐλπίδα δ' εἶναι . . .* xliiv; Xen. *Anab.* ii. 5. 13 *ἄν κολάσεσθε*; Plat. *Apol.* p. 29 C *ἔφη . . . , λέγων . . . ὥς εἰ διαφευξοίμην, ἦδη ἄν . . . διαφθαρήσονται* (see Text § 137 and note 202a); *Symp.* p. 222 A *ἰδὼν ἄν* (*sic libri*: αἰ e corr. Bekk.) *τις . . . εὐρήσει*; *Rep.* x. p. 615 D *οὐδ' ἄν ἥξει* (the reading *ἥξοι*—mere correction as it is—nevertheless involves the same construction. In *Legg.* iv. p. 719 D, where there is no question of indirect speech, Bekker correctly suggests *ἄν ἐπαινέσαι* as the true reading, instead of the common *ἐπαινέσοι*); *Phaedon* p. 61 C *σχεδὼν . . . οὐδ' ὁπωστιοῦν ἄν σοι ἐκὼν εἶναι πείσεται* (where note the peculiar appositiveness of the *ἄν*: “he certainly never will”; and yet the edd. seek to turn it out!); Auctor *Praeception.* in Hippocr. i. p. 27. F.=i. p. 83. 4. K. *ἄν . . . ἐρέω*; Auctor *de Natur. Pueri*: *ib.* i. p. 235. F.=i. p. 383. 16. K. *ὀκόταν . . . χωρήσει*; Auctor *de Corde*: *ib.* i. p. 268. F.=i. p. 485. 12. K. *ἄν διήσει*; Theocr. xxvii. 38 *κεν . . . ἐνίψω*.

7. In Thuc. vi. 82. 2; Isocr. *Areop.* p. 155. e; and *Trapezit.* p. 366. e, there is authority, but not probably the balance of authority, in favour of the same construction.

A similar remark applies to the participial construction with *ἄν* in Thuc. vi. 20. 2, and Isocr. *Areop.* p. 142. b.

See Mr. Shilleto on Thuc. ii. 44. 3.

8. Correspondingly with its use with indicatives do we find *ἄν* used with participles and infinitives.

Ar. *Nub.* 1157. xliii So all the best MSS., including the Ravenna and Venetian; vulg., e corr., *ἐργάσαισθ'*.

Thuc. ii. 80. 1. xliiv Where *ἄν* cannot be taken with *σχόντες*, but must go with *κρατήσουσι*. See Mr. Shilleto on Thuc. i. 76. 4, and (for the change of construction in the reported speech) on Dem. *de Fals. Leg.* p. 401. 23 (*Annot. Crit.*.)

9. The use is trite with participles and infinitives, other than those of future time. Here are a few instances:—

10. (a) Participles.

participles;

Thuc. i. 73. 4 ἀδυνάτων ἂν ὄντων = “as they would have been powerless (sc. if he had taken the states in detail).” Cf. Mr. Shilleto *ad l.*: i. 90. 1 ἥδιον ἂν ὀρώντες = “because they would rather have seen” (followed by the participle without ἂν—ἐξοτρυνόντων = “because the allies were urging them on”); vi. 34. 5 εἰ δὲ μὴ δοκοίη, ἔστι καὶ ὑποχωρῆσαι ἡμῖν ἐς Τάραντα. οἱ δὲ . . . ἢ μένοντες πολιορκοῦντο ἂν, ἢ πειρώμενοι παραπλεῖν, τήν τε ἄλλην παρασκευὴν ἀπολίποιεν ἂν, καὶ τὰ τῶν πολέων οὐκ ἂν βέβαια ἔχοντες, εἰ ὑποδέξοιντο, ἀθυμοῖεν = “and as they would have no certainty of knowledge as to the disposition of the various states, whether they would receive them or not, would be in a state of dispiritedness”<sup>xlv</sup>; Xen. *Anab.* vii. 7. 30 ὡς νῦν τε μένοντας ἂν . . . , αὖθις τ’ ἂν ταχὺ ἐλθόντας = “as that they would be for remaining, . . . , and would again quickly reassemble”; *Mem.* ii. 2. 13 ὡς οὔτε ἂν τὰ ἱερὰ εὐσεβῶς θύομενα . . . τούτου θύοντος οὔτε ἄλλο καλῶς . . . οὐδὲν ἂν τούτου πράξαντος = “as though the sacrifices would not be being properly offered, if he were to offer them, and as though he would do nothing well”; Plat. *Euthyphr.* p. 3 D *sqq.* οὐ μόνον ἀνευ μισθοῦ, ἀλλὰ καὶ προστιθεὶς ἂν ἡδέως, εἴ τις μου ἐθέλοι ἀκοῦειν = “not only without receiving any pay, but as though I would even pay money in addition, if any one were willing to listen to me”; *Crato* p. 48 C τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβιωσκομένων γ’ ἂν, εἰ οἶοί τε ἦσαν = “who easily kill, ay — and would easily have brought to life again, if they had been able”; Dem. *Olynth.* iii. p. 36. 2 πόλλ’ ἂν ἔχων εἰπεῖν = “although I should have much to say (sc. if I began)”<sup>xlvi</sup>; *de Fals. Leg.* p. 390. 6 *sqq.* τὸ μὲν πρῶτον ὡς ἂν εἰς κοινὸν γνώμην ἀποφαινομένου, μετὰ ταῦτα δ’ ὡς ἀγνοούντας

<sup>xlv</sup> See Text § 64. The construction is εἰ μὴ δοκοίη, ἀπολίποιεν ἂν καὶ—οὐκ ἂν ἔχοντες—ἀθυμοῖεν—the ἂν which belongs to ἀπολίποιεν, and not, as Arnold says, that belonging to ἔχοντες, doing duty over again with ἀθυμοῖεν.

<sup>xlvi</sup> Cf. Dem. *Mid.* p. 535. 16 πολλοὺς δ’ ἂν ἔχων εἰπεῖν [*Qy. ib.* p. 558. 2; cf. *de Cor.* p. 242. 12]; the same thing not in participial form in *Philipp.* iii. p. 128. 17 πολλὰ ἂν εἰπεῖν ἔχοιεν Ὀλύνθιοι νῦν, ἃ τότε’ εἰ προείδοντο, οὐκ ἂν ἀπώλοντο; and the full sentence in *Soph. Phil.* 1047 πόλλ’ ἂν λέγειν ἔχοιμι . . . |, εἴ μοι παρέλκοι.

In *Eur. Alc.* 72 πόλλ’ ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις the first ἂν has, of course, no connection with λέξας, but is a mere throwing forward of the ἂν with λάβοις. See below note 23.

Thuc. vi. 34. 5.

διδάσκοντος, τελευτώντος δὲ ὡς ἂν πρὸς πεπρακότητας αὐτοῦς . . . ἀνθρώπους οὐδὲν ὑποσσελλομένου = "in the first place as a man would do who was expressing his opinion for common consideration, then as though I was instructing<sup>xlvii</sup> those who were ignorant, and lastly as one would do who had no intention to lower his sails to men who had sold themselves."

In Ar. *Eqq.* 1252 (a parody, with the same idiom, of Eur. *Alc.* 181) the participle is to be implied with the ἂν: κλέπτῃς μὲν οὐκ ἂν (sc. ὦν) μάλλον, εὐτυχῆς δ' ἔσως.

In passages such as

Ar. *Pac.* 639 τῶν δὲ συμμάχων ἔσειον τοὺς παχεῖς καὶ πλουσίους | αἰτίας ἂν προστιθέντες ὡς φρονοῖ τὰ Βρασίδα, or Plat. *Symp.* p. 217 B τούτων δ' οὐ μάλα ἐγγίγνετο οὐδέν, ἀλλ', ὥσπερ εἰώθει, διαλεχθεῖς ἂν μοι καὶ συνημερεύσας ᾤχετο,

the ἂν does not belong to the participles (προστιθέντες: διαλεχθείς), but to the verbs (ἔσειον: ᾤχετο = "they would shake": "he would take himself off." Cf. note 18a).

And for passages where the ἂν, although standing by the side of a participle, nevertheless does not belong to it, but is merely a repetition of another ἂν in the sentence belonging to some other verb, see Ar. *Ran.* 96 γόνιμον δὲ ποιητὴν ἂν οὐχ εὖροις ἔτι | ζῆτων ἂν cited in Text § 91, and others cited in note 23. 4 below.

Eur. *Hipp.* 519 ἂν φοβηθεῖω' ἴσθι = "that you would conceive fright at"; Thuc. vi. 20. 2 sqq. οὔτε δεομένης μεταβολῆς . . ., οὐδ' ἂν τὴν ἀρχὴν τὴν ἡμετέραν εἰκότως ἀντ' ἐλευθερίας προσδεξαμένης = "not wanting, and not likely to accept"; vi. 34. 6 sqq. ἀσμένον ἂν πρόφασιν λαβόντος, εἴ τι . . . ὀφθειῇ = "who would be likely to catch at, if opportunity were offered"; vi. 64. 1 εἰδότες οὐκ ἂν ὁμοίως<sup>xlviii</sup> δυννηθέντες καὶ εἰ . . . ἐκβιβάξοιεν κ.τ.λ. = "knowing that not under similar conditions would they be able to do so, as (= under better conditions, than) if they were to proceed to disembark their men"; Lys. c. *Eratosth.* p. 127. 23 δικαίως

Dem. *de F. L.*  
p. 390. 6 sqq.

<sup>xlvii</sup> "Equidem malim," says Mr. Shilleto *ad l.*, "cum Marklando ἂν ante ἀγροοῦντας, quod facile potuit excidere, additum"; translating accordingly—"then as one would do when instructing."

οὐχ ὁμοίως  
(Thuc. vi. 64. 1):  
sim.

<sup>xlviii</sup> Note here οὐχ ὁμοίως = "not under similar conditions," used, as is occasionally the case, in the sense of "under better conditions"—a notion of increase instead of diminution. So in Thuc. vii. 28. 4; Aristot. *Eth. Nic.* iii. 5. 22. Similarly with cognate phrases: Thuc. i. 143. 4 (οὐκ ἐτι ἐκ τοῦ ὁμοίου ἔσται); iv. 106. 1 (οὐκ ἐν ὁμοίᾳ σφίσις εἶναι).

μὲν ἐν ὀλιγαρχίᾳ δίκην δόντος . . . , δικαίως δ' ἂν ἐν δημοκρατίᾳ = "as he was punished, as he would be punished"; Xen. *Anab.* i. 1. 10 περιγεγόνεμος ἂν = "he would get the upper hand"; Plat. *Gorg.* p. 458 A τῶν ἡδέως μὲν ἂν ἐλεγχθέντων εἴ τι μὴ ἀληθὲς λέγω, ἡδέως δ' ἂν ἐλεξάντων, εἴ τίς τι μὴ ἀληθὲς λέγοι, οὐκ ἀηδέστερον μὲν τὰν ἐλεγχθέντων ἢ ἐλεξάντων = "who would willingly be refuted, if I am saying: who would willingly refute, if a man were to say: yet who would not less willingly be refuted than refute"; p. 460 D οὐκ ἂν ποτε ἀδικήσας = "incapable of ever doing wrong"; Dem. *Olynth.* iii. p. 30. 24 χωρὶς . . . τῆς περιστάσεως ἂν ἡμᾶς αἰσχύνῃς, εἰ καθυφείμεθα . . . = "which would attach to us, if we were to let matters drift"; Dem. *de Fals. Leg.* p. 366. 10 τοῦ βουληθέντος ἂν = "who would have formed the wish (sc. if he had had the power)" (cf. Mr. Shilleto *ad l.*); p. 366. 14 sqq. ὅτιοῦν ἂν ἀργυρίου ποιήσαντες = "who would have picked up any little bit of money they could"; *Mid.* p. 530. 12 εἰ τοῦτ' ἀκούσαιεν . . . οἱ βάρβαροι, οὐκ ἂν οἴεσθε . . . ὑμᾶς προξένους αὐτῶν ποιήσασθαι; τὸν τοίνυν οὐ παρὰ τοῖς Ἕλλησι μόνον εὐδοκιμοῦντα νόμον, ἀλλὰ καὶ παρὰ τοῖς βαρβάροις εὖ δόξαντ' ἂν ἔχειν, σκοπεῖσθ' κ.τ.λ. = "which is in good repute: which would have the reputation of being a good law" ("caveant tirones," says Buttmann *ad l.* note 52, "ab isto ἂν perperam jungendo. Pertinet ad participium [ὅς δόξειεν ἂν]"); *Conon* p. 1269. 19 ἐγὼ . . . ὁ δικαιότερον σοῦ πιστευθεὶς ἂν = "who would be more justly believed than yourself."

- (b) Infinitives: Eur. *Alc.* 1075 σάφ' οἶδα βούλεσθαι σ' ἂν = infinitives; "that you would be so desirous"; Ar. *Vesp.* 1404 εἰ νῆ Δί' ἀντὶ τῆς κακῆς γλώττης ποθέν | πυροὺς πρίαμο, σωφρονεῖν ἂν μοι δοκεῖς (sic legend. cum R. V. Ald. Cf. Mr. Shilleto on Thuc. i. 22. 1) = "I think you would be a sensible person"; Xen. *Anab.* i. 9. 29 νομίζοντες . . . ἀξιωτέρας ἂν τίμης τυγχάνειν = "that they would get a better guerdon"; Dem. *Phil.* i. p. 40. 8 ἡγοῦμαι . . . εἰκότως ἂν . . . τυγχάνειν = "that I should meet with"; *Aphob.* p. 852. 18 ἦν μηδεὶς . . . νομιζέτω . . . ποτ' ἂν . . . ἐθέλειν, εἰ μὴ . . . ᾗδει κ.τ.λ. = "that she would ever have been willing, unless she had known."

Soph. *El.* 1446 μάλιστα σοι μέλειν | οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι = "it most of all concerns you, and you best would give me information"; Soph. *Aj.* 1077 ἄνδρα χρὴ . . . | δοκεῖν πεσεῖν ἂν = "to remember that he is likely to fall"; Thuc. vi. 34. 6 ἡγοῦμαι . . . αὐτοὺς οὐδ'

ἀν ἀπῶραι . . . ἀλλ' ἢ . . . ἐξωσθῆναι ἀν . . . , ἢ . . . καταλῦσαι ἀν τὸν πλοῦν = "that they would not even weigh anchor, but would either be pushed off, or would give up the expedition"; vi. 69. 1 οὐκ ἀν οἰόμενοι . . . ἐπελθεῖν = "that they would come upon them"; Xen. *Anab.* i. 9. 8 ἐπίσταντε μὴδὲν ἀν παρὰ τὰς σπονδὰς παθεῖν = "that he would experience no treatment contrary"; Plat. *Symp.* p. 208 D οὔει . . . "Ἀλκιστίν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἀν, ἢ Ἀχιλλεῖα Πατρόκλῳ ἐπαποθανεῖν, ἢ προαποθανεῖν ἀν τὸν ὑμέτερον Κόδρον ὑπὲρ τῆς βασιλείας τῶν παίδων, μὴ οἰομένους κ.τ.λ. = "that Alcestis would have died, or Achilles have followed in death, or that Codrus would have died untimely, if they had not thought"; Dem. *de Fals. Leg.* p. 367. 10 τίς γὰρ οὐκ οἶδεν ὑμῶν ὅτι . . . τῷ Φωκίων πολέμῳ . . . ἢ τε ἀπὸ Θηβαίων ἀδεια ὑπῆρχεν ἡμῖν, καὶ τὸ μῆδέποτ' ἀν ἐλθεῖν εἰς Πελοπόννησον . . . Φίλιππον = "he never under any circumstances would come," or as Mr. Shilleto (*ad l.*) translates it = "the utter impossibility of" his "ever coming, the not being likely ever to come."

11. Examples of the less usual use of ἀν with *future* participles and infinitives we have in the following, viz.—

future participles;

- (a) Participles: Thuc. v. 15. 2 γνόντες νῦν μᾶλλον ἀν ἐνδεξομένους = "that they would now more certainly be open to approach"; vii. 67. 4 ὡς τῶν γε παρόντων οὐκ ἀν πράζοντες χείρον = "that they certainly would not fare worse" (πράξαντες is only in one single MS.); Xen. *Mem.* ii. 2. 3 ὡς οὐκ ἀν μείζονος κακοῦ φόβῳ τὴν ἀδικίαν παύσοντες = "as though they certainly will not put down"; Plat. *Apol.* p. 30 B ὡς ἐμοῦ οὐκ ἀν ποιήσοντος ἄλλα = "I shall certainly not act otherwise" (cf. Dem. *de Fals. Leg.* p. 450. 27 (where see Mr. Shilleto), and Isocr. *Archidam.* p. 129. a. b. (where the like expression is followed by προθύμως ἀν ἡμῖν ἐπικουρήσοντας); Isocr. *de Pac.* p. 175. b. μάλιστ' ἀν ὑμᾶς λυπήσοντα = "who assuredly will injure you in the highest degree"; Ar. *Polit.* ii. c. 6 ὡς ἱκανὸς ἀν ὁμαλισθησομένην; Dem. *Phil.* iii. p. 128. 26 sqq. ἡδέως ἀν ἴσως ἐρωτήσω; *de Cor.* p. 284. 16 ἦκεν ἔχων τὴν δύναμιν καὶ τὴν Ἑλλάειαν κατέλαβεν, ὡς οὐδ' ἀν, εἴ τι γένοιτο, ἐτι συμπνευσόντων ἡμῶν καὶ τῶν Θηβαίων.<sup>xlix</sup>

οὐδ' ἀν εἴ τι  
γένοιτο.  
πνέω: its future.

<sup>xlix</sup> 1. As to the phrase οὐδ' ἀν εἴ τι γένοιτο = "not even whatever happened, would —" cf. Dem. *Lept.* p. 497. 27, and Wolf *ad l.*

2. As to συμπνευσόντων, Dissen (*ad l.*) accepts the conjunction of ἀν with the future tense, but nevertheless prefers Baier's correction συμπνευσάντων, "cum futurum verbi πνέω sit πνεύσονται"; and of the same way of thinking is Mr. Shilleto (*ad Dem. de Fals. Leg.* p. 450. 27) and Mr. Herbert Richards

- (b) Infinitives: Thuc. v. 82. 5 νομίζων μέγιστον ἂν σφᾶς ὠφελήσκειν = "that it would certainly be for their advantage in the highest degree"; Xen. *Anab.* ii. 3. 18 οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἕξκειν = "I take it that the behaviour towards me will certainly not be"; Plat. *Criton* p. 53 C οὐκ οἶε ἄσχημον ἂν φανείσθαι . . . ; = "do you not think it would certainly appear?" (cf. *Phaedr.* p. 227 B οὐκ ἂν οἶε με . . . ποιήσεσθαι); Dem. *de Cor.* p. 276. 15 οὐδὲν ἂν ἡγείτο προσέξκειν αὐτῷ τὸν νοῦν = "in nothing certainly did he think that any one would attend to him."

Add Thuc. ii. 80. 12; vi. 66. 1; viii. 25. 5; 71. 1 (respectively referred to above in this note, § 5) [vi. 50. 1 ἀπεκρίναντο πόλει μὲν ἂν οὐδέξασθαι, ἀγορὰν δ' ἕξω παρέξκειν may or may not be an example]; and Isocr. *Antidos.* p. 342. d., and Dem. *Philipp.* i. and v., and *Lept.* p. 467. 28 (respectively cited by the Grammarian in Bekker's *Anecd. Gr.* p. 127. 24 as mentioned in the same § of this note).

15. Is—even in the case of future time. Even in such case, the condition is an existing present condition, although it may embody an idea not presently having, but only hereafter to have, an existence in fact.

15. Addition of ἂν to future tenses.

#### 16. In fact in

Plat. *de Republ.* ix. p. 579 D ἔστιν ἄρα τῇ ἀληθείᾳ, κἂν εἰ μὴ τῷ δοκῇ, ὃ τῷ ὄντι τύραννος τῷ ὄντι δοῦλος κ.τ.λ., a passage which, as explained elsewhere (note 180. 8 *sqq.* below), is equivalent to ἔστιν ἂν ἄρα τῇ ἀληθείᾳ, καὶ εἰ μὴ τῷ δοκῇ, we get an incidental confirmation of this, by the actual addition of the expression τῇ ἀληθείᾳ to the indicative with ἂν: "so then it is in very truth in truth" = "it is in very very truth."

16. Effect of such addition to such, and to present, tenses.

Cf. the Irish phrases such as "I cannot understand *at all at all*": for example—

(*Class. Rev.* vi. 337). Of the same, too, was John Wordsworth (*Philol. Museum* i. p. 236) while Dr. Rutherford (*New Phrynichus* p. 401), who has special *a priori* reasons, satisfactory to himself, for wishing to get rid of πνεύσω itself as a form, scouts, as "absurd in Attic syntax," "the future participle with ἂν."

See, however, as to the form of the word, Heindorf ad Plat. *Phaedon.* p. 97 E; Buttm. *Irreg. Gk. Vbs.* s.v. πνέω; and, as to the construction of the future with ἂν, Mr. Shilleto on Dem. *de Fals. Leg.* p. 450. 27 (who cites in apposition Dem. *de Cor.* p. 276. 15; *Leptin.* p. 467. 28), and what is said in the Text and in this note.

*Punch*, 29th April 1893, p. 195 "devil a fish is there in it"  
—the stream—"at all at all, 'cept Wan, an' he's in my  
basket";

and the Italian repetitions—

"Or ora" Machiavelli (*Mandrag.* ii. 6; *Parabosco I Diporti* i. 9. p. 7. 4, ed. Torino 1853); "pian piano" (*id. ib.* i. 1. p. 18 extr.; *Il Lasca Le Cene* i. 6); "intorno intorno" (Giovanni della Casa *Sopra il Forno* v. 106); "ben bene" (*id. ib.* vv. 3. 114); "allora allora" (*id. del Martello* v. 9; Berni a *Messer Fracastoro* 113); "intero intero" (Giovanni della Casa *del Bacio* vv. 25, 85); "bel bello" (Nota *Il Filosofo Celibe* iii. 3); and the like.

Cf., too, the use of *forte* in Latin with the present subjunctive, which of itself denotes future possibility (*infra* note 22a. 5), in such a phrase as Plaut. *Mil. Glor.* 1362. R. = iv. 8. 52 si forte liber fieri occéperim, | mittam nuntium ad te, cited in the Text § 179 (a).

16a. *du* with  
past indicative  
tenses.

16a. See, for example, Pind. *Ol.* ix. 29 *sqq.*; *Nem.* ix. 34 *sqq.*; and the usage tabulated in the Text para. 21 (A') a i.

17. Lucian  
*Pseudologist* § 2.

17. Cf. Lucian *Pseudologist.* § 2; vol. iii. p. 555, ed. Reitz 1743.

18. "would |  
have )( would  
have."

18. 1. The present writer has, in placing first the case of indefinite frequency or recurrence, unconsciously reversed Mr. Malden's order of stating the matter. See his remarks quoted above in note 12, 2: "A verb in a past tense of the *indicative* mood, by itself, expresses an actual fact," etc.

2. Even in English the phrases "he would | have placed himself"; "he would | have been placing"; "he would | have placed" = ἐσθήκει ἄν, ἔσθη ἄν, ἔστησεν ἄν, as used in the sense of (A') a i. on the one hand; and the phrases "he would have | placed himself"; "he would have | been placing"; "he would have | placed" = ἐσθήκει ἄν, ἔσθη ἄν, ἔστησεν ἄν, as used in the sense of (A') a ii. on the other hand; are in fact, in result, the same, viz.—in either case "he would have placed himself"; "he would have been placing"; "he would have placed," there being no division marks or hyphens in use in actual life.

Thus, as in Greek, so in English, the idea under consideration—to use Mr. Malden's language—"presents itself in two" corresponding "shapes."



18a. 1. In the case of indefinite frequency or recurrence, in past time—corresponding to the use in Latin of *solebam* with an infinitive,—the idiomatic English use is that of the verb, in conjunction with

18a. Idiomatic English expression of indefinite frequency or recurrence.

(i.) Past time.

(a) Occasionally (even in the third person) “should”: *e.g.*

Aubrey (as quoted in the *Globe* newspaper, 24th Nov. 1883, p. 1) “when I was a boy our country people would talk much of elves. They swept up the hearth clean at night, and did set their shoes by the fire, and many times they *should* find three pence in one of them.”

(b) More usually “would”: *e.g.*

Shaksp. *Othello* i. 3 “her father . . . oft . . . | . . . question’d me the story of my life: | . . . I ran it through . . . | . . . This to hear | *would* Desdemona seriously incline: | but still the house affairs *would* draw her thence: | which ever as she could with haste despatch | she’d come again and with a greedy ear | devour up my discourse”; Spenser *Faerie Queene* ii. 2. 38. 3 “with equal measure she did moderate | the strong extremities of their outrage; | that forward pair she ever *would* assuage, | when they *would* strive due reason to exceed”; Bishop Fisher *Sermon on the Lady Margaret* “she was also of singular easiness to be spoken unto, and full courtayse answer she *would* make to all that came unto her”; Sheridan *Rivals* v. 1 “how often have I stole forth . . . and found him in the garden. . . . There *would* he kneel to me in the snow, etc.”; Gray *Elegy* “there at the foot of yonder nodding beech, | . . . his listless length at noontide *would* he stretch”; Wolcot (Peter Pindar) *Orson and Ellen* c. ii. “many a lonely walk she took, | . . . ‘Ah happy birds’ she oft *would* sigh . . . | . . . Thus in her solitary walk | *would* Ellen say and sigh: | and then sweet ditties she *would* sing | of maids for life that die”; Whately *Kingdom of Christ*, Essay ii. § 36 “as long as everything went on correctly in each church, and its doctrines and practices remained sound, there *would* be nothing to interrupt this orderly course of things. But whenever it happened that . . ., in any such case it became the duty of all those who perceived the inroads of such errors, to aim at the reformation of them”; Dickens *Pickwick* vol. i. c. 6 (The Convict’s Return) “sometimes, when she stopped to exchange a few words with a neighbour at the conclusion of the service, . . . her care-worn face *would* lighten up with an expression of heartfelt gratitude; and she *would* look, if not cheerful and happy, at least tranquil and contented”; J. A.

Froude *Short Studies on Great Subjects* ed. 2 (1867) p. 6 "and thus, consistently, Mr. Buckle cared little for individuals. . . . As an illustration of the truth of his view, he *would* point to the new science of Political Economy"; Shorthouse *John Inglesant* vol. ii. c. 14 "cries of pain and terror were heard on all sides, and every now and then a maddened wretch *would* throw himself from a window, or *would* rush . . . from a house, and . . . *would* fling himself, etc."; Walter Besant *Revolt of Man* p. 112 (ed. 1882) "during these conversations the young man *would* clench his fist, etc."

2. This idiomatic English use should be remembered in translating Greek sentences of past time expressive of indefinite frequency or recurrence.

Such are—to refer to only a few examples—

(a) Past imperfect with *äv*.

Soph. *Phil.* 289 *sqq.* ("whatsoever it threw to me: I *should* be wriggling myself: I *should* be devising: there *would* be no fire: I *should* strike out"); Eur. *Phoen.* 401 ("I had: I *should* not have"); Ar. *Av.* 520 (e corr. Porsoni ad Eur. *Phoen.* l.c. = 412 ed. suae. And see below sub-note 1v c. Vulgo *äv* omissum. "no one *would* swear"); Pac. 627 (cited by Pors. *ubi supr.* and see Codd. Rav. and Venet. "*would* eat up"); Pac. 639 *sqq.* ("they *would* shake [see above, note 14. 10 (a) *med.*]: you *would* tear: whatsoever any one brought, it *would* gobble up: they *would* stop up: Greece *would* escape your attention"); Egq. 1348 ("your ears *would* be flapping open and shutting again").

(b) Past indefinite with *äv*.

Ar. *Nub.* 1382 *sqq.* ("if soever you said: I *would* hold out to you: I *would* have come: you *would* no sooner say: I *should* be taking you out and hold you forth"); Lys. 510 *sqq.* ("we *should* hear: we *should* ask: so and so *would* say: I *should* not have been holding my peace: then we *should* say: he *would* say to me").

19. (ii.) Present time.

19. 1. Correspondingly to the idiomatic English use of the verb in conjunction with "would" to express indefinite frequency or recurrence in the past, we have the use of the verb in conjunction with "shall" or "will," to express indefinite frequency or recurrence in the present—corresponding to the Latin *soleo* with an infinitive; the future itself in Latin being occasionally used in the same way. See above note 8. 3.

Thus—

Dekker *Shoemaker's Holiday* p. 40 ed. Lond. 1873 "thou shalt never see a shoemaker want, though he have but three fingers on a hand."

Ps. cxii. 5 (Prayer Book Version) "a good man is merciful and lendeth and *will* guide his words with discretion"; Shaksp. *Much Ado* ii. 3 "she *will* sit you—you heard my daughter tell you how . . . She'll be up twenty times a night, and there she *will* sit in her smock, till she have writ a sheet of paper"; Addison *Spectator* No. 112 "several other of the old knight's particularities break out upon these occasions. Sometimes he *will* be lengthening out a verse in the singing psalms half a minute after the rest of the congregation have done with it"; id. *ib.* No. 224 "this is a weed that *will* grow in a barren soil"; Shelley *Revolt of Islam* vii. 40 "the sea, like wind | which round some thymy cape *will* lag and hover, | though it can wake the still cloud, and unbind | the strength of tempest"; Keats *Endymion* i. 209 "ye gentle girls who foster up | udderless lambs, and in a little cup | *will* put choice honey for a favour'd youth: | yea, every one attend"; Mrs. Bury Palliser *Brittany and its Byways* p. 111 (ed. 1869) "the gardeners of Roscoff *will* carry their produce above a hundred miles for sale."

2. "The same construction," says Professor Mariette (*Half-hours of French Translation*, Lond. 1863, pp. 54, 162), "is used in French, although but rarely, and we may therefore say"—in such a passage as that above cited from the *Spectator* No. 112—"either *il allonge parfois* or *il allongera parfois* or *il lui arrivera parfois d'allonger*"; but the construction of "would," in respect of *past* time, he says "does not exist in French, and the Imperfect of the Indicative should be used: *il remarquait souvent que, etc.*"

French usage in either case.

20. Of the interchange of "shall" and "will" some instances have been given above in note 9, which see.

20. "Shall")("will."

Perhaps, without laying down any absolute rule, we might say that, when speaking of the second and third persons, we in English prefer to use "shall" in preference to "will," where we wish to express

- (1) Promise: Ps. i. 3 *sqq.* "he *shall* be like a tree planted by the waterside, etc."; *ib.* xcii. 7 *sqq.*; Jerem. xxviii. 9; Mrs. Manley's *Secret Memoirs* (ed. 1709) p. 131 "mark those curious images! the carving, the whole architecture is admirable. As you enter, you *shall* pass through columns of marble pillars, numerous as the hours in a revolving year"; Tennyson *The Foresters* iv. 1 "I have . . . | . . .

promised too, | . . . they *shall* be handled with all courteousness."

- (2) Threat: Shaksp. *Macbeth* v. 5 "if thou speak'st false, | upon the next tree *shalt* thou hang alive, | till famine cling thee"; *Ant. and Cleop.* ii. 5 "hence, | . . . or I'll spurn thine eyes | like balls before me: I'll unhair thy head: | thou *shalt* be whipp'd with wire, and stew'd in brine."
- (3) Command: Exod. xxviii. 16 *sqq.* "foursquare it *shall* be . . . and thou *shalt* set in it settings of stones . . . they *shall* be set in gold in their inclosings"; Fletcher *Captain* iv. 1 "I would not leave you. A. You must and *shall*."
- (4) Warning: St. Matth. xxiv. 24 "there *shall* arise false Christs, and false prophets: and *shall* shew great signs and wonders: insomuch that, if it were possible, they *shall* deceive the very elect";—

leaving "will" to express mere futurity.

21. "Should"  
( "would."

21. 1. Thus, as examples of "should," where more usually we might have "would," take

Shaksp. *Rich. II.* iii. 3 "but thou *should'st* please me better, would'st thou weep"; Ps. lxxxi. 14 "if Israel had walked in my ways, I *should* soon have put down their enemies . . . The haters of the Lord *should* have been found liars, but their time *should* have endured for ever. He *should* have fed them with the finest wheat flour, and with honey out of the stony rock *should* I have satisfied thee"; Middleton and Rowley *The Changeling* iv. 1 "well, if I'd thought upon the fear at first | man *should* have been unknown"; Shirley *Lady of Pleasure* i. 1 "your master *should* | do well to send you back into the country"; Whately *Bampton Lect.* p. 180 "like men who *should* rashly venture to explore a strange land in utter darkness, they will be scattered into a thousand devious paths"; J. C. Hare in *Philol. Museum* i. 207 "it is truly a blessed thing that we are not really possessed of Fortunatuses wishing-cap: one *should* never have a moment of calm and peaceful enjoyment."

2. We usually, in the English of the present day, use "would" where we wish merely to express that under such and such circumstances a man *would* do so and so.

But we always retain "should" where a notion of duty or fittingness is also involved: *e.g.*

- 1 Sam. xv. 21 "the people took of the spoil . . . the chief of the things which *should* have been utterly destroyed, to sacrifice unto the Lord thy God"; St. Matth. xviii. 33 "*shouldst* not thou also have had compassion . . . ?"

Shaksp. *Macbeth* v. 5 init. "were they not fore'd with those that *should* be ours, | we might have met them d careful, beard to beard, | and beat them backward home."

A few lines later on in the same scene in *Macbeth*, we have an instance of both uses—

"The queen, my lord, is dead. *M.* She *should* have died hereafter : | there *would* have been a time for such a word."

21a. For the reason why not, also,  $\left\{ \begin{array}{c} \textit{should} \\ \textit{or} \\ \textit{would} \end{array} \right\}$  have been placing, see above Text § 12.

21a. (B') *a* in Greek : translation.

22. The use of *äv* with the present subjunctive as an equivalent in independent sentences to the future indicative is common enough in the old language. See Mr. Malden in *Philol. Museum* i. pp. 97 *sqq.*; and also Elmsley on Ar. *Ach.* 733.

22. *äv* with present subjunctive in independent sentences = future indicative.

The subsequent disuse of the form of expression, although general, was not universal; albeit that critics have done their best to correct it away from our texts. Thus we find it, even in what remains to us of classical literature, in

Aesch. *Ag.* 1347 *κοινωσώμεθ' äv* (where Porson would prefer *κοινωσάμεθ' äv*); Lysias *Eratosth.* p. 127. 44 *ἐπειδὴ . . . οὐκ äv δύνῃσθε* (where Bekker would give the palm to *δύνασθε*); Xen. *Anab.* ii. 5. 19; v. 6. 9 respectively cited in the Text § 80 and note 137; <sup>1</sup> Hippocr. (?) *de Articul.* i. p.

<sup>1</sup> Xenophon is an author, whose claims to rank as a "genuine Attic writer" have been more than challenged by Dr. Rutherford. Indeed that learned writer goes so far as, in point of language, to dismiss him altogether, summarily and contemptuously, as "past praying for." (*New Phrynichus*, *passim*, and especially pp. 67, 109 *sqq.*, 115 *sqq.*, 160 *sqq.*, 203.)

Xenophon : his language.

Whatever opinion may be reasonably entertained upon the subject of the language of Xenophon, that language has to be dealt with as a fact. Moreover the purpose of the present writer is not so eclectic as that of the head-master of Westminster, the problem set before himself by whom is merely the investigation of "the language of the Athenian people" (*New Phrynichus* p. viii. etc.) The task of the present writer is, in humble suit of those great ones, who, as Archdeacon Hare says (*Philol. Mus.* i. 208), were "distrustful of all theoretical speculations, convinced that in language usage is all in all," to ascertain, in every case, what the Greek writers, of all ages, and in all dialects, said, in point of fact; and then to consider, whether what they said in point of fact is or is not "ungrammatical, that is, unmeaning from the very nature of the language" (Mr. Malden *Philol. Mus.* i. p. 97), or, in other words, is or is not good Greek.

The use of *äv* with the present subjunctive as an equivalent to the future indicative in independent sentences is to be tested in this way. It was not in fact an ungrammatical use. It was admittedly common in the older language. Grant that it gradually waned into obsolescence, yet a later writer *might* on occasion have availed himself of it without violation of grammatical propriety. Did later writers ever in fact do so? The MSS. answer the question in the affirmative. What right have critics to say that their testimony is false?

791. F.=iii. p. 161. 6. K.; *ib.* p. 813. F.=iii. p. 202. 7. K. *ἀν ποιήσῃ*; Auctor *Praedict.* i. in Hippocr. i. p. 95. F.=i. p. 203. 16. K. *εἰδῇ ἄν*; Aristot. *Eth. Magn.* i. 2. 2 *ἀν δύνῃται*.

22a. Connection between subjunctive and future indicative—in Greek;

22a. 1. The connection in form, as well as in meaning, between the present indefinite subjunctive in aoristic form (*γράφω, ἦς, ἦ*) and the future indicative (*γράψω, -εἰς, -εἰ*) is noteworthy.

2. Hermann (*ad Vig. App.* p. 742) speaks of the future as seemingly “ex conjunctivo aoristi . . . ortum”; whence, he adds, “factum est, ut usu etiam simillimum esset conjunctivo: recentiores saepe ipso futuro pro conjunctivo usi esse reperiuntur, e.g. Theocr. xxvii. 21.”

Compare the interchange of moods in Theognis 973 *καλύψει* (so the MSS.: *καλύψῃ* is a mere correction of Turnebus), and *καταβῇ*; Thuc. vi. 18. 4 *ἵνα στορέσωμεν*, and *ἄρξομεν, κακώσομεν*.

3. Mr. Malden's teaching was (on Xen. *Anab.* ii. 3. 18, Univ. Coll. Lond. 1849-50) to the effect, that in the earliest form of Greek there was probably no future tense, the latter having seemingly arisen from the subjunctive of the aorist; that in Homer the aorist subjunctive with *ἀν* or *κε* was used as exactly equivalent to a future, e.g. *γράφῃ ἄν* = “he will write”; corresponding to the use, in all ages of Greek, of the past subjunctive with *ἀν*, e.g. *γράφειεν ἄν* = “he would write”; that the subjunctive showing that something may happen, the addition of *ἀν* asserted that under certain conditions the same thing will happen; and that when the two sets of forms *-σω, -σῃς, -σῃ* and *-σω, -σεις, -σει* both got into use, the former were restricted to the subjunctive and the latter to the indicative, and that, when the latter became used as in themselves denoting a future indicative, the addition of *ἀν* to them gradually fell into disuse.

Cf. Archdeacon Hare's remarks (*Philol. Museum* ii. pp. 221, 222) upon the “instinct which in all languages is evermore silently at work in desynonymising words, as Coleridge terms it, and giving definiteness to the speech of a people in proportion as its thoughts become more definite.”

—in Latin.

4. Equally noticeable is, in Latin, the connection in form, as well as in meaning, between the present perfect subjunctive (*scripserim, -is, -it*) and the future perfect indicative (*scripsero, -is, -it*).

Not less worthy of notice, again, is, in Latin, the connection in form, as well as in meaning, between the present imperfect or indefinite subjunctive (*scribam*, -as, -at) and the future imperfect or indefinite indicative (*scribam*, -es, -et).

5. Thus, to put the whole matter into a shape appealing to the eye, we have

(a) In Greek—

γράφῃ = he will possibly, perhaps, write = γράψει ἴσως.

γράφῃ ἄν = he will write = γράψει.

(β) In Latin—

$$\left. \begin{array}{l} \textit{scribam, -as, -at} \\ \textit{scripserim, -is, -it} \end{array} \right\} = \left\{ \begin{array}{l} \text{I shall} \\ \text{thou wilt} \\ \text{he will} \end{array} \right\} \left\{ \begin{array}{l} \text{possibly,} \\ \text{perhaps,} \end{array} \right\} \left\{ \begin{array}{l} \text{be writing, write} \\ \text{have written} \end{array} \right\}$$

$$= \textit{forte} \left\{ \begin{array}{l} \textit{scribam, -es, -et} \\ \textit{scripsero, -is, -it} \end{array} \right\}$$

$$\left. \begin{array}{l} \textit{scribam, -es, -et} \\ \textit{scripsero, -is, -it} \end{array} \right\} = \left\{ \begin{array}{l} \text{I shall} \\ \text{thou wilt} \\ \text{he will} \end{array} \right\} \text{really} \left\{ \begin{array}{l} \text{be writing, write} \\ \text{have written} \end{array} \right\}$$

6. See further, Text §§ 162 sqq.; and for Madvig's idea that *scripserim* is merely the subjunctive form of the indicative *scripsero*, note 242 below.

7. As will be there seen, the present writer does not agree with him in so thinking; but it is interesting to recall the fact that Aulus Gellius (xviii. 2 extr.) tells us that in his time, at a Roman literary banquet in Greece, one of the questions discussed "haec fuit: *scripserim, venerim, legerim*, *cujus temporis verba sint*, praeteriti an futuri an utriusque."

Aul. Gell. xviii.  
2 extr.

22b. 1. Consider, for example, such a passage as Herod. iii. 36 cited in the Text § 71; where we have εἰ μὲν μεταμελήσει followed by ἦν δὲ μὴ μεταμελήται = εἰ δὲ μὴ μεταμελήται ἄν. Cf. Text § 29.

Compare also such expressions as ἃ λέξεις and ἃ ἄν λέγῃς, λέξις = ἃ λέγῃς ἄν, λέξις ἄν, etc.

22b. Usage in dependent sentences of ἄν with present subjunctive = future indicative.

2. So in Latin, where there is nothing corresponding to the Greek ἄν, we have the future perfect indicative used as the correlative of the Greek present indefinite subjunctive in aoristic form, with ἄν.

Thus

Cicero's (*Tusc.* i. 43. 103) si me assequi potueris aut sicubi nactus eris, represents Plato's (*Phaedon* p. 115 C) εἰάν πέρ γε

Latin usage.

λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς; and again Cicero's (*Arat.* 442 = Fr. 32. 198 ed. Buhle) sin gravis incidit vehementi flamine ventus, is the Latin reproduction of Aratus' (*Phaenom.* 442) εἰ δέ κε νηὶ | ὑψόθεν ἐμπλήξῃ δεινὴ ἀνέμοιο θύελλα | αὐτῶς ἀπρόφρατος.

23. Throwing back and repetition of ἄν—generally;

23. 1. On this use of an “anticipative ἄν,” even “in a wrong clause,” and at the cost of repeating it once, and even twice, and even, yet again, occasionally thrice, and at the shortest of intervals, for the purpose of “showing as early as possible that a sentence is intended to be *contingent*,” see Mr. Shilleto on Thuc. i. 22. 1 and 76. 4; who cites as examples

Aesch. *Ag.* 345 (reading ἄν ἀμπλάκητος: as to which, however, see note 68 below); 1048; *Suppl.* 271; Eur. *Alc.* 122 (needlessly Monk accepts ἦλθ' ἄν for ἦλθεν. See too below note 124a).

2. The present writer has noted three examples of a thrice repeated ἄν: viz.—

Soph. *Fr. Inc.* 789 Dind. = 669 Nauck πῶς ἄν οὐκ ἄν ἐν δίκη | θάνοιμ' ἄν; Eur. *Androm.* 934 οὐκ ἄν ἐν γ' ἔμοις δόμοις | βλέπουσ' ἄν αὐγὰς τὰμ' ἔκαρποῦτ' ἄν λέχῃ; Tro. 1244 ἀφανείς ἄν ὄντες οὐκ ἄν ὑμνηθεῖμεν ἄν | μούσais.

Of the commoner two-fold use, the following examples, out of—really—any number, may—if it be worth while—be added to those cited by Mr. Shilleto *ubi supra*:—

Hom. *Il.* xiii. 127; Soph. *Oed. Tyr.* 139. 602. 857. 862<sup>li</sup>; *Phil.* 290. 1037; *El.* 333. 439. 558; *Ant.* 69. 466; *Aj.* 525. 537. 1058. 1073; *Trach.* 21; Eur. *Med.* 250; *Suppl.* 417. 447; *Iph. Taur.* 1020; *Ion* 223; Hippocr. (?) *de Prisc. Medicin.* i. p. 9. F. = i. p. 27. 12. K.; Ar. *Nub.* 1056. 1383; *Ach.* 214; *Av.* 1147; *Thesm.* 830; *Lys.* 360<sup>lii</sup>; Thuc. ii.

Soph. *O. T.* 862. <sup>li</sup> οὐδὲν γὰρ ἄν πράξαιμ' ἄν ὦν οὐ σοὶ φίλον. γὰρ ὄν for γὰρ ἄν was a needless suggestion of the present writer (*Journal of Sacred and Classical Philology* vol. i. p. 385).

Confusion of *ou* and *a*.

To the examples, however, there mentioned of the confusion of *ou* and *a*, add the double reading ἀπολλύουσι and ἀπολλύασι in Thuc. iv. 25. 5 and vi. 51. 2 (*ubi vid.* Arnold); and the omission in one MS. of Dem. *Onet.* ii. p. 878. 16 τί μᾶλλον ἄν ὦν κ.τ.λ., of the ἄν before ὦν. And see below, subnote **lv c 2**.

εἰ ἡ νῆ Δία: si hercle: “if on my honour.”

<sup>lii</sup> εἰ ἡ νῆ Δί' ἦδη . . . τις . . . | ἔκοψεν, . . . φωνῇ ἄν οὐκ ἄν εἶχον. “I do not despair,” says Mr. Shilleto on Thuc. i. 76. 4, “of finding what I am all but sure I have read in an English author, ‘if on my honour—on my word—by Jove—you do so, I will . . .’”

Add to his Greek examples Ar. *Vesp.* 1404 εἰ ἡ νῆ Δί' . . . | πυροὺς πρίαω,



94. 2; vi. 11. 4; Xen. *Mem.* iii. 9. 2; *Cyr.* i. 6. 22; Plat. *Protag.* p. 318 B; *Gorg.* p. 514 D (where the anteposed *ἄν* coalesces with *καὶ* and makes *κἄν*; as to which see further Text § 116a, and note 180. 2 (2) below).<sup>liii</sup>

In passages such as the following, the *ἄν*, which belongs to the principal verb, is thrown forward—sometimes repeated, sometimes not—in such a way as that it stands beside a participle, with which, however, it, of course, has no connection whatever:—

—so as to place it beside an unallied participle.

Hippocr. (?) *de Articul.* i. p. 811. F. = iii. p. 197. 17. K. ὁ τ' ἐκπη-  
δήσας σπόνδυλος πῖέξοι ἄν τὸν νωτίαιον, εἰ μὴ καὶ ἀπορρήξειε.  
πιεχθεὶς δ' ἄν καὶ ἀπολελαμμένος πολλῶν ἄν καὶ μεγάλων  
καὶ ἐπικαίρων ἀπονάρκωσιν ποιήσειεν: Ar. *Ach.* 920 ἐνθεὶς  
ἄν ἐς τίφην . . . | ἄψας ἄν εἰσπέμφειεν εἰς τὸ νεώριον:  
Thuc. vi. 18. 6 καὶ νομίσατε νεότητά μὲν καὶ γῆρας ἄνευ  
ἀλλήλων μὴδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ  
μέσον καὶ τὸ πάννυ ἀκριβὲς ἄν ξυγκραθὲν μάλιστ' ἄν  
ἰσχύειν (ubi vid. Arnold (citing Porpo); see also Mr.  
Shilleto on i. 76. 4): Xen. *Cyr.* i. 3. 11 στὰς ἄν . . . ,  
λέγοιμ' ἄν: *Mem.* i. 4. 14 οὔτε γὰρ βοδὸς ἄν ἔχων σῶμα,  
ἀνθρώπου δὲ γνώμην, ἐδύνατ' ἄν πράττειν ἃ ἐβούλετο, οὐθ'  
κ.τ.λ.: Plat. *Phaedon* p. 101 C σὺ δὲ δεδιώς ἄν . . . τὴν  
σαντοῦ σκιὰν . . . , οὕτως ἀποκρίναίω ἄν: *Minos* p. 321 D  
τί ἄν ἀποκρινάμενοι οὐκ ἄν αἰσχυρθεῖμεν . . . ; *Polit.* p.  
301 D γενόμενόν γ' ἄν οἶον λέγομεν, ἀγαπᾶσθαι τε ἄν καὶ  
κ.τ.λ.: Dem. *Philipp.* i. p. 40. 1 sqq. ἐπισχῶν ἄν ἕως οἱ  
πλείστοι τῶν εἰωθότων γνώμην ἀπεφώνησαντο, . . . ἡσυχίαν  
ἄν ἦγον: Auctor *de intern. affect.* in Hippocr. i. p. 535. F. =  
ii. p. 440. 18. K. οὕτω γὰρ ἄν μελεδόμενος πολλάκις ἄν  
φύγοι τὰς ἑπτά ἡμέρας.

Herod. ii. 174 οἱ δ' ἄν μιν φάμενοι ἔχουν τὰ σφέτερα χρήματα  
ἀντιμένοντες ἄγεσκον ἐπὶ μαντήϊον: iv. 42 θερίσαντες ἄν τὸν  
σίτον ἔπλεον; Lys. *de Eratosth. caed.* p. 127. 38 τί γὰρ ἄν  
παθόντες δίκην τὴν ἀξίαν εἴησαν τῶν ἔργων δεδωκότες;

σωφρονεῖν ἄν μοι δοκεῖς; Hyperid. c. *Demosth.* col. 27. l. 5 (ed. Blass, Lips.  
1869) δεινὸν ἄν τοῦτ' ἐπὶ τὸ πρᾶγμα εἶη, εἰ νῆ Δία . . . ἰσχύουσι.

And to his Latin ones Plaut. *Rud.* 1150 (Sonnenschein) = iv. 4. 106 si hercle  
tantillum peccassis, . . . | . . . nugas, mulier, magnas egeris; Cic. *pro Planc.*  
21. 52 detractum dico? Si mehercule vere . . . interpretari velis, est aliquid,  
etc.—cited in Text § 198.

<sup>liii</sup> The passage is τὰ τε ἄλλα, κἄν, εἰ ἐπιχειρήσαντες δημοσιεύειν παρεκα-  
λοῦμεν ἄλλλους ὡς ἱκανοὶ ἱατροὶ ὄντες, ἐπεσκεψάμεθα δὴ που ἄν ἐγὼ τε σὲ καὶ σὺ  
ἐμέ. The *ἄν* and the *καὶ* with which it has coalesced both belong to the same  
sentence.

The case is otherwise in Dem. *Mid.* p. 530. 21 νῦν δέ μοι δοκεῖ, κἄν ἀσέβειαν  
εἰ καταγινώσκοι τὰ προσήκοντα ποιεῖν = δοκεῖ, καὶ ἀσέβειαν εἰ καταγινώσκοι, τὰ  
προσήκοντα ποιεῖν ἄν. See below note 180. 2 (5).

Plat. *Gorg.* p.  
514 D.

Dem. *Mid.* p.  
530. 21.

(cf. the nearly similar phrase in *Dem. de Fals. Leg.* p. 382. 25).

See further Porson ad *Eur. Hec.* 741 (=729 ed. *suae*, where Dindorf omits the second *ἄν*); Elmsley ad *Eur. Med.* 368, 1290 (=362, 1257 ed. *suae*), and in *Mus. Criticum*, ii. p. 41, and the examples cited by him; Monk ad *Eur. Hipp.* 480 (=482 ed. *suae*); *Alc.* 647 (=663 ed. *suae*).

Ar. *Egg.* 1108.

In Ar. *Egg.* 1108 all the MSS. give us the doubled *ἄν* in a sentence ushered in by *ὁπότερος*:—*ὁπότερος ἄν σφῶν εἶδ' με μᾶλλον ἄν ποιῇ, | τοῦτ' παραδώσω τῆς πυκνὸς τὰς ἡνίας.*

The present writer ventures to think the MSS. right, and the critics wrong. See too below note 25. 10 (b).

—with verbs of knowing, thinking, seeming.

3. This throwing forward of *ἄν* in the sentence—which is presently under consideration—is so common as to be almost the rule, with verbs expressive of *knowing, thinking, seeming*. Such verbs, when they come early in the sentence, usually attract up to the side of themselves—even out of a following sentence—the *ἄν*, which really belongs to the following verb; the *ἄν* sometimes being repeated with the latter, but by no means always.

Cf. Elmsl. ad *Eur. Med.* 941 (=911 ed. *suae*); and in *Mus. Crit.* ii. p. 31; and Mr. Shilleto on *Thuc.* i. 76. 4; ii. 35. 2.

The following instances will show this:—

- (1) *οἶδα*: *Eur. Alc.* 48 (and—with a variation—*Med.* 941) <sup>liv</sup>; *Xen. Anab.* iii. 2. 24; *Plat. Tim.* p. 26 B.
- (2) *οἶμαι*: *Ar. Thesm.* 524 (τάδε γὰρ εἰπείν τὴν πανοῦργον | . . . οὐκ ἄν ὥδ' μὲν ἐν ἡμῖν | οὐδὲ τολμῆσαι ποτ' ἄν); *Thuc.* i. 76. 4; iv. 28. 2; *Xen. Mem.* i. 4. 16; iv. 8. 7; *Cyr.* i. 6. 39; *Anab.* iii. 1. 38; vii. 1. 28; 2. 2; *Plat. Phaedon* p. 102 A; *Apol.* p. 40 D; *Theaet.* p. 144 A; *Symp.* p. 219 D; *Dem. de Fals. Leg.* p. 437. 4; 443. 5; *Mid.* p. 530. 12 (ubi vid. Butt.);
- (3) *ἡγοῦμαι*: *Thuc.* ii. 89. 6; *Plat. Rep.* vi. p. 488 E; *Dem. Aphob.* p. 858. 29 *sqq.* (οὐκ ἄν ἡγείσθε αὐτὸν καὶ ἐπιδραμεῖν);
- (4) *δοκῶ*: *Soph. Oed. Tyr.* 584; *Thuc.* i. 22. 1 (where see Mr. Shilleto, and his explanation of *Ar. Vesp.* 1405); ii. 41. 1; vi. 11. 2; 38. 4; *Lys. de Eratosth. caed.* p. 95. 27; c.

οὐκ οἶδ' ἄν εἰ  
πίσαιμι.

<sup>liv</sup> οὐκ ἄρ' οἶδ' ἄν εἰ πίσαιμι σε = οὐκ οἶδα εἰ πίσαιμι ἄν σε = "I do not know whether I should under any circumstances make an impression upon you." So with *Plat. Tim.* p. 26 B cited immediately below. Cf. *Ar. Av.* 1017 ὑπάγοιμι τᾶρ' ἄν. II. νῆ Δι' ὥς οὐκ οἶδ' ἄρ' εἰ | φθαίης ἄν; *Xen. Cyr.* i. 6. 41 εἰ τοιαῦτα ἐβελήσας καὶ ἐπὶ τοῖς ἀνθρώποις μηχανᾶσθαι, οὐκ οἶδ' ἔγωγε εἰ τινα λίποις ἄν τῶν πολεμίων.

*Philon.* p. 189. 36<sup>lv</sup>; *Isaeus de Pyrrh. haered.* pp. 41, 42; 43. 5; *Plat. Alc. Pr.* p. 105 A (ubi vid. Buttm.); *Dem. de Fals. Leg.* p. 342. 12.

We have instances of ἄν unattracted under such circumstances in such instances as the following:—

- (i.) οἶμαι: *Dem. de Fals. Leg.* p. 345. 10 *sqq.*
- (ii.) ἡγοῦμαι: *Isocr. de Bigis* p. 349. a.
- (iii.) δοκῶ: *Soph. Aj.* 1078; *Dem. Phil.* i. p. 48. 22.

Whilst in a passage such as *Thuc.* vi. 37. 1 we get attraction (and repetition) and non-attraction side by side: μόλις δ' ἄν μοι δοκοῦσιν . . . οὐκ ἄν παντάπασι διαφθαρήναι . . ., τὸ δὲ ξύμπαν οὐδ' ἄν κρατῆσαι αὐτοὺς τῆς γῆς ἡγοῦμαι.

4. The desire on the part of the speaker to emphasise the fact that his sentence is conditional led also—in ordinary sentences—to a constant repetition of ἄν, subsequently to its first introduction, and even in a wrong clause. Thus

—into a wrong clause.

*Eur. Her.* 721 φθάνοις δ' ἄν οὐκ ἄν (cf. *Iph. Taur.* 245; *Ar. Eccl.* 118); *Ar. Ran.* 96 γόνιμον δὲ ποιητὴν ἄν οὐχ εὖροις ἔτι | ζητῶν ἄν (cf. *supra* note 14. 10 (a) *med.*, and *infra* note 162); *ib.* 914 ὁ δὲ χορὸς γ' ἡρειδεν ὀρμαθοῦς ἄν | μελῶν ἐφεξῆς τέτταρας ξυνεχῶς ἄν.

24. 1. The English conjunction “so” is, probably, akin to the relative, as also the Latin conjunction *si* [as to this, see below note 25. 4]. See Mr. Key *The Origin of the Demonstrative Pronouns*, etc.; *Philological Society's Transactions*, vol. iii. no. 57, p. 57 *sqq.*

24. “So” in English.

2. The Latin adverb *sic* is, probably—see Mr. Key, *ubi supra*—the very same word as regards the first two letters, the final *c* being the same appendage as that which appears at the end of *hic*, *nunc*, *tunc*, etc.

*Sic*, *sic*, *si* in Latin.

3. The original Latin word was—see largely for what follows in §§ 3 to 5, and 7 and 8 hereof, Mr. Key *Lat. Dict. s.vv.*

<sup>lv</sup> ἔτι δὲ ἐνθυμήητε ποιῶν ἄν ὑμῖν δοκεῖ οὗτος ὅρκων φροντῖσαι, ὅς κ.τ.λ.

Note ἐνθυμήητε followed by, not an indirect, but a direct form of speech.

Indirect)(direct form of speech.

Still more startling examples of the same thing are: *Thuc.* i. 121. 7 ἡ δὲ αἰὼν εἴη εἰ ὁ μὲν . . . οὐκ ἀπεροῦσιν, ἡμεῖς δ' . . . οὐκ ἄρα δαπανήσομεν (ubi vid. Mr. Shilleto); *Lys. de Eratosth. caed.* p. 123. 25 οὐκ οὐκ δεινὸν εἰ τοὺς μὲν στρατηγούς . . . θανάτῳ ἐξημιώσατε, . . ., τοὺτους δὲ δὴ . . . οὐκ ἄρα χρὴ . . . ταῖς ἐσχάταις ζημίαις κολάζεσθαι; *Dem. Olynth.* i. p. 16. 8 λογιζομένους, εἰ . . . λάβοι, πῶς ἄν αὐτὸν οἴεσθε . . . ἐλθεῖν; *ad Phorm.* p. 921. 9 πῶς δ' οὐκ ἄν εἴη ἄποπον, εἰ . . . τὸ μὲν ὁμολογούμενον . . . ἄκυρον ποιήσετε, τὸ δὲ ἀμφισβητούμενον κύριον ψηφιεῖσθε; καὶ ὁ μὲν Λάμπρις . . . ἔξαρκος γενόμενος τὸ ἐξ ἀρχῆς . . ., νῦν τὰ ἐναντία μαρτυρεῖ· ὑμεῖς δὲ γνόντες ὡς οὐκ ἀπέληφ' ἐκεῖνος, οὐκ ἔστε μάρτυρες τοῦ πράγματος;

“si,” “sic,” “sin”—*sin*=the English “if,” and but idly derived from *si ne*. It is said to be occasionally used by the old writers in a first condition. More usually, however, its use is only after a preceding *si*, expressed or implied; so that it is often well translated by “but if.”

4. *Si* is a shortened form of *sin*, and its first use is that of a pronominal adverb=the English “so”=“thus.” Examples, supported by manuscriptal authority of the highest rank, are—

Plaut. *Trin.* 691. R.=iii. 2. 65; Lucil. vii. 242; xxvi. 606 (ed. Lachmann); Cic. *ad Fam.* i. 7. 4; Pompon. *Prostib.* 150; Hor. *Od.* iii. 24. 5.

Examples too are *si Dis placet* and *si placet Dionae* in Plaut. *Truc.* iii. 1. 3 and Catull. lvi. 6 respectively; although phrases, such as these, are more usually made the machinery of calling attention to a remarkable fact, marking an indignity, or the like. Cf. our “if you please”=“just fancy”: “would you believe it?” and see below, note 240.

5. Then *si* comes to be used as a pronominal conjunction=the English “if.” This meaning grows naturally out of “so”=“on this condition”; and examples of the Latin usage may be found in abundance on almost any page of Part C of this book.

6. The following are a few examples of the corresponding use of “so,” not only in

“So” in English = “on this condition”;

(a) English :

Byron *Childe Harold* i. 13 (10) “with thee, my bark, I’ll swiftly go | . . . nor care what land thou bear’st me to, | so not again to mine”; Middleton and Rowley *The Changeling* iv. 3 “the more absurdity | the more commends it, so no rough behaviours | affright the ladies”; Shakspeare *Mids. Night’s Dream* iii. 2 “so you will let me quiet go, | to Athens will I bear my folly back”; *All’s Well* iv. 1 “we must every one be a man of his own fancy, not to know what we speak one to another; so we seem to know is to know straight our purpose”; *Ant. and Cleop.* i. 3 “I am quickly ill and well, | so Antony loves”; Herrick *Hesperides* ii. p. 275 “we’ll love the devil, so he lands the gold”; Sedley *From Anacreon* (Works ii. p. 7, ed. Lond. 1778) “and ’tis no matter, so she doth | still beauteous faces yield”; Byron “I care not; so my arms enfold | the all they ever wish’d to hold”; Lyly *Alex. and Campaspe* v. 1 “wilt thou be with him? P. Aye, so he will teach me first to run away”; Shakspeare *Ven. and Adon.* 479 “she . . . | will never rise, so he

will kiss"; Keats *Endym.* bk. iii. "and now I find thee living, I will pour | from these devoted eyes their silver store, | . . . so it will pleasure thee"; Shaksp. 2 *Hen.* VI. v. 1 "so please it you my lord, 'twere not amiss | he were created knight"; *K. Rich.* II. ii. 1 *init.* "so it be new, there's no respect how vile"; Fletcher *The Captain* i. 1 "so she be a woman, | . . . she shall please me"; Herrick *Hesp.* i. p. 87 "pray love me little, so you love me long"; i. p. 172 "that dislikes not me: | so you be" etc.; Keble *Christian Year: St. John Baptist's Day* st. 7 "who counts it gain | his light should wane, | so the whole world to Jesus throng"; *St. John's Day* st. 5 "what is that to him or thee, | so his love to Christ endure?" Shaksp. *K. John* iv. 1 "so I were out of prison . . . | I should be merry as the day is long: | . . . I would . . . | I were your son, so you would love me"; *Ant. and Cleop.* ii. 5 "should I lie, madam? C. I would thou didst, | so half my Egypt were submerged"; Ben Jonson *Celebration of Charis* iv. 7 "enamoured do wish, so they might | but enjoy such a sight, | that they still were to run by her side"; Etherege *She Would if She Could* i. 1 "I would willingly give thee a pair of the best coach horses in my stable, so thou couldst but persuade her to love me less"; Cowper *Letters to Mr. Newton* Aug. 1781 "dissipation itself would be welcome to me, so it were not a vicious one"; Marlowe *Edw.* II. p. 183 a "These thy amorous lines | might have enforced me to have swum from France, | . . . so thou wouldst smile." (Add pp. 198 a, 207 a, 214 b, and *Jew of Malta* i. p. 147 b, etc.)

but also in

(β) German :

—in German.

Luther's *New Testament*: St. Matth. xii. 25 *sqq.* "ein jegliches Reich, so es mit ihm selbst uneins wird, das wird wüste; und eine jegliche Stadt oder Haus, so es mit ihm selbst uneins wird, mag nicht bestehen. So denn der Satan den Satan austreibet, so muss er mit ihm selbst uneins seyn; wie mag denn sein Reich bestehen? So ich aber die Teufel durch Beelzebub austreibe, durch wen treiben sie eure Kinder aus? . . . So ich aber die Teufel durch den Geist Gottes austreibe, so ist je das Reich Gottes zu euch gekommen"; St. Mark xi. 3; St. Luke xi. 34; St. John viii. 31; xv. 10, 18; St. Paul *Philem.* 17; 1 St. Peter iv. 11; 1 St. John i. 6 *sqq.*; ii. 29; v. 15 *sqq.*; 2 *id.* 10;

and again in

—in Dutch.

(γ) Dutch: where, although *indien* is the more usual expression for “if”—see for instance, in the translation of the Scriptures authorised by the Synod of Dordrecht in 1618-19, the passages of Saints Matthew, Mark, John (also viii. 31), and Paul above cited, and in part more fully quoted *infra* note 170, 16—yet we occasionally find “so” used in that sense. Thus we have in the (also above cited) passage of

St. Luke xi. 34 “de Keerse des lichaems is de ooge. Wanneer dan uwe ooghe eenvoudich is, so is oock uw’ geheel lichaem verlicht: maer so sy boos is, so is oock uw’ [geheel] lichaem duyster.”

*Sic.*

7. *Sic* = *si-ce*, i.e. *si* (= English “so”) + *ce* demonstr. enclitic = English “so,” “thus”: δευκτικῶς: calling attention to some definite, real, object.

*Si* = “if.”

8. *Si*, consequently, when used in its secondary sense of “if,” or any equivalent of *si*, when so used, is correlative to *sic*, or any equivalent of *sic*.

Thus we have

Cic. *ad Fam.* vi. 7. 4 ea conditione . . . , si reciperes; Hor. *Epp.* i. 7. 69 sic . . . putato | . . . , si cenas; Liv. viii. 30 tum vero . . . eversam dictitans, si . . . spretum . . . fuisset; xxi. 13 ita . . . spes est, si . . . audiatis.

9. Cf. Ps. lxxix. 13, 14 “reward them . . . : so we . . . shall give thee thanks”; Tennyson *In Mem.* xlii. 1 “if Sleep and Death be truly one, | . . . so then were nothing lost to man”; Ps. lxxx. 17, 18 “let thy hand be . . . : and so will not we go back from thee”; and the other examples given below in note 170, 16.

*Si* = “so” — in various languages.

10. The Latin *si*, as used in its primary sense of “so,” survives, at least, in

(a) Italian: (1) in the use of *sì* as an affirmative<sup>lva</sup> = the English “yes”: e.g.

Boccaccio *Decam.* viii. 4 “sì, dormirò io con sei”; viii. 7 “oh sì, che io so, etc.”; Metastasio *La Clemenza di Tito* i. 1 “tu sei gelosa. V. Io! S. sì”; Goldoni *Il cavaliere e la dama* iii. 12 “ah sì, pur troppo è vero”; De Rossi *L'astratto geloso* i. 2 “voglio bastonarlo, sì bastonarlo”; Nota *L'ammal. per immag.* iv. 6 “io vi ho domandato, se . . . : mi avete detto di sì . . . A. Signore, ma come . . . ? F. Sì, perchè domani . . .”

<sup>lva</sup> The Romans themselves preferred to use, to express this meaning, the more pointed *sic*. See, for example, Ter. *Phorm.* ii. 2. 2.

(2) In the use of *sì* as a word of comparison = the English "so": e.g.

Petrarca *In vit. di Laura: Sestin.* i. "non credo che pascesse mai per selva | *sì* aspra fera . . . | come costei ch' i' piango"; Tasso *Gerus. Lib.* xii. 86 "O Tancredi . . . | . . . chi sì t' assorda? e qual nuvol sì spesso | di cecità fa che veder non puoi?" Metastasio *Temistocle* i. 1 "ma il passar da' trionfi | a sventure sì grandi . . ."

(β) French: in the like uses of *si*: e.g.

(1) Alphonse Daudet *Tartarin sur les Alpes* c. 4 extr. "vous n'avez jamais été guide, n'est-ce pas, Gonzague? Hè! si, répondit Bompard en souriant . . . seulement je n'ai pas fait tout ce que j'ai raconté"; Guy de Maupassant *Une vie* c. 1 "mais ta mère n'y consentira jamais. Si, je te le promets, je m'en charge"; Sardou and De Najac, *Divorçons* ii. 3 "rien de plus sérieux? Pas le moindre petit baiser? C. Ah! si! . . . mais ce n'est pas sérieux, ça" lvaa; *Vie Parisienne* newspaper 25th June 1892, p. 352, col. i. extr. "oh! . . . Fred! . . . ne dis pas ça, je t'en prie? . . . Mons. Fred. Mais si, je le dis"; *ib.* 8th April 1893, p. 188 "est-ce que votre mari ne suit pas à cheval? La B. si . . . mais il suit de son côté, moi du mien"; *ib.* 15th April 1893 "ainsi j'ai passé ma jeunesse à adorer un homme qui ne m'aimait pas! Mme. de F. (rassurante) mais si, mais si! . . . il t'aimait à sa façon, mais enfin il t'aimait."

(2) Bussy Rabutin *Hist. Am. des Gaules: Hist. d'Angélie et de Ginolie* (vol. i. p. 130) "Foucqueville n'étoit pas si libre qu'elle"; Molière *Le Bourg. Gentilh.* iii. 9 "le moyen, si vous la trouvez si parfaite?" Voltaire *Zadig*

lvaa To most men and women of the world, Palinurus, in Plautus, it should seem, was wiser than Madame des Prunelles was or cared to appear. When his young master had protested (*Ovrc.* i. l. 51), as to his lady love, that

Kissing.

Tam a mé pudica st, quâsi soror mea st;

but, pressed by his conscience, added

—nisi

Si st ôculando quidpiam impudicior;

the comment of the astute attendant is

Sempér tu scito: flamma fumo st proxuma.

Fumô comburi nil potest, flammâ potest.

Qui é nuce nucleum esse vult, frangit nucem:

Qui vult cubare, pândit saltum sâviis.

Much to the same purport is Brantôme's pithy remark (*Dames Gallantes* i. in *Oeuvres* (ed. Paris 1848) vol. ii. p. 253 b) "Four en parler franchement, toutes dames qui se laissent aymer et servir s'obligent tellement, qu'elles ne se peuvent desdire du combat; il faut qu'elles y viennent tost ou tard, quoy qu'il tarde."

c. 13 "Sétoc fut si charmé de l'habileté d'Almona qu'il en fit sa femme."

(γ) Spanish: (1) in the use of *sí* as an affirmative: *e.g.*

Cervantes *Novel. Ej.* ii. p. 83 *La Española Inglesa* "¿con-  
ócsme, Isabela? Mira que yo soy Ricaredo tu esposo.  
Sí conozco, dixo Isabela."

(2) In the use of *así* as a word of comparison = "so,"  
"thus": *e.g.*

Id. *ib.* p. 4 "que así se llamaba la niña"; p. 7 "una muy  
rica y principal doncella Escocesa, asimismo secreta  
Cristiana como ellos"; p. 9 "y así viendo que Ricaredo  
callaba, honesta hermosa y discreta le respondió de esta  
suerte . . ."

(δ) Portuguese: (2) in the use of *assi*, as a word of com-  
parison = "so," "thus": *e.g.*

Camoens *Os Lus.* ii. 35. 3 "se lh' apresenta assi como ao  
Troiano, | na selva Idea, já se apresentava."

(ε) German: (2) in the similar use of "so": *e.g.*

Goethe *Reineke Fuchs* ix. extr. "sie waren so kostlich, wir  
finden sie nimmer"; Schiller *Wallenst. Tod* ii. 2 "doch  
hier ist keine Wahl, | ich muss Gewalt ausüben oder  
leiden— | so steht der Fall."

(ζ) Dutch: (2) in the similar use of *zoo* (*so*, *soo*): *e.g.*

Pierson *Geschiedenis van het Roomsche - Katholicisme* (ed.  
Haarlem 1868) i. c. 3 p. 178 "vol van den Heiligen  
Geest en door hun lijden de aanschouwing van God en  
van zijn Christus alreeds zoo nabij gekomen"; Kuenen  
*De Godsdienst van Israël* (ed. Haarlem 1869) i. c. 4 p. 246  
"dit is zóó waar, dat . . ."; id. *De Profeten en de Profetie  
onder Israël* (ed. Leiden 1875) i. c. 3. 71 "doch hun  
betrekkelijk isolement is zóó opmerkelijk, dat . . ."

Id. *ib.* i. c. 5 p. 158 "zoo ook in dit nauw verwante geval";  
id. *De Godsdienst* i. c. 3 p. 192 "het is zoo."

Id. *ib.* i. c. 5 p. 355 "zoo van Baäl als van Aschéra";  
Pierson *Geschiedenis van het R. K.* i. c. 3 p. 177 "want  
evenals Jezus geen getuigenis gaf van zichzelf, maar sich  
op het getuigenis van God aangaande hem beriep, zoo  
zoeken ook wij, etc."

(η) English: (2) in the similar use of "so": *e.g.*

Sir Thomas Wyatt, *Sat.* i. extr. "that looking backward



virtue they may see, | even as she is, so goodly fair and bright"; St. Matth. v. 19 "whosoever . . . shall teach men so, he shall be called, etc."

11. In fact, the central notion, "upon this condition" branches naturally off into "if" at the one end, and "so" = "thus" at the other; and in Latin, French, German, English, Dutch, the same word does duty accordingly in either sense.

"Upon this condition" branches into "if" ("so.")

The same thing is practically true also of Italian and Portuguese, although here the word for "if" has in the later language assumed the form of *se*.

In Spanish, while the word for "if" remains *si*, they prefer to use *tanto* or the shortened form *tan* to express "so": *e.g.*

Cervantes *Novel. Ej.* iii. p. 6 *Las dos Doncellas* "tengo de ver hombre tan alabado"; p. 15 "un hijo de un vecino nuestro mas rico que mis padres, y tan noble como ellos"; p. 181 *El casam. engañ.* "en los quales dias por verme tan regalado y tan bien servido, iba mudando, etc."

12. To "so" in English, used in the sense of "if," the word "that" is occasionally appended; as in

"So (=if) that."

Shaksp. *K. Rich. II.* iii. 4 extr. "poor queen! so that thy state might be no worse, | I would, etc."; Lyly *Alex. and Camp.* iv. 2 "will you give me leave to ask you a question without offence? *C.* So that you will answer me another without excuse"; 2 Chron. xxxiii. 8—where the Revisers actually think it necessary to substitute "if only" for "so that"! Tennyson *The Foresters* iv. 1 "so that they deal with us like honest men, | they shall be handled with all courteousness."

13. Similarly we find "that" appended to "if"—as if to give colour to the derivation of the latter word and its congener "gif," viz. that they represent the imperative of the verb *to give*, suggested by Horne Tooke in his *Diversions of Purley*, but discountenanced by the usages of the other Teutonic languages. Examples may be found in

"If that."

Chaucer *The Milleres Tale* 3412 "and to hire husbond bade her for to say, | if that he axed after Nicholas, | she shulde say, she n'iste not wher he was"; *Reves Tale* 4176 sqq.; Marston *What you Will: Induction*; Herrick *Hesp.* ii. p. 295; i. p. 154; Shirley *Lady of Pleasure: Dedication* "if it meet your gracious acceptance, and that you repent not to be a patron, your lordship will . . ."; Sedley *An Ode: Works* ii. p. 5; Shaksp. *K. Hen. V.* iv. 7 extr.; 1 *K. Hen. VI.* ii. 5; *Ant. and Cleop.* iii. 11 *ad fin.*

“An.”

14. The place of “so” in the sense of “if,” and of “if” itself, is frequently taken, in our older writers, by “an”; a word said by Webster (*Dict. s.v.*) to be “the imperative of the A.S. verb *unnan*: root *ann*, to grant, to give.” Thus

Shaksp. *M. N. D.* iv. 2 “an the duke had not given him sixpence a day for playing Pyramus, I’ll be hanged”; *Taming of the Shrew* iv. 4; 2 *K. Hen. VI.* v. 1 “art thou the man that slew him? I. I was,<sup>lvb</sup> an’t like your majesty”; Marlowe *Jew of Malta* iv. p. 169 b; Shaksp. *Much Ado* i. 1; Ford *’Tis Pity She’s a Whore* i. 2; Shaksp. *Much Ado* ii. 3 (*bis*); *Hamlet* iv. 5; Beaumont and Fletcher *Philaster* iv. 2; Shirley *Hyde Park* ii. 3 (*bis*); iii. 2; iv. 3 (*quater*); v. 1; 2; *Lady of Pleasure* iv. 1; 3 (*bis*); v. 1 (*bis*).

In Shaksp. *Tit. Andron.* ii. 1 we have even “young lords, beware! an should the empress know | this discord’s ground, the music would not please”—a mixture, as it were, of “an she should” and “should she.”

“And.”

15. “And,” also,—if it is not a mere misspelling, or old spelling (as to which see Mr. Dyce on Fletcher’s *Rule a Wife and Have a Wife* ii. 3; iii. 4), of “an,”—is similarly found in the old writers to replace “so”=“if,” and “if” itself. Thus

Dekker i. *Honest Whore* sc. 13 (12) p. 83 “I’ll shoot at thee, and thou’t give me none . . . 3 *Madm.* Wut thou? do and thou dar’st”; Heywood *Fair Maid of the Exchange* p. 36 (ed. Lond. 1874) “and I thought you did not, I’d retire”; *Woman killed with Kindness* p. 137 “and the case were mine | . . . | I would have placed.”

“And if.”

16. On the very next page, which follows that of the last quotation, Heywood gives us the compound collocation “and if”—

Heywood *ib.* p. 37 “meantime I’ll cross your love, and if I can”;

and so both in Tyndale’s (1534) and Cranmer’s (1539) Bibles we have

Shaksp. 2 *K. Hen. VI.* v. 1.

<sup>lvb</sup> Note such a mode of speech in English, in place of the now more common “it was I.”

So a Greek might have said ἐγὼ ἦν.

So in other languages, e.g. Cic. *ad Q. Fr.* iii. 2. 2 “tamquam si tu esses”; Aretino *La Talanta* i. 2 “siam noi”; *Il Marescalco* i. 3 “se non era io, poco fa crucifiggea il suo ragazzo”; Metastasio *Demofonte* ii. 10 “son io la rea: . . . | . . . Io fui, che troppo | mi studiai di piacergli”; Tirso de Molina *El burlador de Sevilla* iii. 16 “yo soy”; Cerv. *Nov. Ej.* i. p. 180 *El Am. Lib.* “yo seré.”

Chaucer *Mill. Tale* 3764.

Chaucer (*Milleres Tale* 3764) has the still odder phrase “it am I”—“What, who art thou? It am I Absolon.”

St. Matth. vi. 23 "but and yf thine eye be wycked"; 1 John i. 7 "but and yf we walke in light."

So also in the A. V. we have—even retained by the Revisers—

1 Pet. iii. 14 "but and if ye suffer for righteousness' sake."

"An if," however, is more usual, and may be found in, for example, "An if."

Marlowe *Jew of Malta* i. p. 153 b "an if she be so fair as you report, | 'twere time well spent to go and visit her"; iv. p. 169 b; Shaksp. *K. John* iv. 1; *Hamlet* i. 5 *ad fin.*; *Tit. Andron.* iv. 1.

17. "So" is used in its demonstrative sense in phrases such as

"So": demonstrative—in various phrases.

- (1) "If so": Herrick *Hesp.* i. p. 174 "mark if her tongue but silyly steal a taste. | If so, we live: if not, etc."; ii. p. 118 "you are . . . a man, | who writes sweet numbers well as any can: | if so, why then are not, etc."
- (2) "If it be so": Genesis xxv. 22 "if it be so, why am I thus?" Dan. iii. 17; St. Matth. xix. 10; 1 Pet. iii. 17; Shaksp. *Macbeth* iii. 1 "ift be so, | for Banquo's issue have I fil'd my mind."
- (3) "If it were so": Job xxv. 4 "if it were so, why should not, etc."
- (4) "If so be": Herrick *Hesp.* i. p. 33 "if so be, you ask me where | they do grow, I answer, etc."; Isaiah xlvii. 12; Lam. iii. 29; St. Paul 1 Cor. xv. 15; 2 *ib.* v. 3; Rom. viii. 9, 17; Eph. iv. 21.

And in reported form, "if so were": Chaucer *The Milleres Tale* 3404 "and if so were the game went aright, etc."

Cf. St. Matth. vi. 30 "if God so clothe the grass . . . shall he not, etc."

- (5) "If so be that": St. Paul Rom. viii. 9 "ye are not . . . , if so be that the spirit of God dwelleth in you"; viii. 17 *sqq.*—in each case, the translation of *εἴπερ*; Ephes. iv. 21, the translation of *εἴγε*.
- (6) "Be it so": Shaksp. *M. N. D.* i. 1 "be it so, she will not here . . . | consent . . . , | I beg the ancient privilege of Athens, | as she is mine I may dispose of her"; St. Paul 2 Cor. xii. 16.
- (7) "So be it": Joshua ii. 21 "according to your words, so be it"; Jerem. xi. 5.

18. Similarly we have

Genesis xliii. 11 "if it must be so now, do this—"; St. Paul

1 Cor. vi. 5 "is it so, that there is not a wise man among you?"

25. Origin of *ei*.

25. 1. Curtius (*Grundzüge der Griechischen Etymologie* bk. ii. p. 396 (ed. iv. Leipzig 1873 = 352)) would seek the origin of *ei* in a "Pronominalstamm  $\xi$ ,  $F\epsilon$  (für  $\sigma F\epsilon$ ),  $\sigma\phi\epsilon$  ( $\sigma\delta$ ,  $\sigma\delta\iota$ ,  $\xi$ ) sich,  $\xi$ - $\delta$ -s,  $\delta$ -s,  $\sigma\phi$ - $\delta$ s eigen, sein,  $\iota$ - $\delta$ io-s, eigen"; with which "mit sicherheit" is connected "osk *svai* = lat *sî*," and which was used "ursprünglich" as "ein allgemein reflexiver, keineswegs auf die dritte Person beschränkter."

2. The writer is not quite sure that he appreciates either the argument of the learned German writer, or the mode in which it is proposed by him to evolve the meaning required for *ei* in Greek and *si* in Latin out of the reflexive pronoun in question.

3. Mr. Kenrick's idea, now more than half a century old—see it at length in his letter printed in Arnold's *Thucydides* vol. iii. Appendix pp. 425 *sqq.* (ed. ii. Oxford 1842)—seems in its broad outlines preferable, and most consistent with the undoubted user of the words.

4. According to Mr. Kenrick, the origin of *ei* is to be sought for in "the dative feminine of the relative, which . . . before the introduction of the long vowel, would be written HEI; or if we suppose an unaspirated form of the relative, . . . EI." "*ei*," then, as "a case of the relative . . . is equivalent to *in what circumstance*"; and when "compounded with  $\acute{\alpha}\nu$  becomes  $\acute{\epsilon}\acute{\alpha}\nu$ , as  $\acute{\epsilon}\pi\epsilon\acute{\epsilon}\iota$ ,  $\acute{\epsilon}\pi\epsilon\acute{\alpha}\nu$ ,  $\acute{\epsilon}\pi\acute{\eta}\nu$  Ionic, and we have to regard the cases of the use of  $\acute{\eta}\nu$  with certain moods, as analogous to the combination of other relatives with this same particle  $\acute{\alpha}\nu$ ."

"It will hold good throughout"—Mr. Kenrick goes on to profess his belief, and the present writer is in complete accord with him—"that whatever distinction there is between the use of the relatives and relative particles, with or without  $\acute{\alpha}\nu$ , is preserved in regard to *ei* and  $\acute{\epsilon}\acute{\alpha}\nu$ ,  $\acute{\eta}\nu$ ."

Again, in Latin, "*si* . . . ('*sei* quips hemonem morti duit' in the law of Numa) is *ei* with the aspirate, which has been lost in Greek, converted into a sibilant as in *seu*."

Mr. Kenrick then, after asking what, if not *ei*, is "so" in such an English phrase as "so you pay your debts, I don't care"—as to which see above note 24. 6,—and calling attention to the fact that he took it for granted that "the demonstrative and relative are radically the same, though convenience dictated the allotment of separate forms to them, . . . the double use of *that* in English" being "sufficient to show that they are in

original force interchangeable, and that part of Greek grammar which treats of relatives and relative particles" affording "numerous confirmations," winds up with the remark—in which the present writer again is entirely in harmony with him—"It would be an improvement in grammar to consider *εἰ* as a relative particle, and make the rules for its use with the different moods a part of the general doctrine of the dependence of clauses on the relative."

5. Of the radical identity of the demonstrative and relative there is ample evidence.

Demonstrative and relative: their radical identity.

One instance in English, of everyday use and by consequence apt to fall upon unheeding ears, is the "grant . . . that all our doings may be ordered by thy governance, to do always *that* is righteous in thy sight" of the Collect for Grace in the Morning Service, where "that" = "that which," as it does also in

The Preface to the Prayer Book, § "Of Ceremonies," "nothing can like them, but *that* is new"; Exod. iii. 14 "I am *that* I am"; Ps. lii. 10 (Prayer Book version); St. Matth. xx. 14 "take *that* thine is" (ἀπον τὸ σόν), which the Revisers think it necessary to alter into "take up that which is thine"; St. John iii. 11; Hooker *Ecol. Pol.* v. 60. 4 "our ignorance in the reason of *that* he enjoineeth might perhaps have hindered somewhat the forwardness of our obedience thereunto."

"There" = "where" is not unfrequent in Chaucer: *e.g.*

*The Sompnoures Tale* 7349 "so long he went fro hous to hous, til he | came to an hous, *ther* he was wont to be | refreshed more than in a hundred places"; 7380; *The Doctoures Tale* 12059; *The Nonnes Preestes Tale* 15011; 15221 *sqq.*

So also "there as": *e.g.*

*The Milleres Tale* 3650 "they went to bedde, | *ther* as the carpenter was wont to lie"; *The Reves Tale* 4255.

6. The identity in use, in Greek, between the relative and the relational particles on the one hand and *εἰ* on the other—and that the same identity exists correspondingly in Latin between the relatives and the relational particles on the one hand and *si* on the other see below note 215—is marked; and is very properly insisted upon by Mr. Kenrick. It is not too much to say that the same uses, which we find with the one, we find with the other.

Greek relative and relational particles) (*εἰ*: the identity of their uses.

7. If, for example—to omit simpler cases—we find the past subjunctive expressive of recurrence, in attendance upon

- the relative : Soph. *El.* 1378 ; Thuc. i. 50. 1 ; 99. 3 ; ii. 52. 5 ;  
97. 3 ; iv. 127 ; Xen. *Mem.* iii. 1. 1 ; Plat. *Protag.*  
p. 318 B.  
ὅστις : Hom. *Od.* xii. 331 ; Herod. i. 196 ; Xen. *Anab.* ii.  
6. 13 ; iv. 1. 9.  
ἦ : Thuc. ii. 100. 7.  
ὅπῃ : Thuc. ii. 100. 6 ; iv. 127.  
ὅπου : Xen. *Anab.* i. 9. 27 ; *Mem.* i. 1. 10.  
ὅσος : Thuc. vii. 71. 5 ; Xen. *Anab.* i. 9. 20, 23.  
ὥς : Thuc. vi. 69. 1.  
ὅπως : Herod. i. 196 ; ii. 13 ; viii. 91.  
ὅτε : Mimnermus i. 2 ; Hippocr. iii. *de Morb. vulgar.* ii.  
p. 1109. F. = iii. p. 505. 8. K. ; Xen. *Anab.* ii. 6.  
12.  
ὁπότε : Ar. *Nub.* 769 ; *Av.* 512 ; Eupolis *Δῆμ.* Fr. 6. 2 ;  
Thuc. i. 99. 3 ; ii. 43. 1 ; 49. 2 ; vii. 44. 6 ; Isocr.  
*Areop.* pp. 144. c. ; 145. c. ; Xen. *Anab.* i. 9. 25 ;  
iii. 2. 36 ; *Mem.* i. 4. 19 ; ii. 1. 18 ; iv. 2. 20 ;  
Plat. *Symp.* p. 220 A.<sup>lv c</sup>

Plat. *Symp.* p.  
219 E

<sup>lv c</sup> 1. A word may not be without use upon the passage which immediately precedes that here referred to, viz. Plat. *Symp.* p. 219 E, which is thus given in Bekker's text : πρῶτον μὲν οὖν τοῖς πύνοις οὐ μόνον ἐμοῦ περίη, ἀλλὰ καὶ τῶν ἄλλων ἀπάντων· ὁπότεν γοῦν ἀναγκασθείμεν ἀποληφθέντες πού, οἷα δὲ ἐπὶ στρατείᾳ, ἀσίτειν, οὐδὲν ἦσαν οἱ ἄλλοι πρὸς τὸ καρτερεῖν.

This collocation of ὁπότεν with the past subjunctive cannot be explained by treating the sentence as equivalent to ὁπότε . . . ἀναγκασθείμεν ἄν : the meaning required being other than "when we should (sc. if the necessity arose) be compelled."

It might be possible to explain it by treating the sentence as equivalent to ὁπότε . . . ἀναγκασθείμεν, οὐδὲν ἦσαν ἄν οἱ ἄλλοι πρὸς τὸ καρτερεῖν, each member of the sentence denoting indefinite frequency—"whenever we were compelled, the others would be nowhere," and the ἄν from the second half of the sentence being thrown back from the side of the ἦσαν to which it does belong to the foregoing half, in order to give early notice of its advent, and when there coalescing with the ὁπότε with which it has no real affinity.

But (1) ἄν is not usually so thrown back, except to give timely warning that a sentence in appearance absolute is contingent only, which is not this case ; (2) if ἄν belonged to ἦσαν, it is difficult to see why the surrounding verbs περίη, οἷος τ' ἦν, ἐκράτει are without it ; (3) the whole run of the passage seems to require the past imperfects without, rather than with, ἄν.

And there would seem little doubt that the right reading is ὁπότε γοῦν ἀναγκασθείμεν : "whenever we were compelled, the rest were nowhere."

2. The scribe in turning ὁπότε into ὁπότεν had his eye misled by the immediately succeeding combinations of letters, viz.—

οὖν in γοῦν—[for mishaps between οὖν and α, see for example Soph. *Oed. Col.* 980 οὐ γὰρ οὖν σιγήσωμαι, where the Vatican MS. has οὐ γὰρ ἄν, σιγήσωμαι : Eur. *Med.* 585, where what is probably the correct reading, ἐν γὰρ ἐκτενεῖ σ' ἔπος, appears in one of the Vatican MSS. (the same by the way as that of Sophocles just referred to ; see Elmsl. Praef. ad Soph. *Oed. Col.* p. iv.) in the shape of ἐν γὰρ οὖν κ. σ' ἔ.,

misleading from  
adjacent letters.  
οὖν and α con-  
fused.

- ἐπεὶ . Theogn. 275 ; Xen. *Cyr.* i. 6. 40.  
ἐπειδὴ : Ar. *Ach.* 637 ; Thuc. vii. 44. 8 ; Xen. *Mem.* i. 2.

and in the Florentine MS. as ἐν γὰρ ἂν κ. σ' ε. : Thuc. iv. 25. 5 ; vii. 51. 2, in both of which places the true reading (for the age is not yet that of Hyperides, who has προσπολλύει in c. *Athenog.* col. 7. l. 9 ; and cf. ἀπώλλον (?) *ib.* col. 3. l. 18 ; and also δμνύουσα col. 1. l. 8) ἀπολλύασι appears in the MSS. in the shape of ἀπολλύνουσι : Dem. *ad Onetor.* ii. p. 878. 16 τί μᾶλλον ἂν οὖν εἰκότως τις αὐτὸν ἐκεῖνα ἐπιπορκεῖν ἢ τὰδ' ἡγοῖτο ; where, says Bekker, "ἂν ante οὖν om. F.," i.e. the Marcian MS. And see also above, subnote li]—and the letters forming the two first syllables of ἀναγκασθείμεν.

[So in Dem. *Androt.* p. 609. 13 the words ὁπότε ἄνθρωπος πένης become in the first hand of the Marcian MS. ὁπότεαν ἄνθρωπος πένης : while, e contra, Porson would have us believe in Xen. *Anab.* vi. l. 28 that from the reading ἐννοῶ μὴ λαν ἂν ταχὺ σωφρονισθείην "delendum est istud ἂν, ex praecedenti syllaba natum."]

3. In like manner the eyes of scribes, misled by adjacent letters, have obscured the real readings in such passages as

(a) Thuc. v. 40. 1 ὡς οἱ τε πρσβεῖς τῶν Βοιωτῶν . . . οὐχ ἦκον, τό τε Πιάκτον ἦσθοντο καθαιρούμενον (*v.l.* ἦκοντο—whence Arnold edits ἴκοντο—the last syllable being merely due to the following article τό : see Mr. Shilleto's note on Thuc. i. 99. 3). Thuc. v. 40. 1.

(b) Soph. *Oed. Tyr.* 1340, where what appears to the writer to be the real reading—see his reasons at large in *Journal of Philology* ix. pp. 71-74—viz.— Soph. *O.T.* 1340.

ἀπάγετ' ἐκτόπιον ὅτι τάχιστα μέ,  
ἀπάγετ' ὠφέλειτ' ὀλεθρίον με γὰρ  
τὸν καταράτατον, ἐτι δὲ καὶ θεοῖς  
ἐχθρότατον βροτῶν—

—with the repetition of the verb in which cf. Soph. *Aj.* 394 ὡς σκότος, ἐμὸν φάος, | ἔρεβος ὡς φανερύτατον, ὡς ἐμοί, | ἔλεσθ' ἔλεσθέ μ' οἰκήτορα, | ἔλεσθέ μ', and with the concluding words of which cf. Soph. *Phil.* 254 ὡς πόλλ' ἐγὼ μοχθηρός, ὡς πικρὸς θεοῖς—has, in the second line, been by a similar process of misreading corrupted, first, into the ungrammatical

ἀπάγετ', ὡ φίλοι, τὸν ὀλεθρον μέγαν

[there is a similar grammatical blunder in Mr. Kenyon's edition of Aristotle's *Ar. 'Aθ. πολ. c.* 51 : ἐπιμελούνται . . . ὅπως ὁ ἐν ἀγορᾷ σῖτος ἀργὸς ὄνιος ἔσται 51. *δικαίως*. He admits that the reading is a little doubtful. ὁ σῖτος ἀργός cannot be right], and thence by a still further—pace Professor Jebb *ad l.*—drift away in the wrong direction into

ἀπάγετ', ὡ φίλοι, τὸν μέγ' ὀλεθριον.

(c) Plaut. *Pseud.* 859. R. = iii. 2. 70 si quo hic gradietur, pariter tu [omitted in the MSS., no doubt in consequence of the last preceding syllable of *pariter*, and inserted by Ritschl on comparison with *Mil. Glor.* 610. R. = iii. 1. 16] progredimino. Plaut. *Ps.* 859. R. = iii. 2. 70.

(d) Tac. *Ann.* xiii. 15 (as restored by Freinshemius) modo ipsius indolem, levi quidem experimento nuper cognitam (corrupted in the Medicean MS. into indolem, ut quidam ; presumably through the steps indolē levi quidem : indolē ui quidem : indolē ut quidem : indolē ut quidam). Tac. *Ann.* xiii. 15.

See further Ar. *Av.* 520, and Pac. 627, respectively cited in note 18a. 2 above ; in both of which ἂν disappeared, in consequence of a succeeding word ἀνθρώπων in the first case, and of a succeeding word ἀνδρῶν in the second. See Pors. on Eur. *Phoen.* 401 (= 412 ed. suae). Ar. *Av.* 520 ; Pac. 627.

And again Cic. *pro Rosc. Amer.* 43. 124 venio nunc ad illud nomen aureum Chrysgoni, sub quo nomine tota societas statuitur ; where, says Madvig *Opusc. Acad.* p. 185, "corrupt hunc locum unius literulae duplicatio, quam alterius mutatio consecuta est : nam pro societasstatuit scribendum est societaslatuit." Cic. *pro Rosc. Am.* 43. 124.

57 ; iii. 8. 9 ; Plat. *Protag.* p. 315 B ; *Phaedon* p. 59 D ; Dem. *Mid.* p. 563. 20.

ὁσάκις : Plat. *Theaet.* p. 143 A ;

and if we find, too, such collocations accompanied by a past indicative with ἄν, expressive of indefinite recurrence, as an apodosis ; as we do in the case of a past subjunctive with

the relative : Soph. *Phil.* 289.

ὅστις : Ar. *Nub.* 854 ; *Pac.* 643.

ὁπότε : Ar. *Av.* 505.

ὅπως : Herod. ii. 174 ; iv. 42.

ὥς : Herod. i. 196.

ἐπειδή : Ar. *Ran.* 923 ;

we find exactly the same collocations after εἰ, as will have been seen in the examples collected above in the Text § 47, under the heading (B) a i.

8. If, further, we find the present subjunctive, expressive of mere possibility, in attendance upon

the relative : Aesch. *Sept. c. Theb.* 257 ; *Eum.* 336 ; Eur. *Med.* 516.

ὅπου : Eur. *El.* 972.

ἔως : Soph. *Trach.* 144 sqq.<sup>lvd</sup>

we have the same constructions with εἰ shown to us above in the Text § 48, under the heading (B) b ii.

9. Again, if we find the tenses of the indicative mood with ἄν, a construction denoting contingencies on their way from actual facts to possibilities, accompanying a relative or a relational particle—the ἄν, which goes with and belongs to the verb, nevertheless thrown forward in the sentence from the side of the verb, to which it does belong, to that of the relative or relational particle, to which it does not in any sense belong ; and—where it is possible for it under such circumstances so to do—coalescing

Soph. *Tr.* 144 sqq.

<sup>lvd</sup> The passage is τὸ γὰρ νεάζον . . . | . . . ἡδοναῖς ἀμοχθον ἐξαιρεῖ βίον | ἐς τοῦθ', ἔως τις ἀντὶ παρθένου γυνή | κληθῇ, λάβῃ τ' ἐν νυκτὶ φροντῖδων μέρος = "until the time when one may have assumed the name of matron instead of maiden, and taken up a share, etc.," which of course never may happen.

O. T. 1492.

*E contra* Soph. *Oed. Tyr.* 1492 ἀλλ' ἥνικ' ἂν δὴ πρὸς γάμων ἦκητ' ἀκμάς = "when you shall have arrived at," because, their lives lasting, this time *must* come.

See above subnote xxxv.

Aesch. *Eum.* 336.

So we have, in Aesch. *Eum.* 336 just cited above, θανατῶν τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι, | τοῖς ὁμαρτεῖν, ὅφρ' ἂν γὰν ὑπέλθῃ. It is by no means a matter of course that men should commit murder ; but it is a certainty that they will die, and so go beneath the earth.



with the relative or relational particle; if, for example, we find such sentences as

- (a) Thuc. i. 33. 2 ἦν . . . ἂν . . . ἐτιμήσασθε.  
 Dem. *de Fals. Leg.* p. 350. 3 ὄντιν' ἂν . . . κατεστήσατε  
 καὶ . . . ἐποιήσατε.  
 Hyperid. *pro Euxenipp.* col. 46 l. 20 ὅταν . . . ᾗν.  
 Auctor *de loc. in homin.* in Hippocr. i. p. 415. F.=ii. p. 124.  
 15. K. ἐπὶν . . . ξυνεστήκει (accompanied by ἐχρη).  
 Hesiod *Op. et Di.* 121 ἐπεὶ κεν [ἐπειδὴ Plat. *Cratyl.* p. 397 E;  
 who, generally, misquotes the passage] . . . κάλυνεν.  
 Lys. *Alcib.* ii. p. 144. 42 δεινὸν . . . τοὺς στρατηγούς . . .  
 μὴ ἂν τολμήσαι πρότερον ὑμῶν ἡγήσασθαι, ἕως ἂν  
 ἐδοκιμάσθησαν κ.τ.λ.  
 (b) Leophanes (?) *de Superfoetat.* in Hippocr. i. p. 263. F.=i.  
 p. 469. 1. K. ὅταν . . . δοκέει (accompanied by δέη).  
 Hippocr. *de Aëre* i. p. 287. F.=i. p. 545. 2. K. ὁκόταν . . .  
 ξυνίσταται; i. p. 293. F.=i. p. 562. 6. K. ὁκόταν . . .  
 ἀποβαίνει; Auctor *de Vict. rat.* ii. in Hippocr. i. p. 562.  
 F.=i. p. 696. 2. K. ὁκόταν . . . βούλεται (followed by  
 ὅταν βούληται); *de Morb.* iv.: i. p. 505. F.=ii. p. 349. 1.  
 K. ὁκόταν πυρεταίνει; *de Mul. Morb.* ii.: i. p. 642. F.=ii.  
 p. 778. 3. K. ὁκόταν . . . λαμβάνει; i. p. 660. F.=ii. p.  
 832. 18. K. ὁκόταν . . . γίνονται . . . καρκινούται  
 (accompanied by γένωνται, ἐξίωσι, ἐνῆ); *de loc. in homin.*  
 i. p. 416. F.=ii. p. 127. 9. K. ὁπόταν . . . δεῖ.  
 Auctor *de Glandul.* in Hippocr. i. p. 270. F.=i. p. 492. 6. K.  
 ἐπὶν πονέουσι . . . ξυμπονέουσιν; *de his quae uter. non*  
*gerunt* i. p. 684. F.=iii. p. 30. 14. K. ἐπὶν . . . κινείται.  
 (c) Hom. (?) *Od.* xvi. 282 ὁππότε κεν . . . θήσει.  
 Minnermus *Fr.* 2. 9; *Fr.* 3 ἐπὶν . . . παραμείψεται,

we have their congeners with εἰ in the examples collected above in the Text §§ 49-52 under the respective headings (A') a, (A') b, (A') c, and in the notes below 83 and 86.

10. Further again, if we find the tenses of the subjunctive mood with ἂν, a construction denoting contingencies on their way from possibilities to actual facts, accompanying a relative or a relational particle—the ἂν, which goes with and belongs to the verb, nevertheless thrown forward in the sentence from the side of the verb, to which it does belong, to that of the relative or relational particle, to which it does not in any sense belong; and—where it is possible for it under such circumstances so to do—coalescing usually with the relative or relational particle; with even sometimes, under such circumstances, a repetition of the ἂν with its own verb as well; if, for example, we find such sentences as

- (a) Hippocr. *Praenotion.* i. p. 40. F.=i. p. 100. 13. K.; Hippocr. (?) *de Articul.* i. p. 828. F.=iii. p. 239. 14. K.; Leophanes (?) *de Superfoetat.* in Hippocr. i. p. 265. F.=i. p. 476. 2. K.; Auctor *de Mul. Morb.* i. in *ib.* i. p. 597. F.=ii. p. 637. 10. K. *ὅταν εἴη*; *ib.* ii.: i. p. 652. F.=ii. p. 807. 16. K. (accompanied by *γένωνται*) *ὅταν* . . . *διαλίπαι*.  
 Auctor *de his quae ad virgin. spect.* in Hippocr. i. p. 562. F.=ii. p. 526. 15. K. (accompanied by *ἐπιρρέη* and followed by *ὁκόταν πληρωθέωσιν*) *ὁκόταν* . . . *εἴη*.  
 Hippocr. (?) *de Fractis* i. p. 766. F.=iii. p. 101. 3. K. *ἐπὴν* . . . *διασπρέφονται*; Euryphon (?) *de Morb.* ii. in Hippocr. i. p. 469. F.=ii. p. 237. 13 *ἐπὴν* . . . *ἀνείη*; Auctor *de loc. in hom.* in *ib.* i. p. 417. F.=ii. p. 130. 7 (preceded by *γένηται* and followed by *ἐπὴν γένηται*) *ἐπὴν* . . . *ἀπορρέοι*; *ib.* i. p. 418. F.=ii. p. 133. 13. K. (followed by *ἐπὴν παύηται*) *ἐπὴν ναυτιῶτο*; *de Morb.* iv.: i. p. 509. F.=ii. p. 360. 11. K. (preceded by *ἐπὴν ἀρκέει* and *ἐπεὶ νέμηται* . . . *ἐνῆ*, and followed by *ἐπὴν λάβηται καὶ στηρίξῃ*) *ἐπὴν* . . . *έλθαι*.  
 Auctor *de Judication.* in Hippocr. i. p. 56. F.=i. p. 147. 16. K. *ἐπειδὴν μὴ διαρροαίη*; *de Carnib.* i. p. 251. F.=i. p. 434. 4. K. *ἐπειδὴν εἴη*.<sup>lve</sup>
- (b) Agathon *Fr. Inc.* 5. 2 *ἄσ' ἂν ᾗ πεπραγμένα*; Dem. *de Fals. Leg.* p. 345. 29 *ὅς ἂν μὴ* . . . *βεβοηθηκῶς ᾗ*; Aesch. *Agam.* 974 *τῶν περ ἂν μέλλης τελεῖν*; Plat. *Phaedr.* p. 266 C *οἱ ἂν* . . . *ἐθέλωσι*; *Cratyl.* p. 389 C *ἐξ οὗ ἂν ποιῇ*; Hesiod *Op. et Di.* 282 *ὅς δέ κε* . . . | *ψεύσεται* (= *ψεύσεται*; and immediately preceded by *εἰ γὰρ τίς κ' ἐθέλῃ* . . . *ἀγορεύειν*, where the *ἂν*—in the shape of *κε*—is left in association with its own verb); Soph. *El.* 943 *ἂν* . . . *παραinéσω*; Thuc. ii. 44. 2 *οἱ ἂν* . . . *λάχωσι*; 72. 7 *ἂν ἂν παραλάβωμεν*; 87. 10 *ᾗ ἂν τις προστάχθῃ*; iii. 37. 3 *ὅν ἂν δόξῃ περὶ*; Xen. *Anab.* i. 3. 15 *ᾗ ἂν ἔλθοι* *πείσομαι*; Plat. *Protag.* p. 318 A *ᾗ ἂν ἡμέρα ἐμοὶ συγγένῃ*; *Rep.* ii. p. 376 A *ὃν μὲν ἂν ἴδῃ ἀγνωστα, χαλεπαίνει*, . . . *ὃν δ' ἂν γνώριμον, ἀσπάζεται*; *Symp.* p. 196 E *οὗ ἂν* . . . *ᾗσῃται*; Dem. *de Fals. Leg.* p. 363. 25 *ὅς γὰρ ἂν* . . . *λαθῇ*, . . . *ὃν δ' ἂν αὐτοὶ λάβητε*, . . .

Xen. *An.* vii. 3.  
8, 36.

<sup>lve</sup> In Xen. *Anab.* vii. 3. 8 the old editor Hutchinson gave us *αἰρησόμεθα δ' ἂν κράτιστα δοκοῖν εἶναι*, and in vii. 3. 36 *ἐγὼ δ', ὁπόταν ἴκταιρὸς εἴη, ἤξω πρὸς ὑμᾶς*, causing a smile to Porson (*ad U.*) who bade us replace *δοκῇ* in the first passage—"fide MS. Paris"; and *ᾗ* [his *ᾗ* must be a mere misprint] in the second—"ex MSS. Paris, Eton."

It is entirely a question of manuscriptal authority, either reading in either place being correct.

Long reads *δ' ἂν* . . . *δοκῇ* and *ὁπόταν* . . . *ᾗ* without suggestion of manuscriptal variation in either case.

Thuc. vi. 41. 3 ὅτι ἂν αἰσθώμεθα.

Plat. *Theaet.* p. 172 A οἷα ἂν θῆται; *Cratyl.* p. 389 C οὐχ οἷον ἂν αὐτὸς βουλευθῇ.

Herod. ix. 48 ὁκότεροι δ' ἂν . . . νικήσωσι; *Ar. Ran.* 1416 ὁπότερον ἂν κρίνῃς; *Eqq.* 1108—with the ἂν repeated, to the consternation of the critics; see above, note 23. 2 extr.—ὁπότερος ἂν σφῶν εἶ με μᾶλλον ἂν ποιῇ.

Xen. *Cyr.* i. 1. 2 ἦ ἂν . . . εὐθύνωσιν.

Soph. *El.* 946 ὅσον περ ἂν σθένω; *Eur. Suppl.* 460 ὅσ' ἂν τάξῃ τις.

Xen. *Hell.* ii. 2. 20 ὅποι ἂν ἡγῶνται.

Soph. *Aj.* 1369 ὥς ἂν ποιήσῃς = “howsoever you shall have-acted”; 1117 ὥς ἂν ᾗς = “however you shall be,” “provided you shall be”; *Phil.* 1330 ὥς ἂν . . . | . . . αἶρη, . . . δύνῃ = “as it shall.”

Hyperid. c. *Athenog.* col. 3. 1. 3 ὅτε ἂν σοι δοκῇ.

Soph. *El.* 386 ὅταν περ . . . μόλῃ; 437 ὅταν θάνῃ; 1299 ὅταν γὰρ εὐτυχίσωμεν; Thuc. i. 121. 1 ὅταν ἀμυνώμεθα;

Xen. *Mem.* iv. 3. 8 ὅταν . . . γένηται; Plat. *Lys.* p. 217 D ὅταν . . . ἐπαγάγῃ.

*Ar. Nub.* 618 ἡνίκ' ἂν ψευσθῶσι.

Aesch. *Pers.* 230 εἴτ' ἂν . . . μόλωμεν; *Agam.* 766 εἴτ' ἂν . . . μόλῃ.

*Ar. Av.* 489 ὁπότεν . . . ἄσῃ.

Hom. *Il.* xxiv. 77 ἐπὶ ἄγάγωμι; Moschus *Epitaph. Bion.* 106 ἐπὶ ἂν . . . ὀλῶνται.

Aesch. *Eum.* 647 ἐπειδὴν αἶμ' ἀνασπάσῃ κόνις<sup>lvf</sup>; Thuc. ii. 72. 7 ἐπειδὴν δὲ παρέλθῃ; Xen. *Mem.* iv. 3. 8 ἐπειδὴν . . . τράπηται; Plat. *Apol.* p. 41 E ἐπειδὴν ἡβήσωσι; *Rep.* i. p. 329 C ἐπειδὴν . . . παύσονται . . . καὶ χαλάσωσι.

Xen. *Anab.* v. 1. 4 ἔστ' ἂν ἐγὼ ἔλθω; *Mem.* iii. 5. 6 ἔστ' ἂν δὲ . . . δείσωσιν.

Thuc. ii. 72. 6 ἕως ἂν ὁ πόλεμος ᾗ; Xen. *Anab.* v. 1. 11 ἕως ἂν . . . γένηται; *Mem.* iv. 8. 2 ἕως ἂν . . . ἐπανεέλθῃ; Plat. *Phaedon* p. 77 E sqq. ἕως ἂν ἐξεπάσῃτε.

(c) Cases in which there is a repetition of the ἂν (or its equivalent):—

Theognis 723 ὅταν δέ κε τῶν ἀφίκηται | ὦρῃ.

Solon *Fr.* 24. 5 (e conj. Hermann) ἐπὶ κεν ταῦτ' ἀφίκηται; Theocr. xi. 78 κιχλίσδοντι δὲ πᾶσαι, ἐπὶ κ' αὐταῖς ὑπακοίσω,

corresponding uses with εἰ are put before us in the examples

<sup>lvf</sup> The passage in full is: ἀνδρὸς δ' ἐπειδὴν αἶμ' ἀνασπάσῃ κόνις | ἀπαξ Aesch. *Eum.* 261, 647. θανάτος οὗτις ἔστ' ἀνάστασις: with the sentiment of which cf. v. 261 of the same play: αἶμα μητρῶον χαμαὶ | δυσագκόμιστον, παπαῖ, | τὸ διερόν πέδω χύμενον ὄχεται. And see below subnote cix. 5.

gathered together above in the Text §§ 53-55, and also note 95, under the respective headings (B') *a* and (B') *b*.

“Soever,”  
“ever” as the  
translation of Gk.  
relative etc. with  
present subjunctive  
with *ἄν*.

11. In sentences such as those in division (*b*) of the last section, English translators constantly bring in the phrase “soever,” “ever”; translating, for instance, Agathon’s (*Fr. Inc.* 5. 2) ἄσος ἄν ἡ πεπραγμένα by “whatsoever, whatever shall have been done”; and so on. Mr. Kenrick, indeed, in the letter already (para. 3 of this note) referred to, even goes so far as to suggest that “ever” may be the English “equivalent” of the “inherent force of *ἄν*,” and express the “modification which its use superinduces.”

The use of “soever,” “ever,” in such cases is not in itself incorrect; but it is, in fact, as we have already seen, not so to be justified, but in the following way:—

(Agathon *ubi supra*) ἄσος ἄν ἡ πεπραγμένα = ἄσσα—πεπραγμένα ἄν ἡ = (see Text § 24) “what—may upon the actual existing conditions of things—have been done” = “whatsoever shall have been done.”

(Aesch. *Agam.* 974) τῶνπερ ἄν μέλλης τελεῖν = τῶνπερ—μέλλης ἄν τελεῖν = “what you—may upon the actual existing conditions of things—be intending to bring to completion” = “whatsoever you shall be intending to bring to completion.”

(Soph. *El.* 943) ἄν ἐγὼ παραινέσω = ἄ ἐγὼ—παραινέσω ἄν = “what I—may upon the actual existing conditions of things—have-advised” = “whatsoever I shall have-advised”;

and so on.

ὥς, ὅπως as final  
particles )( ὥς ἄν,  
ὅπως ἄν— with  
the present subjunctive.

12. ὥς or ὅπως, when used as final particles after a present verb, may be followed by the present subjunctive

(*a*) without *ἄν* = so that—may,

or

(*b*) with *ἄν* = so that—shall, will.

See above Text § 24, and note 12. 2.

In case (*b*) the *ἄν*, which goes with and belongs to the verb in the subordinate sentence, is nevertheless usually thrown forward in that sentence from the side of the verb, to which it does belong, to that of the ὥς or ὅπως, to which it does not in any sense belong.

We get thus an appearance, but only an appearance, of a use of ὥς or ὅπως with the present subjunctive as distinguished from a use of ὥς ἄν or ὅπως ἄν with the present subjunctive.

Examples of (*b*) are

- (a') Aesch. *Prom.* V. 8 τοιαῦτά τοι | ἀμαρτίας σφε δεῖ θεοῖς δοῦναι δίκην, | ὥς ἂν διδαχθῇ ("so that he shall learn") τὴν Διὸς τυραννίδα | στέργειν; 651 sqq.; 706; *Suppl.* 492 sqq.; 518. 930 ("in order that you shall know"); *Agam.* 911; Herod. viii. 7; Eur. *Bacch.* 510; *Phoen.* 92; *Or.* 1099; Ar. *Av.* 1454; 1509; 1549; *Eccl.* 57. 299; *Thesm.* 601; Thuc. vi. 91. 4 ("so that he shall organise"; Arnold *ad l.* wrong). See Mr. Shilleto on Thuc. i. 33. 1.

We have a contrast of, subjunctive without, and subjunctive with, ἂν in

Aesch. *Och.* 983 ἐκτείνατ' αὐτόν, καὶ κύκλῳ παρασταδὼν | στέγαστρον ἀνδρῶν δείξαθ', ὥς ἴδῃ πατήρ, | οὐχ οὐμός, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε | "Ἥλιος, ἀναγνα μητρὸς ἔργα τῆς ἐμῆς, | ὥς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτέ, | ὥς τόνδ' ἐγὼ μετήλθον ἐνδίκως μόρον | τὸν μητρός="so that the Father may see": "so that he shall be present";

and compare

Ar. *Plut.* 112 σοὶ δ' ὥς ἂν εἰδῆς ὅσα, παρ' ἡμῖν ἦν μένης, | γενήσεται ἀγαθὰ, πρόσσεχε τὸν νοῦν, ἵνα πύθῃ="in order that you shall appreciate": "so that you may learn."

- (b') Hom. *Od.* iv. 545 πείρα, ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἱκεῖαι ("so that you shall come"); Soph. *Oed. Col.* 575; Ar. *Ran.* 1361 sqq.; *Av.* 1457; *Lys.* 539 sqq.; Plat. *Protag.* p. 326 A; *Gorg.* p. 523 D; *Rep.* iv. p. 423 D; Dem. *de Fals. Leg.* p. 437. 2 sqq.

¶ 26. 1. Of course εἰ can be used with the infinitive in the indirect speech, as in Herod. ii. 64 cited in Text § 129 (γ); iii. 105 cited *ib.* § 131 (γ); and iii. 108 cited *ib.* § 133 (γ); and Thuc. iv. 98. 3 cited *ib.* § 139 (γ).

2. It cannot be used with a participle. See Comm. *ad Solon.* Fr. 4. 30 (*int. al.* Mr. Shilleto on Dem. *de Fals. Leg.* p. 422. 25); Pind. *Ol.* ii. 56 (*int. al.* Donaldson in *Journal of Sacred and Classical Philology* i. pp. 221, 222); Xen. *Mem.* ii. 6. 25.

3. In connection with τις, που, and the like, where it is sometimes found in the company of a participle, as in Soph. *Aj.* 886, either the εἰ is (with Elmsl. on Soph. *Aj.* 179 in *Mus. Crit.* i. p. 353) to be taken as pleonastic, or—perhaps better—(with Herm. *ad Soph. Aj. ll. cc.*) there is an ellipse of a finite verb, to be implied.

4. On Eur. *Med.* 368 δοκεῖς γὰρ ἂν με τόνδε θωπεύσαι ποτ' ἂν, | εἰ μὴ τι κερδαίνουσιν ἢ τεχνωμένην (cited in Text § 91 extr.), Elmsley approves Reiske's statement that εἰ is *ex abundanti*; adding "rarius εἰ μὴ"—sc. than μὴ alone; of which he cites as

26. εἰ—with infinitive in indirect speech;

—with participle.

Soph. *Aj.* 886.

Eur. *Med.* 368.

examples Eur. *Hipp.* 1331; Alexis *Koups* Fr. i. 6; add Dem. *ad Boeot.* p. 1001. 9, and Schäf. *ad l.*—"cum participio."

Eur. *El.* 538.

5. In such a passage as Eur. *El.* 538 εἰ καὶ γῆν κασίγνητος μολών, either supply εἰστί, or, better, ἔχει; so that μολών ἔχει = practically a perfect, "he is come." Cf. *θανμάσας ἔχω*, Soph. *Phil.* 1362; *ἀτιμάσας ἔχει*, Eur. *Med.* 33; *ἐρημώσας ἔχε*, id. *ib.* 90, etc. And see Valck. *ad Eur. Phoen.* 705 (= 712 ed. suae) and Mr. Shilleto on Thuc. i. 30. 1.

26a. Common view of the collocation εἰ ἄν (= εἰ ἄν).

26a. The common assertion is just the reverse; making, as it does, the ἄν belong to the εἰ and not to the verb. Cf. Jelf *Gr. Gr.* §§ 428, 828; Liddell and Scott s.v. ἄν, C. (ed. ii.)

As to the corresponding usage with the relative and relative particles, see above note 25. 10 sqq.

27. ἄν (with α long) = "if."

27. 1. ἄν, with the α long, in the sense of "if," can scarcely be said to be used by—at any rate—the older tragic writers, so far as they remain to us.<sup>lvi</sup>

Tragicus Incertus *Fr.* 55. 3 οὐδ' ἄν ἀναγκασθεῖς τις εἶδ' δρᾶσθι τινά, | προσήκον οἶμαι τῷδ' ὀφείλεσθαι χάριν seems an instance of the use *in fact* in Tragedy. Elmsley (*ad Eur. Med.* 87 subnote e) tacitly reads οὐδ' εἰ γ' ἀναγκασθεῖς τις κ.τ.λ.; and Nauck says "aut ἦν aut ἄν scribendum." But even if ἄν is the right reading, there is nothing to show the date of the tragedian in question, beyond the fact that he must have been before Aristotle, who (*Rhet.* ii. 23. 1) preserves his lines.

2. As to the older Comic writers, Ar. *Av.* 53 seems to be really a case of ἄν, with the α long; as Dindorf's reading ἦν ποιήσωμεν ψόφον is almost admittedly a correction, without anything of authority offered in its favour.

Soph. *Oed. Tyr.* 1062.

<sup>lvi</sup> Soph. *Oed. Tyr.* 1062 σὺ μὲν γάρ, οὐδ' ἄν ἐκ τρίτης ἐγὼ | μητρὸς φανῶ τριδούλος, ἐκφανεῖ κακῇ—a much-vexed passage, thus appearing in Dindorf's text—is at any rate not *ad rem* in the present connection, as the ἄν is short and not long.

One MS., Aug. C., has οὐδ' εἰ ἐκ τρίτης, whence Hermann (*ad Vig.* note 304) proposed to read οὐδ' εἰ ἐκ τρίτης ἐγὼ, in which he was followed by Elmsley. Hermann having repented and proposed as a better reading οὐδ' ἄν ἐκ τρίτης ἐγὼ,—or, according to Dindorf, οὐδ' ἄν ἐκ τρίτης ἐγὼ,—Elmsley parted company with him (*Praef. ad Soph. Oed. Tyr.* ed. 2. p. xl.), thinking this latter correction "longe deterior." "Sed," he adds, "neque *ei* φανῶ . . . neque ἄν cum futuro junctum reformidat Hermannus." Ellendt *Lex. Soph.* i. pp. 110, 553 preferred οὐδέ γ' ἐκ τρίτης ἐγὼ.

Professor Jebb reads, with Hermann (first) and Elmsley, οὐδ' εἰ ἐκ τρίτης ἐγὼ. This reading, he says, "haud dubie vera est. Cum enim εἰ ἐκ τρίτης ἐγὼ in formam vulgatiorem ἄν correptum fuisset, praepositionem ἐκ corrector intulit, ut planam faceret genitivi τρίτης rationem: ἄν autem pro εἰ accipi voluit, syllabae necessario productae vel ignarus vel oblitus."

The present writer quite agrees.

As to the later Comic writers, Meineke's (ad Apollod. *Κιθαρωδ.* Fr. i. 1) verdict is "ἀν . . . forma constanter usi sunt novae comoediae auctores omnes, mediae autem ii qui novae tempore sunt proximi. Unus omnium locus, in quo libri in ἦν consentire videntur, Timoclis est *Dionys.*" Fr. i. 1. But he immediately proceeds to cite a passage from the New Comedy (Nicomach. *Ilioth.* Fr. i. 7), where the reading is ἦν λέγῃς, and Timocles was a late writer of the Middle Comedy.

3. In the orators ἀν, with the *a* long, is the common form.

4. It is found even in Thucydides, *e.g.* vi. 13; 18. 6, etc. Also in Xenophon: *e.g.* *Cyr.* iv. 4. 12; *Mem.* i. 2. 2. And frequently in Plato: *e.g.* *Cratyl.* p. 383 B; *Protag.* p. 346 D, 347 B; *Rep.* vi. p. 491 A; *Legg.* ix. pp. 867 C, 868 C, etc.

5. According to Louis Dindorf (ad *Hell.* ii. 1. 27) ἐπὰν is not found in Xenophon.

6. On the other hand, according to Bonitz (*Index Aristotelicus*, in the Berlin edition of Bekker's *Aristotle*), not ἦν, but only ἐάν or ἄν with the *a* long is found in Aristotle. Of the latter form we have, in the newly discovered Ἀθηναίων πολιτεία, examples in cc. 45. 46. 47. 52. (*bis*) 53. 54. 55. 61. (*bis*) etc.

28. Our writers in English occasionally give us the subjunctive mood: *e.g.*

28-35. Various English uses.

Shaksp. *Jul. Caes.* iii. 2 "the noble Brutus | hath told you, Caesar was ambitious: | if it *were* so, it was a grievous fault, | and grievously hath Caesar answer'd it"; St. Paul Rom. iv. 2 "if Abraham *were* justified by works, he hath whereof to glory"; Hooker *Eccl. Pol.* c. viii. 6 "if any man *were* pleasant, their manner was . . ."; Pearson *On the Creed: Ep. Dedic.* "if it *were* so needful for him then so to write, . . . it will appear as needful for me now to follow his writing"; Whately *Historic Doubts* p. 22 (ed. 10) "there is a discrepancy . . . as to the time when the battle began! a battle commencing (if indeed it *were* ever fought at all) with . . ." Add Dryden *Aeneis* iv. 460.

See notes 139. 7; 167, below.

29. 1. Here again we also find in English the subjunctive mood: *e.g.*

29.

Hooker *Sermons* ii. 2 "if one *have* died for all, all *were* dead"; Shelley *The Cenci* v. 1 "if honest anger | *have* moved you, know . . ."; Kingsley *Westminster Sermons* xv. "if any man *have* learnt, let him . . ."; Beaumont and Fletcher *Philaster* ii. 4 "if she *be* there, we shall

not need . . ."; iii. 1 "may they fall . . . | if I be perjur'd . . . | . . . if I be false, send"; Locke *Of Human Understanding* iv. 2. 7; Shelley *Adonais* 35; Salmon *Introduct. to the New Test.* xxi. (ed. 2 p. 439); St. Matth. vi. 30 "if God so clothe . . ., shall he not . . .?"

## 2. Both forms occur together in passages like

Shaksp. *Hamlet* i. 1 "if thou *hast* any sound or use of voice, | speak to me: | if there *be* any good thing to be done, | . . . speak to me: | if thou *art* privy . . . | . . . O speak! | or if thou *hast* uphoarded . . . | . . . speak of it"; Butler *Anal.* pt. ii. c. 1 p. 119 "if mankind *are* corrupted . . ., and if the assistance of God's spirit *be* necessary . . .; supposing that, is it possible . . .?"

## 3. Of the normal form of the present imperfect we have an example in

Whately *Script. Revel. respecting God and Evil Angels* p. 189 (ed. 2) "if we *are intending* . . ., we should not be the less his faithful servants, even supposing that . . ."

30.

## 30. 1. The future is, of course, found in English: *e.g.*

Beaum. and Fletch. *Philast.* i. 2 "if I *shall* have an answer no directlier, | I am gone"; Locke *Conduct of the Understanding* 8 "if it *shall* be concluded that . . ., this excuses not . . ."; F. W. Newman *The Soul: Preface*, extr. "if these pages *shall* save . . .; . . . if I *shall* have stimulated . . ., and *shall* have made . . ., I perhaps ought to regard this as . . ."; St. John xiv. 14 "if ye *shall* ask . . ., I will do it"; Whately *Bampt. Lectt. Introduct.* p. xxix. "if . . . I *shall* . . . have avoided . . ., I shall have succeeded . . ."; Shelley *Triumph of Life* 65 "if thirst of knowledge *shall* not then abate, | follow it thou."

## 2. But it is quite as usual to find the present indicative: *e.g.*

Greene *Looking-Glass for Lond. and Engl.* p. 128 *a* (ed. Dyce, Lond. 1861) "and if I *make* not Rasni blithe again, | then say . . ."; Beaum. and Fletch. *Philast.* i. 2 "if you *entreat*, I will unmovedly hear"; Jerem. xiii. 17 ("will" = "are willing"); Whately *Bampt. Lectt.* p. 133 "if we *deal* with others as . . ., we shall be using . . .";

## or the present subjunctive: *e.g.*

Shaksp. *Hamlet* i. 2 extr. "if it *assume* my noble father's person, | I'll speak to it"; Heywood *Fair Maid of the*



*Exchange* p. 23 "a diamond worth forty for the pound, | if he *return* not"; Ps. l. 12; St. Luke xv. 4 *sqq.*; Locke *Of Human Understanding* iii. 10. 2 (1) "certain words that if they *be* examined, will be found . . .";

or both together: *e.g.*

Numbers xvi. 29 "if these men *die* . . ., or if they *be* visited . . ., then the Lord hath not sent me. But if the Lord *make* a new thing . . ., then ye shall understand . . ."

31. Or, idiomatically (see note 18a above),

31.

Warren *Diary of a Late Physician* 2nd series, p. 71 (ed. Tauchnitz 1844) "if ever a gloomy shadow *would* pass over her mind . . ., it was when her mind suddenly reverted . . ."

32. *Harvey v. Newlyn* Cro. Eliz. 859 "and all the Court were of opinion that the purchaser of the manors might discharge the plaintiff . . .; because he sheweth not that . . .: but if he *were to have had* a fee or other profit in certain for executing thereof, it had been otherwise"; Whately *Kingdom of Christ* essay i. § 4 p. 14 (ed. 3) "if any Christian ministers in these days, or at any time, *were to have used* some expression, which they found was understood . . . as implying . . ., what would they not deserve, if they did not hasten to disclaim such a meaning?"

32.

32a. For the reason why not also *were to have been placing*, see Text § 12.

32a.

33. 1. With verbs of static meaning, the idiomatic English use is the simple past tense indefinite: *e.g.*

33.

Byron *Giaour* "and if it dares enough, 'twere hard | if passion *met* not some reward"; Keats *Hyperion* bk. ii. "I would not bode of evil, if I *thought* . . ."; A. K. H. Boyd *Autumn Holidays of a Country Parson* c. xi. "if you *were* out in a hurricane at sea, and your boat *got* at last into a . . . cove, you would be glad."

2. We find, even, occasionally the past tense imperfect: *e.g.*

Keats *Endymion* bk. ii. extr. "if thou *wast playing* on my shady brink, | thou *wouldest bathe* once again"; *Globe* newspaper, 20th Jan. 1894, p. 4 col. 4 "the plausible beggar would soon find his trade unremunerative, if every one *was* as prompt and discriminating as Mr. Wilson

Lloyd, M.P."; Tennyson *In Memoriam* xxiv. (with a mixture of construction) "if all *was* good and fair we met, | this earth had been the paradise | . . ."

3. And Sterne, too, with a mixture of constructions likewise, writes of Solomon—

*Sermons* xviii. "wise, deluded man, *was* it not that thou madest some amends for thy bad practice by thy good preaching, what had become of thee?"

4. The usage is the same with *would* in the sense of *willed to*, or *was willing to*: e.g.

Shirley *Hyde Park* i. 1 "if she *would* affect one of us, for my part I am indifferent."

And, as adapted to a past supposition,

Head and Kirkman *The English Rogue* pt. ii. c. 38 "it is very true it is yours, but if I *would* have been as free with others, as I have been with you, it might have had more, if not another, father" (= "if I *would* | have been, it might | have had").

34.

34. 1. Shaksp. *King John* iv. 1 "an if an angel *should* have come to me, | and told me . . ., | I would not have believ'd him"; Beaum. and Fletch. *Philast.* iii. 1 "*should* I have heard dishonour spoke of you, | . . . I had been | as much distemper'd and enraged as now."

2. Similarly used we find *could have*: e.g.

Heywood *Woman Killed with Kindness* p. 140 "if neither fear of shame . . . | . . . nor my dear love | *could have* withheld thee . . ., | yet for these infants . . . | look but on them and melt away in tears"; *Times* newspaper, 30th March 1891, p. 3 col. 1 "if M. Stambouloff *could have* been murdered before the 5th of April, the Russian government would have declared . . ."; Beaum. and Fletch. *Philast.* v. 5 "*could* I but have liv'd | in presence of you, I had had my end"; Byron *Occasional Pieces: To Thyrza* "*could* this *have* been—a word or look | . . . had taught my bosom how to brook | . . ."

3. And *might have*: e.g.

Bailey *Festus* init. (p. 15) "and oh! *might* I *have* been | that sun-mind, how I would have warmed the world | to love and worship and bright life."

35. 1. Dekker i. *Hon. Wh.* i. 8 "if she *should* ha' picked out a time, it could not be better"; Palmer *Narrative of Events connected with the Tracts for the Times* p. 206 (ed. 1883) "[this little work] will not . . . tend to division, if it *should* have proved . . ."; Greene *Looking-Glass for Lond. and Engl.* p. 124 b "if I *should* any way neglect so manifest a truth, I were to be accused . . ."; Shaksp. *K. Lear* ii. 4 "if thou *should'st* not be glad, | I would divorce me . . ."; *Measure for Measure* ii. 2 "how would you be, | if he . . . *should* | but judge you as you are?" *Winter's Tale* iv. 3 "if your lass | interpretation *should* abuse . . . | . . . you were straited to reply"; St. John viii. 55; Heywood *Fair Maid of the Exchange* p. 50 "if I now *should* take conceit at this, | . . . were not my state | most lamentable?" Etherege *Sir Fopling Flutter* i. 1 "if some malicious body *should* betray you, this kind note would hardly make your peace with her"; Pearson *On the Creed* p. 381 (= 670 ed. 6) "if either the same body *should* be joined to another soul, or . . ., it would not be . . ."; Byron *Giaour* "but heaven in wrath would turn away, | if guilt *should* for the guiltless pray"; Shirley *Witty Fair One* iii. 5 "if we *should* be discovered, we are quite undone"; Shelley *Prom. Unbound* iv. extr. "if . . . eternity | . . . *should* free | the serpent . . .; | these are the spells by which to reassume | an empire o'er the disentangled doom" [compare, in the matter of construction, Tirso de Molina's (*El burlador de Sevilla* ii. 4) "si de mi | algo *hubiereis* menester, | aquí espada y brazo *está*"]; Disraeli *Lothair* ii. c. 4 "I shall scarcely figure in history, if under my guidance such visitations *should* accrue"; Archbishop Thomson *Lincoln's Inn Sermons* v. (p. 73 ed. 1861) "if there *should* be any one who hears me, to whom . . ., I would commend to him this truth, that . . ."; Anon. *French Home Life* c. 1 p. 4 "if we *should* learn something there, perhaps we *may* decide . . ."; Heywood *Woman Killed with Kindness* p. 120 "*should* an angel from the heavens drop down | and preach this to me . . . | he *should* have much ado . . ."; Etherege *She Would if She Could* v. 1 "*should* you make the least disturbance, you will destroy . . ."
- Beaum. and Fletch. *Philast.* i. 2 "if a bowl of blood | d<sup>a</sup>wn from this arm of mine *would* poison thee, | a draught of his *would* cure thee"; *Edinb. Rev.* vol. 178 p. 336 "if it *would* be excessive to attribute to Newman that temper which . . ., it must be admitted that he possessed . . ."

## 2. We have a mixture of constructions in

Heywood *Fair Maid of the Exchange* p. 72 “were I a maid, and should be so bewitch’d, | I’d pull my eyes out”; Tennyson *In Memoriam* xiv. “if one should bring me this report, | . . . and I went down unto the quay, | and found thee . . . , | I should not feel it to be strange.”

3. Similarly used we find *could*. *e.g.*

Shaksp. *Macbeth* i. 7 “if the assassination | *could* trammel up the consequence, . . . | we’d jump the life to come”; Whately *Historic Doubts* p. 49 (ed. 10) “if we *could* suppose the French capable of such monstrous credulity . . . , it is plain their testimony must be altogether worthless”; Shelley *The Cenci* iii. 1 “if I *could* find a word . . . : | if this were done, . . . : | think of the offender’s gold”; iv. 1 “if thy curses . . . | *could* kill her soul—*C.* She would not come”; Keble *Christ. Year: St. John Bapt. Day* iv. “and in the blest *could* envy be, | he would behold . . . .”; Disraeli *Lothair* i. c. 10 “it is difficult to see him: but if I *could* see him, what name am I to give?”

4. And *might*: *e.g.*

Dekker *Shoemaker’s Holiday* p. 37 “I would not care . . . if you *might* call me King of Spain”; Bp. Carey, Letter, 14th July 1624, in *The Eagle* vol. xvii. p. 350 “if it *might* like you to take so far a journey as thither this summer, I would be right glad of your company there”; Beaum. and Fletch. *Woman Hater* v. 1 “*might* I but call for this dish of meat at the gallows, instead of a psalm, it were to be endured”; Heywood *Woman Killed with Kindness* p. 134 “*might* I crave favour, I would entreat you.”

36. γεγενῆσθαι. 36. γεγενῆσθαι. The form is used merely for convenience. It was proposed by Schleiermacher, and approved, although—as an ἀπαξ λεγόμενον—not admitted into his text, by Heindorf in Plat. *Parmenid.* p. 141 E.

37. Further English uses. 37. 1. Pearson *On the Creed* p. 381 (= 670 ed. 6) “if the spirits of men departed live, as certainly they do, and when the resurrection should be performed, the bodies should be informed with other souls: neither they who lived before then *should* revive, and those who live after the resurrection *should have never been* before.” lvii

lvii “Neither . . . and.” Cf. the Greek οὔτε . . . τε; Latin *neque* . . . *et*.

Ps. xl. 7 "if I should declare them . . ., they *should* be more . . ." (cf. cxxxix. 18 "if I tell them, they are more . . ."); Shaksp. *Wint. Tale* iv. 3 "if I were not in love with Mopsa, thou *shouldst* take no money of me"; St. John ix. 41 "if ye were blind, ye *should* have no sin: but now . . ."; J. C. Hare in *Philol. Mus.* i. p. 207 extr. "it is truly a blessed thing that we are not really possess of Fortunatuses wishing cap: one *should* never have a moment of calm and peaceful enjoyment"; Keble *Christ. Year: Holy Communion* i. "how *should* pale sinners bear the sight, | if . . . | thine open glory should appear?"; Prof. Blunt *Sermon in Memory of the Duke of Wellington* (Cambridge 1852) p. 9 "but whilst he was in battle, it *should* seem he was safe: there he had a charmed life."

2. So *could*: e.g.

Peele *The Old Wives' Tale* p. 449 b (ed. Lond. 1861) "if he came to me thus, and said . . ., why, I *could* spare him a piece with all my heart"; Shaksp. *Merry Wives* ii. 1 "if I would but go to hell for an eternal moment or so, I *could* be knighted"; Lovelace "I *could* not love thee, dear, so much, | lov'd I not honour more."

3. And *might*: e.g.

Shaksp. *Rom. and Jul.* iii. 3 "wert thou as young as I, . . . | then *mightst* thou speak, then *mightst* thou tear thy hair"; Pearson *On the Creed: Ep. Dedic.* "if I should be at any time unmindful . . ., you *might* well esteem me . . ."; Shelley *Prom. Unbound* i. "these pale feet, which then *might* trample thee, | if they disdain'd not such a prostrate slave."

4. And, idiomatically, we frequently have in English *were* in the apodosis now under consideration, instead of *would be*. The following are examples:—

Palmer *Narrative of Events* p. 171 "there is another doctrine afloat . . .: and it *were* to have been wished that the . . . writer . . . had taken some notice of a view which . . ."  
Shaksp. *Macbeth* i. 7 "if it were done, when 'tis done, then 'twere well | it were done quickly"; Beaum. and Fletch. *Philast.* ii. 2 "if they should all prove honest now, I *were* in a fair taking"; St. Paul 1 Cor. xii. 17; Etherege *She Would if She Could* iii. 3 "there is no fear that this shou'd come to Sir Oliver's knowledge. *La. C.* I *were* ruin'd if it should"; Burnet *Hist. of His Own Time* bk. iii. extr. p. 395 (ed. Lond. 1838) "his person and temper . . . resemble the character given us of Tiberius so much, that it *were* easy

to draw the parallel between them"; Hooker *Eccl. Pol.* bk. i. "dangerous it *were* for the feeble brain of man to wade far into the doings of the Most High"; Thackeray *Sketches and Travels in London: Mr. Brown's Letters* ii. "as for particularising your dress, that *were* a task quite absurd and impertinent."

38. *ei* with past subjunctive accompanied by past indicative with *äv*.

38. 1. See the examples cited in Text § 47 ii. (a) extr., and ii. (γ) extr. See also note 42 below.

2. The Greek subjunctives of the past perfect and past indefinite tenses (not, also those of the past imperfect tense; see Text § 12) from their very meanings lend themselves, when used in the protasis of conditional sentences, to the occasional accompaniment of an apodosis containing a past indicative with *äv*; as to which see Text §§ 32 *sqq.*

3. Of course, between such a combination in Greek—symmetrical, if somewhat unusual—and English unsymmetrical sentences such as those next quoted, there is no real resemblance:—

English unsymmetrical sentences

Shaksp. *Merch. of Ven.* i. 2 "if to do were as easy as to know what were good to do, chapels had been churches"; Dekker ii. *Hon. Wh.* i. 1 "were my servants here, it would ha' cost more"; Heywood *Fair Maid of the Exchange* p. 8 "my honour you have sav'd . . . | which wer't not done, by this time had been gone"; Webster *Woman Killed with Kindness* p. 132 "did not more weighty business . . . | hold me away, I would have labor'd peace | betwixt them"; p. 137 "and the case were mine | . . . I would have plac'd his action, enter'd there"; Judges xiii. 23 "if the Lord were pleased to kill us, he would not have received . . ."; Webster *Duchess of Malfi* iv. 2 "should I die this instant, I had liv'd | her time to a minute"; Etherege *She Would if She Could* iii. 3 "were I every day at the plays . . ., or did I associate myself with the gaming Madams, and were every afternoon at my Lady Brief's . . ., my suspicious demeanour had deserved this"; Mrs. Manley *Secret Memoirs* p. 85 "were you to see, as I did, that great crowd of flatterers that . . . flock'd about the new empress . . ., you would have sworn they had ever tenderly loved her"; M. G. Lewis *The Monk* ii. 6 p. 165 "were love a crime, God never would have made it so sweet, so irresistible"; cf. also p. 197 extr.; Tennyson *In Mem.* xxiv. "if all was [see above note 33. 2] good and fair we met, | this earth had been the paradise | . . ."; Disraeli *Lothair* ii. c. 32 "if I were not your brother-in-law, I should have been very glad to have married Euphrosyne myself"; Anstey *Vice Versa* (ed. 2) p.

117 "if I were there, he thought I should have been run out and flogged long ago"; Swinburne *Ben Jonson* i. p. 4 (ed. 1889) "were it possible for one not born a god to become divine by dint of ambition and devotion this glory would have crowned the Titanic labours of Ben Jonson."

Marlowe *Edw. II.* p. 212 b "if gentle words might comfort me, | thy speeches long ago had eas'd my sorrows."

[So we have in French

Molière *Le Misanthrope* iii. 5 extr. "et j'aurais pris déjà le congé qu'il faut prendre, | si mon carrosse encor ne m'obligeait d'attendre."]

4. Unsymmetrical sentences like these are given to us in the Authorised Version of the New Testament—and it is followed by the Revised Version,—in defiance of the Greek originals, in

—in the New Testament.

St. Luke vii. 39 "this man, if he were a prophet, would have known, etc." (εἰ ἦν προφήτης, ἐγίγνωσκεν ἄν = "if he had been, he would have been recognising the fact that . . ."); St. John iv. 10 "if thou knewest . . . who it is . . ., thou wouldst have asked . . ., and he would have given thee living water" (εἰ ᾔδεις—τίς ἐστιν—σὺ ἂν ᾔτησας αὐτόν, καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν = "if thou hadst known, thou wouldst have asked, and he would have offered"); St. John xviii. 30 "if he were not a malefactor, we would not have delivered him up unto thee" (εἰ μὴ ἦν κακοποιός, οὐκ ἂν σοι παρεδώκαμεν αὐτόν = "if he had not been, we would not have delivered him"—where the Revisers also, in their purism, think it necessary to correct "we would" into "we should").

So, without any necessity from the Greek, in

St. John xiv. 2 "in my Father's house are many mansions: if it were not so, I would have told you" (εἰ δὲ μὴ, εἶπον ἂν ὑμῖν = "if not, I would have told you").

In the following passages the Revised Version—wrongly correcting the Authorised Version—also gives us unsymmetrical sentences such as the above, viz.—

St. Matth. xxvi. 24 "good were it . . ., if he had not been born" (καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη = "it had been good . . . if he had not been born," A. V.: better "if he had remained unborn"); St. John xiv. 28 "if ye loved me, ye would have rejoiced" (εἰ ἠγαπᾶτέ με, ἐχάρητε ἄν = "if ye had been living in love of me, ye would have rejoiced." Wrongly here the A. V. "if ye loved me, ye would rejoice").

In connection with such passages, it may be added that in

2 Pet. ii. 21 κρείττον γὰρ ἦν αὐτοῖς the A. V. rightly translates "it had been better for them," which the R. V. wrongly corrects into "it were better for them"; while in St. Luke xvii. 6 εἰ εὔχετε [ἐχετε R. V.] πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκκριώθητι καὶ φυτεύθῃτι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν = "if ye had possessed faith, ye would have been saying . . . and it would have obeyed you," wrongly the A. V. has "if ye had faith, ye might say . . . and it should obey you." Wrongly the R. V. "if ye have faith, ye would say," but rightly "and it would have obeyed you."

39. Caesar rediisse fertur.

39. Cf., in Latin, the building up of such a sentence as *Caesar rediisse fertur* = (*Caesar rediit*)s *fertur*, the *s* being the symbol of the nominative case affixed to the idea *Caesar rediit*, which is the nominative to the verb *fertur*. See Key's *Latin Grammar* § 911 note.

"Somebody else's."

Cf. also the English collocation (*somebody else*)s for *somebody's else*.

40. Protases expressive of actual facts.  
( ) ( conditional facts.

40. 1. This must be remembered when—as presently mentioned in the Text, and as occasionally happened—the apodosis of such a sentence was omitted. In such a case, the remaining protasis bore upon its face nothing at all to show whether it expressed an actual or a conditional fact.

2. We find occasionally in modern languages, where there is no equivalent to the Greek ἄν, sentences of the kind under mention in the Text; with their protases, although really expressive of conditional facts only, yet in form expressive of actual facts; the apodoses alone showing that the facts dealt with in the whole sentences are but conditional.

Thus we have

(a) in English—

Shaksp. *Hamlet* ii. 2 "who this had seen . . . | 'gainst fortune's state would treason have pronounc'd: | but if the gods themselves *did* see her then, | . . . the instant burst of clamour that she made, | . . . would have made milch the burning eyes of heaven, | and passion in the gods"; Dekker i. *Hon. Wh.* i. 1 p. 6 "if the Duke *had* but so much mettle in him, as is in a cobbler's awl, he would ha' been a vext thing."

(β) in Italian—

Bibbiena *La Calandria* v. 12 "se tu non eri, forse ucciso stato sarei"; Machiavelli *Mandrag.* ii. 5 "se io credevo non aver



figliuoli, io arei preso piuttosto per moglie una contadina" <sup>lviii</sup>; iii. 9 "questo tristo di Ligurio ne venne a me con quella prima novella per tentarmi, acciò se io non gliene consentiva, non mi avrebbe detta questa"; *Discors. sopra Tit. Livio* iii. c. 49 p. 307 (ed. Lond. = Leghorn 1772) "e se la (sc. la congiura de' Baccanali) non si scopriva, sarebbe state pericolosa per quella Città"; Nota *Il nuovo ricco* iii. 7 "se la signora zia non faceva partir D. Faustino così . . ., mi sarei fatto ritornare una mia scatola ch' egli ritiene"; *L'Ammal. per immag.* iv. 6 "s' io non accettava, non avrei avuto il piacer di vedervi."

We have the conditional and actual forms of protasis side by side in

Machiav. *Discorsi s. T. Liv.* iii. 24 "che se mai i Romani non avessino prolungati i magistrati e gl' Imperi, se non venivano si tosto a tanta potenza, e se fussino stati piu tardi li acquisti loro, sarebbero ancora venuti piu tardi nella servitù."

And in a sentence of the kind referred to in note 42. 4, we have the actual form of protasis in

Aretino *Il Marescalco* iv. 5 "non sai tu . . . che se tuo padre non toglieva moglie, che tu non saresti?"

41. 1. Or *should have*: e.g.

41. Further English uses.

Shaksp. *Othello* iv. 2 "had it pleas'd heaven | to try me with affliction . . . | I *should have* found . . ."; Ps. lxxxi. 14 *sqq.* "if Israel had walked in my ways, I *should* soon *have* put down their enemies . . . The haters of the Lord *should have* been found liars; but their time *should have* endured for ever. He *should have* fed them also with the finest wheat flour, and with honey out of the stony rock *should* I *have* satisfied thee"; St. Paul Gal. iv. 21; St. John viii. 19; xiv.

<sup>lviii</sup> So says the heir to the throne in Beaumont and Fletcher's *Philaster* iv. 2; a passage—from its beauty—worth reproducing:—

"Oh! that I had been nourish'd in these woods  
With milk of goats and acorns, and not known  
The right of crowns nor the dissembling trains  
Of women's looks; but digg'd myself a cave,  
Where I, my fire, my cattle, and my bed,  
Might have been shut together in one shed;  
And then had taken me some mountain-girl,  
Beaten with winds, chaste as the hardened rocks  
Whereon she dwelt, that might have strew'd my bed  
With leaves and reeds, and with the skins of beasts,  
Our neighbours, and have borne at her big breasts  
My large coarse issue! This had been a life  
Free from vexation."

7 "if ye had known me, ye *should have* known my Father also."

2. Or *could have*: e.g.

Ps. lv. 12 "it is not an open enemy that hath done me this dishonour: for then I *could have* borne it."

3. Or *might have*: e.g.

Dekker *Shoemaker's Holiday* p. 40 "if she had waited, she *might have* opened her case to me or my husband"; Hooker *Ecc. Pol.* v. 60. 4 "had Christ only declared his will . . ., and not acquainted us with any cause why . . ., our ignorance . . . *might* perhaps *have* hindered . . ."; Butler *Anal.* pt. ii. c. 1 p. 123 "for had it . . . been said only, that . . ., even then . . . most justly *might* we *have* argued that . . ."; Keats *Lamia* pt. ii. init. "had Lycius lived to hand his story down, | he *might have* given the moral a fresh frown"; Dickens *Pickwick* c. 17 para. 9 "and so they *might have* gone on . . ., if Kate had not looked silyly back."

41a. The Hippocratea.

41a. The collection of writings, which are usually printed together as forming the works of Hippocrates, comprises, in addition to matter which is indubitably his, some which indubitably is not his; some which may be his; some which is earlier than, some which is of, some which is later than, his time—none, however, later in point of date than the time of Aristotle; some, which can be assigned, with more or less probability, to some other writer, viz.—Polybus, Euryphon, or Leophanes; some, the writers of which are uncertain; and some, which are spurious, wittingly or not wittingly.

For further information on these points the reader is referred to Dr. Greenhill's article on Hippocrates in Smith's *Dictionary of Greek and Roman Biography and Mythology*.

In citing from the Hippocratea the present writer has followed the guidance of the writer just mentioned, so far as assignment of authorship is concerned; and has cited by the pagination of Foës—denoted usually by the letter F. simply; and the pagination of Kühn in the Leipzig (1821-33) "*Medicorum Graecorum Opera*"—usually denoted, in the same way, by the letter K. simply.

42. *el* with past indicative accompanied by past subj. with *dv*.

42. 1. This being an excepted case—so far as the past imperfect subjunctive is concerned—from the general selection made by the Greeks, as is mentioned in the Text § 12.

2. Mr. Monro (*Gramm. of Hom. Dialect* pp. 218. 237) says that "this use of the optative is confined to Homer," from whom he cites numerous instances; and that the past imperfect or indefinite indicative "is the only construction in later Greek; so that this is one of the points in which the use of the indicative gained upon that of the optative."

3. The examples, however, cited in the Text §§ 57. 58. (β), (γ), show that these remarks are too sweeping.

4. Of those examples, such an one as Eur. *Suppl.* 764 φαίης ἄν, εἰ παρῆσθ' ὄτ' ἡγάπα νεκροῦς might, indeed, at first sight seem to admit of the rendering "you would say so (now), if you had been present (then)," and so to be comparable to English sentences such as

Eur. *Suppl.* 764.

Greene *Friar Bacon and Friar Bungay* p. 154 α "hadst thou watched . . . , | and seen the secret beauties of the maid, | their courtly coyness were but foolery" . . . "if thou hadst seen . . . | how beauty play'd the huswife, how . . . , | thou wouldst with Tarquin hazard Rome and all | to win the lovely maid"; Marlowe *Jew of Malta* ii. p. 155 α; Job ix. 16 "if I had called and he had answered me, yet would I not believe . . ."; Etherege *Sir Fopling Flutter* iii. 2 "had you seen him use Mrs. Loveit as I have done, you would never endure him more"; Lord Chesterfield *Letters to his Son* 212 "had I really seen anything so very extraordinary as to be almost incredible, I would keep it to myself rather than by telling it give anybody room to doubt for one moment of my veracity"; Shelley *Queen Mab* note 15 "had the Christian religion commenced and continued by . . . , the preceding analogy would be inadmissible"; *Triumph of Life* 67; *The Cenci* i. 3 "had it been true there is a God in Heaven, | He would not live to boast of such a boon"; Canon Cook *Revised Version of the First Three Gospels* part iii. s. 7 "the 'recension' of which Dr. Hort speaks, had it been executed at all in the manner which he intimates, would be a historical fact of signal, I may say unparalleled, importance in the development of textual criticism."

"Would (now),  
if — had (then)."

Etherege *She Would if She Could* v. 1 "I should never merit the happiness to wait upon you again, had I so abused this extraordinary favour"; M. G. Lewis *The Monk* ii. 6 p. 207 "had I not resolved . . . , I should be frequently summoned . . . "; Palmer *Narrative of Events* p. 181 "I should not speak thus, had I not ascertained . . ."; Beard *Unitarian Christianity*, § *Jesus Christ*, p. 147 "which we should all see to be wonderful, had not long custom dulled our sense"; *Times* newspaper, 12th Oct. 1886, p. 7 col. 1 "if he had

not devoted so many . . . chapters to . . . , we should say that . . . ”

Marlowe *Edw. II.* p. 221 a “had you lov’d him half so well as I, | you could not bear his death thus patiently.”

Shaksp. *Hamlet* ii. 2 “but what might you think, | . . . if I had play’d the desk or table book ?” *Times* newspaper, 19th April 1892, first leading article “on the south coast of England something a little less Arctic might well be expected, if we had not been taught by long experiment the entire futility of all seasonable distinctions.” lviiib

5. But, to say nothing as to their not admitting of such treatment, of such cases as

Hom. *Il.* xvii. 70 ἔνθα κε βρεία φέροι κλυτὰ τεύχεα Πανθοῖδαο  
| Ἀτρείδης, εἰ μὴ οἱ ἀγάσσατο Φοῖβος Ἀπόλλων : v. 311  
καὶ νῦ κεν ἔνθ’ ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, | εἰ μὴ ἄρ’  
ὀξὺ νόησε Διὸς θυγατὴρ Ἀφροδίτῃ :

—passages which Mr. Monro would exclude from the argument from the mere fact of their being Homer’s—Demosthenes’ common use—to go no further—in such cases (see *e.g.* *Mid.* p. 530. 19 ; *Phorm.* p. 921. 4, respectively cited or referred to in the Text § 58 (α), (β)) of an apodosis with a past tense indicative with ἄν forbids us to think that in *de Cor.* p. 296. 24 (also cited in the Text § 58 (β)), when he said εἰ μὲν τοῖνυν τοῦτ’ ἐπεχειροῦν λέγειν, ὥς . . . , οὐκ ἔσθ’ ὅστις οὐκ ἂν εἰκότως ἐπιτιμῆσειέ

Dem. *de Cor.*  
p. 296. 24.

lviiib 1. This kind of construction we find in connection with the more normal one in passages such as Shaksp. *K. John* iii. 3 “if the midnight bell | did . . . | sound on . . . , | if this same were a churchyard . . . , | or if that surly spirit, melancholy, | had bak’d thy blood, . . . | or if that thou couldst see me without eyes, | . . . then . . . | I would into thy bosom pour my thoughts” ; Keats *Endymion* bk. iv. “were I but always borne | through dangerous winds, had but my footsteps worn | a path in hell, for ever would I bless | . . . ”

2. The construction itself is not restricted to English.

Thus in French we have Brantôme *Dam. Gall.* i. p. 248 a “si j’eusse voulu prendre d’elles ce qu’elles m’ont présenté . . . , je serois riche aujourd’huy” ; Molière *Méd. malg.* lvi. iii. 9 extr. “si tu avois achevé de couper notre bois, je prendrois quelque consolation” ; id. *Le Misanthrope* iv. 3 ; Beaumarchais *Mariage de Figaro* iii. 15 “si le ciel l’eût voulu, je serais le fils d’un prince.”

In Italian Bibbiana *La Calandria* ii. 6 “se tu avessi navigato, il saperresti” ; Machiavelli *Mandrag.* i. 1 “se voi me ne avessi parlato a Parigi, io saprei che consigliarvi, ma ora non so io che ve ne dire” ; *Discors. sopra T. Livio* ii. c. 20 p. 185 “se io non avessi lungamente trattato in altra mia opera, quanto . . . , io mi distenderei in questo discorso assai più che non farò” ; p. 186 ; c. 21 p. 188 ; iii. c. 9 p. 243 “se fusse stato a lui (sc. Fabio), Annibale sarebbe ancora in Italia” ; *Il Principe* c. 13 p. 354 ; Aretino *Il Marescalco* ii. 6 “che diresti tu, se te ne fosse data (sc. moglie) di sessanta anni ?” id. *La Talanta* iii. 16. 17 ; *La Cortigiana* i. 7 ; Alfieri *La Cong. dei Pazzi* iv. 6 “non io l’ acciaro tratterei, se avvinti | fosser del Nume al simulacro entrambi.”

And so on.

μοι· νῦν δὲ κ.τ.λ., he was using ἄν . . . ἐπιτιμήσειε in his apodosis as anything else than a practical synonym of ἄν . . . ἐπιτίμησε.

6. The truer view seems to be that, although, as the language matured, the light of the older and original construction with the past subjunctive with ἄν paled before the rising sun of that with the past indicative with ἄν, it was, nevertheless, not absolutely extinguished; and that we are consequently bound to acknowledge its existence when we meet with it—even in post-Homeric times.

7. In Greek sentences, such as those cited in the Text § 47 ii. (α) init., and ii. (γ) extr., we find the past subjunctives of the perfect and indefinite tenses in the protasis accompanied by the past indicative with ἄν in the apodosis.

See further as to these note 38 above.

43. 1. The following are actual examples of English modifications, such as are referred to in the Text:—

43. (C') a type:  
modern usage.

Greene *Looking-Glass for Lond. and Engl.* p. 121 a “if he had missed but one half hour, what a goodly farm had I gotten . . . !”; Shaksp. *Much Ado* iv. 1 “what a Hero hadst thou been, | if half thy outward graces had been placed | . . .”; Spenser *F. Q.* iv. 8. 41; Beaum. and Fletch. *Philast.* v. 5 “all these jealousies | had flown to nothing, if thou hadst discovered | . . .”; Heywood *Fair Maid of the Exchange* p. 58 “I had not thought the clod had had so nimble a spirit”; Numbers xxii. 33; Ps. cxiv. 1, 2; St. John xi. 21, 32; Etherege *She Would if She Could* iii. 1 “if you had made no ceremony . . ., we had escaped this mischief”; Sir *Fopling Flutter* i. 1 “many a fool had been lost to the world, had their indulgent parents wisely bestow’d . . .”; Mrs. Centlivre *Busybody* i. 1 “I knew . . ., or I had not parted with thee to her father”; Dr. Johnson *To Lord Chesterfield* “the notice, which you have been pleased to take of my labours, had it been early, had been kind”; Fielding *Tom Jones* ix. 3 “the goodwife . . . had probably put an immediate end to the fray . . ., had not the descent of this broom been prevented . . .”; Byron *Glaucour* “yet did he but what I had done, | had she been false to more than one”; Sir Walter Scott *Quentin Durward* c. 19 “had you kept my hire, I should have held that we were quit, and had left you to your own foolish guidance”; Shelley *Triumph of Life* 89 sqq.; Keats *Hyperion* i. init. “by her in stature the tall Amazon | had stood a pigmy’s height. She would have ta’en | . . .”

- Isaiah xlvi. 18 "O that thou hadst hearkened . . . ! then had thy peace been as a river . . . thy seed also had been as the sand . . . ; his name should not have been cut off."
- Milton *P. L.* ii. 934 "and to this hour | down had been falling, had not by ill chance | the strong rebuff . . . | . . . hurried him . . ."
- Shaksp. *Rom. and Jul.* iii. 2 "Tybalt's death | was woe enough, if it had ended there"; Heywood *Woman Killed with Kindness* p. 104 "had the news been better, | your will was to have brought it"; Herrick *Hesp.* ii. p. 237 "hadst thou waver'd twenty kine, | they were mine own"; M. G. Lewis *The Monk* vol. iii. c. 9 "had I failed in my attempt to reveal the crime, had the domina but suspected that . . . , my ruin was inevitable"; Byron *Detached Thoughts* "I liked Lewis : he was a jewel of a man, had he been better set"; Disraeli *Lothair* i. c. 3 "Lothair . . . was so afraid of standing alone, or talking only to men, that he was almost on the point of finding refuge in his dinner companions, had he not instinctively felt that this would have been a social blunder"; Warren *Diary of a Late Physician* 1st series c. 4 "had I not felt myself very delicately situated . . . , I felt inclined to have asked him how . . ."; *Quarterly Review* vol. 169 p. 362 "it seems as if a double first was easily within his reach, had he been steadier in application to the necessary studies."

See for forms of sentences corresponding for *present* time to those here collected for *past* time, note 139. 11. 12. below.

2. The modifications in question are common in other languages also; and Latin examples appear sufficiently in the Text. In modern languages take the following as a few instances :—

3. Octave Feuillet *Hist. d'une Parisienne* c. 7 "vous m'avez sauvée. Sans vous je me perdais"; *Cent. Nouvelles nouvelles* lxxii. "le . . . mary . . . contrainct fut d'abandonner le mœnage et aller aux affaires, qui tant luy touchoient, que sans y estre en personne il perdoit une grosse somme de deniers"; Beaumarchais *La Mère coupable* iv. 3; Prévost *Manon Lescaut* i. p. 23 (ed. Paris 1884) "j'étais heureux, pour toute ma vie, si Manon m'eût été fidèle"; Molière *Le Misanthrope* i. 1 "et ce choix plus conforme étoit mieux votre affaire"; Balzac *La Cousine Bette* p. 280 "si j'avais eu mon portefeuille, il [the money] était à vous"; Jules Sandeau *Sacs et Parchemins* c. 5 "J'avais triomphé de tous ses scrupules. Mes bras s'ouvraient pour le recevoir : il allait m'appeler son beau-père. Trois mois encore, et j'étais baron, je siégeais à la chambre

haute"; Alphonse Daudet *Sapho* p. 43 (ed. Paris 1884) "la vie devenait intolérable. Non pas à elle : certes : avec Jean, le toit, la cave, même l'égout, tout lui était bon pour nicher"; Rabelais *Pantagr.* ii. c. 28 "et n'eust esté sa merveilleuse hastiveté, il estoit fricassé comme un cochon"; Montaigne *Essais* ii. 4 "nous aultres ignorants estions perdus, si ce livre ne nous eust relevé du boubier"; Montesquieu *Arsace et Isménie* p. 606 "un moment de plus, et Ardasire ne pouvait pas se défendre"; Beaumarchais *Barb. de Sév.* ii. 2 "s'il n'eût pas quitté brusquement Madrid, il pouvait y trouver quelque bonne place"; Clarétie *M. le Ministre* c. 7 "fût-il étranglé par la dette . . ., Vaudrey pouvait il . . . ? C'était impossible"; Brantôme *Dames Gall.* viii. p. 441 a "sans doute il avoit la teste tranchée, sans que sa sœur Margueritte se mit en armes et aux champs"; Molière *Le Bourg. Gentilh.* ii. 9 "je lui allais tout donner"; Le Sage *Diabl. boit.* c. 4; Ernest Daudet *Une Femme du Monde* p. 181 (ed. Paris 1883) "sans Valentine, sa colère allait nous séparer à jamais, et nous obliger à fuir"; Crébillon Jne. *Tanaï et Neadarne* c. 6 "les ordres du Singe alloient être mal executés, si la religieuse Neadarne n'eût arrêté ses emportements"; Louvet *Faustas* i. p. 42 (ed. Paris 1842) "un moment plus tôt vous la surpreniez . . . Bon ! reprit le marquis. Je la surprenais. Eh bien ! je ne l'ai pas surprise"; ii. p. 463 "si le balcon n'eût retenu le capitaine, il descendait par la fenêtre"; p. 562 "si je ne m'étais aussitôt soustrait à sa rage, si ses gardiens ne l'avaient empêché de me poursuivre, l'infortuné tuait son père"; Laclos *Les Liaisons dangereuses* x. "s'il eût dit un mot, il s'ensuivoit inmanquablement une scène"; Victor Hugo *Les Misérables : Fantine* vii. 1 "Simplice de Sicile . . . est cette sainte qui aime mieux . . . que de répondre, étant née à Syracuse, qu'elle était née à Segeste, mensonge qui la sauvait"; Zola *Potbouille* c. 11 "on la depouillait, si je n'avais pas degrengolé l'escalier, à la première nouvelle"; c. 16 "si j'avais exigé cela, pourtant, vous commettiez un faux."

And with the more normal construction and that presently under consideration side by side :—

Molière *L'Am. Méd.* ii. 1 "il est bien heureux de ce qu'il n'y a point de chats médecins, car ses affaires étoient faites, et ils n'auroient pas manqué de le purger et de le saigner"; Le Sage *Turcaret* i. 8 "sans vous j'aurois violé la foi des joueurs : ma parole perdoit tout son crédit, et je tombois dans le mépris des honnêtes gens"; Bossuet *Oraisons Fun.* : *Henr. de France* p. 88 (ed. Paris 1825) "si la reine en eût été crue : si . . . on eût marché droit à Londres, l'affaire

étoit décidée, et cette campagne eût fini la guerre"; Beaumarchais *Lettre sur la critique du Barb. de Sév.* para. 60 "si le hasard n'eût pas conduit ce jour-là le barbier dans cet endroit, que devenait la pièce?—Elle eût commencé . . . à quelque autre époque"; Louvet *Faibles* i. p. 470 "l'instant approchait où mes dessins allaient s'accomplir. Dans trois jours je déchirais le voile . . . : . . . je me découvrais sans mystère. Je vous montrais la marquise de B. . . . Si mon amant savait m'entendre, je lui gardais encore un sort digne d'envie! Si l'ingrat m'osait résister . . . , . . . je vous enlevais malgré vous: malgré vous je vous conduisais . . . peut-être au bout du monde! Oui j'aurais mis l'immensité des mers entre mon perfide amant et ma rivale préférée"; ii. p. 538 "je fis venir le capitaine; il se hâta de solliciter à Versailles une lettre de cachet . . . : madame de Lignolle allait être arrêtée . . . demain le capitaine recevait l'ordre de retourner à Brest et de s'y rembarquer: la comtesse perdait sa liberté pendant quelques jours seulement: on devait bientôt lui donner pour prison la terre que sa tante possède en Franche Comté. Rien . . . n'eût été négligé pour défendre cette malheureuse enfant du ressentiment de ses deux familles"; Laclos *Les liaisons dangereuses* xxvii. "sans vous, maman alloit s'en appercevoir, et qu'est-ce que je serois devenue?" Prévost *Manon Lescaut* ii. p. 257 "s'il m'eût été possible de me partager, j'aurais fondu sur ces deux objets de ma rage, je les dévorais tous ensemble"; Victor Hugo *Les Misérables: Cosette* v. 10 "s'il eût pénétré un peu plus avant dans le cul de sac Genrot, il l'eût fait probablement et il était perdu."

4. Machiavelli *Disc. sopra Tit. Liv.* iii. c. 10 "tanto che la giornata fu fuggita così da Annibale come da Fabio: ma se uno di loro l'avesse voluta fare in ogni modo, l'altro non vi aveva se non uno de' tre rimedi, . . ."; *Il Principe* c. 25 "se fussero sopravvenuti tempi che fusse bisognato procedere con rispetti, ne seguiva la sua rovina"; *La Mandragola* v. 2 "quanti egli era meglio che senza tanti andirivenni ella avesse ceduta al primo"; Aretino *Il Marescalco* v. 3 "era molto meglio per me, e più onore di M. Dominedio s'egli avesse posto la mano in una lettera, che . . ."; Pulci *Morg. Maggior.* xviii. 103. 7 "e Frusberta di man gli era caduta, | se non che la catena l'ha tenuta; | e l'elmetto pel colpo gli era uscito"; Aretino *La Talanta* iii. 17 "se non che io so che il Biffa mi cerca, pigliava la copia del sonetto"; *Il Marescalco* i. 3 "se non era io, poco fa crucifiggea il suo ragazzo"; *La Cortigiana* iii. 8 "se io studiava, diventava Filosofo o Berrettajo"; Ariosto *La Lena* iv. 8 "un sospirar, un starnutire, un tossere | ne rovinava"; Alfieri *Filippo* v.



3 “ed era | già legittima un dì: mia sposa ell’ era, | mia sposa, il sai; tu me la davi; e darla | meglio potevi, che ristorla”; *Mirra* v. 4 “quand’ io . . . tel . . . chiesi, . . . | darni . . . allora . . ., Euriclea, dovevi il ferro . . . : | io moriva . . . innocente; . . . empia . . . ora muoio”; Nota *Il nuovo ricco* iv. 3 “ecco i padroni . . . oh s’ io tardava un momento, nasceva un casa del diavolo!”

Machiavelli *Ist. Fiorent.* viii. p. 293 “la cui morte ancora migliorò le condizioni de i Fiorentini, se la vittoria che da quella nacque si fusse saputa usare.”

And with the more normal construction, and that presently under consideration side by side :—

Bibbiena *La Calandria* iii. 3 “dissi a quel modo, perchè tu non fussi portato in dogana. *C.* E che era, quando ben m’ avessin portato là? *F.* Che era, eh? tu meritavi, che io vi t’ avessi lasciato portare; e arestilo veduto. *C.* Che domin era? *F.* E’ par che tu ci nascessi pure oggi: eri colto in fredo, eri preso, e ti ariano poi venduto come l’ altre cose che son colte in fredo”; Aretino *La Cortigiana* i. 1 “e s’ io non ci veniva . . . *S.* Il pan muffava. *M.* Dico che se io non ci veniva, non arei mai creduto ch’ ella fosse stata più bella di Siena.”

5. Cervantes *La Galatea* lib. vi. (vol. iii. p. 231, ed. Madrid 1805) “no os canseis, señoras, ni fatigueis vuestros entendimientos en la declaracion de esta enigma, porque podria ser que ninguna de vosotras en toda su vida hubiese visto la figura que la pregunta encubre, y así no es mucho che no deis en ella; que si de otra suerte fuera, bien seguros estábamos de vuestros entendimientos, que en ménos espacio otras mas dificultosas hubiérades declarado”; *Nov. Ej.* iii. p. 218 *Los Perros de Mahudes* “si no me avisaras, de manera se me iba calentando la boca, que . . .”; *ib.* p. 324 “aunque fuera mayor, no se igualaba á la mia.”
6. Camoens *Os Lus.* ii. 42. 5 “as lagrimas lhe alimpa, e accendido | na face a beija, e abraça o collo puro; | da modo que dalli, se só se achara, | outro novo Cupido se gerara”; iv. 103. 5 “quanto melhor nos fora, . . . | . . . que . . . !” v. 23. 1 “se os antigos philosophos, . . . | as maravilhas que eu passei, passaram, | . . . que grandes escripturas que deixaram!”

Popular Song (Crawfurd *Portugal Old and New* p. 370) “se eu tivera papel de ouro, | comprava penna de prata, | apurava os meus sentidos, | escrevia te una carta.”

7. Schiller *Wilhelm Tell* iii. 3 “mit diesem zweitem Pfeil durchschloss ich — *euch*, | wenn ich mein liebes Kind

getroffen hätte, | und eurer — wahrlich, hätt' ich nicht  
gefehlt." lviii

43a.

43a. See examples in note 43. 1 extr.

44. *καί* — epi-  
tatic.

44. 1. *καί* here is to be taken—not, as the late Master of Balliol in his translation suggests, with *εἰ*; but—in its epitatic, its emphasis-giving, force; often best translated by emphasising the word which it precedes.

Thuc. vi. 89. 3.

So here *καί τότε* = "then," with a stress on the word.

See Elmsl. ad Eur. *Heracl.* 386 (= 387 ed. suae); Mr. Shilleto on Thuc. i. 15. 3, and Dem. *de Fals. Leg.* p. 349. 13; Arnold on Thuc. ii. 87. 11.<sup>lix</sup>

These and the following passages will sufficiently illustrate its use.

Soph. *Oed. Tyr.* 305 *εἰ καὶ μὴ κλύεις* = "if you have not heard it"; Eur. *Andr.* 1079 *εἰ καὶ σοὶς φίλοις . . .* = "if to your own friends"; *Heracl.* 386 *καὶ μάλ' οὐ σμικρὸν φρονῶν* = "with certainly no mean ideas" (Elmsl. cites *Rhes.* 85 *καὶ μάλα σπουδῇ ποδός* = "with exceeding speed of foot"); *Heracl.* 498 (e corr. Elmsl.) *κἀχόμεσθα* = "are we really bound?"; Thuc. ii. 49. 1 *καὶ προέκαμνέ τι* = "was already somewhat ailing"; 51 *ὃ δὲ καὶ γένοιτο* = "whatsoever did happen"; 87. 11 *ἣν δέ τις ἄρα καὶ βουλευθῇ* = "but if any one by chance shall have chosen" (Arnold cites i. 97. 2 *ὅσπερ καὶ ἥψατο* = "who did touch upon it," and iv. 92. 2 *εἰ τῷ καὶ ἀσφαλέστερον ἔδοξεν* = "if any one thought it safer"; not so well Arnold "if any one has thought it the safer plan"); iv. 98. 2 *οἷς ἂν . . . καὶ δύνωνται* = "in whatsoever mode . . . they are able"; vi. 11. 3 *κἂν ἔλθοιεν ἴσως* = "they would come perhaps"; 38. 5 *τί καὶ βούλεσθε*; = "what do you want?" 40. 2 *καὶ εἰ ἔρχονται Ἀθηναῖοι* = "if Athenians are coming against her"<sup>lx</sup>; 69.

German sub-  
junctive)(English  
indicative.

lviii Notice the German turn of our English *had* into the subjunctive, *hätte*. Compare Schiller's *Macbeth* ii. 4 "hätt' es mich nicht, | wie er so schlafend lag, an meinen Vater | gemahnt, ich hätt' es selbst gethan," with Shakspeare's original (*Macbeth* ii. 2) "had he not resembled | my father as he slept, I had done 't"; or Luther's version of St. John xi. 21. 32 "Herr, wärest du hier gewesen, mein Bruder wäre nicht gestorben" with the English versions—Authorised and Revised alike—"Lord, if thou hadst been here, my brother had not died."

<sup>lix</sup> Where notice, if it is worth while, the gentleman's rapier thrust in reply to the single-stick assault of his yokel would be corrector, Poppo.

Thuc. vi. 40. 2.

<sup>lx</sup> 1. The sentence in its context runs thus: *ἡ γὰρ πόλις ἦδε, καὶ εἰ ἔρχονται Ἀθηναῖοι, ἀμυνεῖται αὐτοὺς ἀξίως αὐτῆς . . . καὶ εἰ μὴ τι αὐτῶν ἀληθές ἐστιν, ὥσπερ οὐκ οἴομαι, οὐ . . . αὐθαίρετον δουλείαν ἐπιβαλεῖται, αὐτὰ δ' ἐφ' αὐτῆς σκοποῦσα . . . τὴν ὑπάρχουσαν ἐλευθερίαν . . . πειράσεται σώζειν*: in

1 καὶ ἀπεληλύθεσαν = "had actually gone home"; viii. 66.  
 2 εἰ δέ τις καὶ ἀντίποι = "if soever any one *did* oppose";  
 Xen. *Cyr.* vii. 5. 21 ὅταν δὲ καὶ αἰσθωνται = "but when  
 they shall have-perceived"; Plat. *de Legg.* ix. p. 869 B καὶ  
 τὸν πατρόφονον ἢ μητροκτόνον = "certainly the parricide  
 or slayer of a mother"; Dem. *de Fals. Leg.* p. 349. 11

which Arnold obelizes the word *μή*, saying of the whole phrase: "this is an unusual expression, instead of εἰ μὴδὲν αὐτῶν. Yet the negative seems required by the sense, in opposition, as the Scholiast rightly observes, to εἰ ἐρχονται Ἀθηναῖοι."

2. Of course the negative is required by the sense for the purpose mentioned; and so urgently required that, as Mr. Shilleto used to teach, it is put in the very forefront of the sentence [as to which, see further notes 54, 210 below] to negative *it*, the sentence, and not the mere word which follows the *μή*. Translate "but if it is *not* the case that any of these reports are true, as I do not believe that they are, it will not be, etc."

Negative thrown forward to negative the sentence —in Greek;

3. Similar considerations serve to explain Thuc. i. 82. 1 μήτε πόλεμον ἄγαν δηλοῦντας μήθ' ὡς ἐπιτρέφομεν = "neither war nor that we shall put up with matters as they stand"; vi. 55. 3 *sqq.* οὐχ ὡς ἀδελφὸς νεώτερος ὢν ἠπόρησεν, ἐν ᾧ οὐ πρότερον ξυνεχῶς ὠμολήκει τῇ ἀρχῇ = "and it was *not* the case that as a younger brother he was perplexed what to do, because—from the fact that—he had not been in power before" (recte Arnold *ad l.*—"the whole sentence from ὡς ἀδελφὸς down to τῇ ἀρχῇ must be taken as one single proposition which the negative at the beginning denies altogether"); vi. 60. 3 εἰ μὴ καὶ δέδρακεν = "if so be that it was *not* the fact that he was the culprit"; viii. 45. 2 λέγειν κελεύων . . . , ὡς Ἀθηναῖοι . . . τριώβολον τοῖς ἐαυτῶν διδάσαν, οὐ τοσοῦτον πενία ὅσον ἵνα αὐτῶν μὴ οἱ ναῦται ἐκ περιουσίας ὑβρίζοντες, οἱ μὲν τὰ σώματα χεῖρῳ ἔχῳσι, δαπανῶντες ἐς τοιαῦτα ἀφ' ὧν ἡ ἀσθένεια ξυμβαίνει, οἱ δὲ τὰς ναῦς ἀπολείπων ὑπολιπόντες ἐς ὁμηρεῖαν τὸν προσοφειλόμενον μισθόν = "not so much from poverty, as in order that it may *not* be the case with them and their sailors—the latter running wild from having their pockets too full—that some of them shall damage their health: spending on things whence ill health results, and that others shall leave their ships: which they will not do, if they leave behind them as a pledge the instalments of pay yet accruing to them."

4. In the last cited passage—Thuc. viii. 45. 2—ἵνα μὴ controls everything which follows. Had, as the critic scribe of the Vatican MS. B.—followed by Bekker, of course, and also Göller, and by Poppe, but with hesitation—thought, any negative been required with ὑπολιπόντες, it would have been in the form of *μὴ*, and not, as he has it, *οὐχ*.

In Thuc. iii. 49. 3 there is equally no necessity to alter the received reading *δευτέρας* into *πρωτέρας*, as Bekker and Göller and Arnold do. Read there καὶ τριήρην εὐθύς ἄλλην ἀπέστειλλον κατὰ σπουδὴν, ὅπως μὴ φθασάσης τῆς δευτέρας εἰρωσὶ διεσφαρμένῃ τὴν πόλιν· προείχε δὲ ἡμέρα καὶ νυκτὶ μάλιστα: and translate "and immediately another trireme was despatched by them in haste, in order that they might not—as they would not, if the second trireme outstripped the first—find the city already destroyed. And the second trireme did outstrip the first by a day and a night at the most."

Thuc. iii. 49. 3.

5. Similarly to the usage under consideration of *μή* in Greek, we have *non* used in Latin: e.g. Cic. *pro Caecim.* 2. 6 mihi . . . persuadeo, . . . non vos tam propter juris obscuram dubiamque rationem bis jam de eadem causa dubitassetis, quam quod videtur . . . = "that it is *not* the case that you have doubted now twice about the same suit so much on account of its legal difficulties, as because it seems . . ."; *de Fin.* iv. 21. 59 omnium . . . eorum commodorum, quibus non illi plus tribuunt, qui illa bona esse dicunt, quam Zeno, qui negat . . . = "to which *not* they, who predicate goodness of those things, attribute more than does Zeno, who refuses to do so."

—in Latin.

πρώτον μὲν τούτου καὶ μάλιστα<sup>lxi</sup>, οὐπερ<sup>lxi</sup> εἶπον, ἔνεκα, ταῦτα διεξήλθον, δευτέρου δὲ τίνος; καὶ οὐδὲν ἐλάττωνος ἢ τούτου, ἵνα κ.τ.λ. = "why even no less a matter than

Attraction of the relative in connection with the antecedent.

lxi A few words on the attraction of the relative in connection with the antecedent may not be altogether without their use.

1. Where the relative by its own proper government is in the *accusative*, and the antecedent is in either (a) the *genitive* or (b) the *dative*, the relative is most usually, as is well known, attracted into the case of the antecedent.

Instances we have, for example, of

(a) In Ar. *Plut.* 1135; Thuc. vii. 21. 1; Dem. *Mid.* p. 515. 10 *sqq.* (a notable instance, as to which see Buttmann, *ad l.*); Hyperid. *pro Euxenipp.* col. 48 l. 21 *sqq.*; Orat. *Funer.* col. 8 l. 17 *sqq.*; col. 9 l. 16 *sqq.*

(b) In Ar. *Thesm.* 835; Xen. *Symp.* 2. 19; Dem. *de Fals. Leg.* p. 390. 11 *sqq.*

2. The *neuter nominative* of the relative, owing to its similarity of form to the neuter accusative, also gets similarly attracted under similar circumstances: e.g. Thuc. vii. 67. 3 ῥᾶσται δὲ ἐς τὸ βλάπτεσθαι<sup>a</sup> ἀφ' ὧν ἡμῖν παρεσκεύασται: Isaeus *de Menel.* Haered. § 31 ἐγὼ γὰρ οἶμαι πολλῷ μᾶλλον τοῦτον παραφρονεῖν τῷ τε λόγῳ τούτῳ ᾧ νῦν λέγει καὶ οἷς ποιεῖται = "than in what is going on"; (needlessly Dobree (*Adv.* i. p. 288) ποιεῖ); Arist. *Rhet.* i. 5. 11 διὰ τὸ μηδὲν ἔχειν ὧν τὸ γήρας λωβᾶται: Dem. *Mid.* p. 563. 17 τοσοῦτων καὶ τοιοῦτων ὄντων τούτῳ ὧν βεβίωται: *Timocr.* p. 726. 24 τῶν ὁρίων (χρημάτων), ὁπόσων ἐν τῷ νόμῳ διπλάσιάζεται.

Eur. *Med.* 261 *sqq.*

3. The *feminine nominative* of the relative we find attracted in Eur. *Med.* 261 πόσων δίκην τῶνδ' ἀντιτίσασθαι κακῶν | τὸν δόντα τ' αὐτῷ θυγατέρ' ἦν τ' ἐγήμετο = ἐκέλεον τε ἡ ἐγήμετο = "and her who was married to him"; γαμεῖσθαι being used, not of the man—except in a satyric sense, by one διασύρων τινὰ ἐπὶ θηλύτῃ, to quote the words of one of the Grammarians who preserves to us the following passage, as in Anacreon *Fr.* 86 καὶ θάλαμος ἐν τῷ κείνος οὐκ ἔγμεν, ἀλλ' ἐγήμετο: or in a comic sense, as in Antiphanes *Ἀσπ.* Fr. i., where, of ἐγήμετην used by a man, Meineke rightly says "scilicet de intemperante dotatae uxoris imperio conquerebatur infelix ille maritus. Hinc igitur recte usus est Antiphanes medio γήμεσθαι." To the like effect see Mr. Fynes Clinton in *Philol. Mus.* i. 567; and with the idea compare Eur. *El.* 931 ὁ τῆς γυναίκος, οὐχὶ τάνδρος ἡ γυνή. For a like use of *nudo* in Latin, we have Pomponius *Pannuceat.* 87 sēd meus | frāter major, pōstquam vidit mē vī dejectūm domo, | nūpsit posteritis dotatae vetūlae varicosae vafrae; and Martial viii. 12. 1 uxorem quare locupletem ducere nolim, | quæritis? uxori nubere nolo meae,—but of the woman, except, indeed, in some such case as that of Medea in Eur. *Med.* 606 where she puts herself, as it were, into Jason's place, and says τί δρῶσα; μὲν γαμοῦσα καὶ προδοῦσά σε; = "was it by taking you to wife and betraying you?"

Porson suggested as the proper reading in Eur. *Med.* 262 either ἦ or (which Elmsley adopted) ἡ: unnecessarily it should seem.

Hermann would render ἐγήμετο "got as a wife for his son"; which would seem to require a new subject for its nominative.

Thuc. v. 111. 6.

4. In Thuc. v. 111. 6, where Mr. Jelf (*Gr. Gr.* § 822. 2, obs. 4, note) retaining the reading ἔσται suggests an explanation founded upon "a very unusual applica-

Thuc. iii. 83. 1.

<sup>a</sup> Will this unusual phraseology, queried Mr. Shilleto, for ῥᾶσται βλάπτειν or βλάπτεσθαι, and arisen probably out of the ἀργότερα ἐς τὸ δρᾶν, which immediately precedes, defend the κρείσσους δὲ ὄντες ἅπαντες λογισμῷ ἐς τὸ ἀνέλπιστον τοῦ βεβαίου μὴ παθεῖν μᾶλλον προσεκόπουν ἢ πιστεῦσαι ἐδύναντο = "and being all of them more good for mistrusting with a view to the unexpectedness of anything stable" in Thuc. iii. 83. 1? Cf. Arist. *Eth. Nic.* iii. 11 = 8. 7 εἴτα ποιῆσαι καὶ μὴ παθεῖν μάλιστα δύνανται ἐκ τῆς ἐμπειρίας, δυνάμενοι χρῆσθαι τοῖς ὅπλοις καὶ τοιαῦτα ἔχοντες ὅποια ἂν εἴη καὶ πρὸς τὸ ποιῆσαι καὶ πρὸς τὸ μὴ παθεῖν κράτιστα.

this"; *Lept.* p. 461. 2 οὐ τὸ λυσιτελέστατον πρὸς ἀργύριον σκοποῦν, ἀλλὰ τί καὶ καλὸν πρᾶξαι = "but what it is honorable to do."

tion of this principle of the attraction of the nominative" of the relative, it seems better to read and punctuate, as did Mr. Shilleto, thus: καὶ ἐνθυμίσθε πολλάκις ὅτι περὶ πατρίδος βουλευέσθε, ἣν μᾶς περὶ καὶ ἐς μίαν βουλήν, τυχοῦσάν τε καὶ μὴ, κατορθώσασαν ἴστε, for which last word instead of ἔσται there is some slight authority. Translate "and consider over and over again that it is about your country that you are deliberating, your country, we say, which you know has-directed its affairs aright concerning its single self, and upon the result of this single deliberation, whether that succeeds or not."

5. The attraction of the *nominative* of the relative is not unknown in the modern languages: e.g.

6. Sir Walter Scott *Ivanhoe* ii. 5 "to bring ruin on whomsoever hath shown kindness to me"; *St. Ronan's Well* i. 8 "I am to be found at the Old Town of St. Ronan's by whomsoever has any concern with me"; Lord Chancellor Cottenham in *Clark v. Cort*, Cr. and Ph. 154. 159 "it provided that it should enure as a security to whomsoever should carry on the business"; Lord Chief Baron Abinger in *Bowker v. Burdakin*, 11 M. and W. 128. 144 "I think the property vested immediately upon the act of bankruptcy in whomsoever might be the lawful commissioner"; Spence *Eq. Jurisd.* ii. p. 40 (e) "furniture left by the testator to trustees, to be enjoyed with the mansion house, by whomsoever should be entitled for the term to the freehold estate, will not pass to the assignees"; Sir W. Page Wood *Continuity of Scripture*, ed. 1867, p. xli. "a patronising tone is assumed, which exhibits the critic as presuming to judge Him whom we believe will come to be our Judge."

7. Molière *Misanthrope* i. 2 "autre part que chez moi cherchez qui vous encense"; Louvet *Faùblas* ii. p. 314 "pour déterminer une belle dame à tuer quiconque pourrait se glorifier d'avoir remporté sur elle quelque avantage dont son petit orgueil se fût trouvé blessé"; Montaigne *Essais* iii. 5 "l'usage pourtant souffroit qu'une femme mariée se peust abandonner à qui luy presentoit un elephant"; Crebillon Jne. *Égaréments du Cœur et de l'Esprit* vol. i. p. 63 (ed. Maestricht 1779) "tout paraît passion à qui n'en a point éprouvé"; Louvet *Faùblas* i. p. 426 "je brûle la cervelle à quiconque ose entrer ici"; Laclos *Les Liaisons dangereuses* clxviii. "on ajoute que Danceny . . . a livré ces lettres à qui a voulu les voir"; Beaumarchais *Tartare* iv. 2 "il y va des jours | de qui troublerait leurs amours"; Molière *Tartuffe* iv. 1 "je feins pour qui m'accuse un zèle charitable"; Clarétie *Le Prince Zilah* c. 19 "contre qui attaquait ainsi, toutes les armes étaient bonnes."

8. Machiavelli *Ist. Fiorent.* l. v. p. 196 "nè furono mai tempi che la guerra, che si faceva ne' paesi d'altri, fusse meno pericolosa per chi la faceva che in quelli" Boccaccio *La Fiammetta* i. init. (p. 5, ed. Vineg. 1551) "bellezza, miseria dono a chi virtuosamente di vivere desidera"; Muratori *Annal. d'Ital.* vol. iv. p. 336 (ed. Milan 1819) "si aggiunse in oltre la grave spinta che gli diedero gli emuli e nemici di Stilicone, i quali mai non mancano a chi siede in alto, e per lungo tempo vi siede."

8a. Cervantes *Nov. Ej.* i. p. 229 *El amante liberal* "es posible que no ha de haber quien castigue tu crueldad y tu grande insolencia!" iii. p. 57 *Las dos doncellas* "no temais . . . que a vuestro lado teneis quien os hará escudo con su propia vida, por defender la vuestra"; i. p. 192 *El amante liberal* "Dios perdona a quien fué causa de su muerte"; i. p. 6 *La Gitana* "el cantar de Preciosa fué para admirar a quantos la escuchaban"; iii. p. 231 *Los Perros de Mahudes* "levanta la mano con muestras de querer vengarse de quien á su parecer le ofende"; iii. p. 140 *La Señora Cornelia* "lleváron tras sí los ojos de quantos allí venían"; iii. p. 21 *Las dos doncellas* "el apasionado que cuenta sus desdichas á quien no las siente, bien es que causen en quien las escucha mas sueño que lástima"; *ib.* p. 78 "envió luego por quien los desposase."

2. So in Latin: *e.g.*

*Etiam, et —*  
epitatic.

Verg. *Aen.* ii. 291 si Pergama dextra | defendi possent,  
etiam hac defensa fuissent = "even by *this* right hand";  
Juv. vi. 451 sed quaedam ex libris et non intelligat =  
"let there be some things which she does *not* under-  
stand."

*καί*—epexegetic.

3. On the *epexegetic* use of *καί*, as in Thuc. i. 80. 3 τοὺς Πελοποννησίους καὶ ἀστυγείτονας = "the Peloponnesians, in other words, our borderers," see Mr. Shilleto *ad l.* [adding to Dem. *Mid.* p. 577. 1 cited by him as an example of *καί* in this sense becoming in a negative sentence οὐδέ, or μηδέ, as the case may be, Plat. *Gorg.* p. 479 A ὥστερ ἂν εἴ τις τοῖς μεγίστοις νοσήμασι συνισχόμενος διαπράξαιτο μὴ διδόναι δίκην τῶν περὶ τὸ σῶμα ἀμαρτημάτων τοῖς ἰατροῖς μηδὲ ἰατρεύεσθαι], and on Dem. *de Fals. Leg.* p. 350. 3, where he refers to Hom. *Od.* iv. 684 μὴ μνηστεύσαντες, μηδ' ἄλλοθ' ὀμιλήσαντες, | κ.τ.λ., and xi. 613 μὴ τεχνησάμενος μηδ' ἄλλο τι τεχνήσαιτο, | ὅς κ.τ.λ.

So should be explained the New Testament phrase (St. Paul Rom. xv. 6; 2 Cor. i. 3; Ephes. i. 3; 1 Pet. i. 3) ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ = "God, I mean the Father": "God, even the Father," as the A. V. rightly translates in the first and second of the four passages referred to. So in St. James i. 27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὐτῇ ἐστίν—which the A. V. translates "before God and the Father"—is better rendered by the late Dean of Rochester's (Dr. Scott) paraphrase in the Speaker's Commentary (*ad l.*) "God who is our Father." Wrongly the R. V. gives "before our God and Father." On the other hand, in St. Paul Ephes. v. 20 τῷ Θεῷ καὶ πατρὶ the R. V. with its "God, even the Father" improves upon the "God and the Father" of the A. V. In Coloss. i. 3 it goes so far as to turn *καί* altogether out of its Greek text.

Assumption of  
antecedent into  
the relational  
clause.

9. Sometimes we find the antecedent assumed as it were into the relational clause, and attracted into the case of the relative: *e.g.* Aesch. *Sept. c. Theb.* 400 καὶ νύκτα ταύτην ἣν λέγεις ἐπ' ἀσπίδος | ἀστροῖσι μαρμαίρουσαν οὐρανοῦ κυρεῖν, | τάχ' ἂν γένοιτο μάντις ἡ νῆοια νυνί, for νύξ αὕτη κ.τ.λ., which is in apposition with ἡ νῆοια; Eur. *Or.* 1629 Ἐλένην μὲν ἦν σὺ διολέσαι πρόθυμος ὦν | ἡμάρτες, . . . | ἥδ' ἐστίν (ubi vid. Porson); Plat. *Protag.* p. 342 B ἀλλ' ἐξαρνούνται καὶ σχηματίζονται ἀμαθείς εἶναι, ἵνα μὴ κατὰ δῆλον ὦσιν ὅτι σοφία τῶν Ἑλλήνων περίεσται, ὥστερ οὗς Πρωταγόρας ἔλεγε τοὺς σοφιστὰς (ubi vid. Heindorf). See Mr. Shilleto on Thuc. i. 134. 7, and Elmsley *ib. cit.* = ad Eur. *Iph. Taur.* 940 in *Mus. Crit.* ii. 300.

10. So in Latin: *e.g.* Accius *Alcumeo* 58 quós deseruit líberos | supérstites sunt; Ter. *Andr.* : *Prol.* 3 populo út placerent quás fecisset fábulas; Verg. *Aen.* i. 578 urbem quam statuo vestra est. Add Lucil. xxx. 864.

11. And in English: *e.g.* Shaks. *Coriol.* v. 5 "him I accuse | the City ports by this hath enter'd."

4. Similarly used is *que* in Latin: *e.g.**Que*—epexegetic.

Hor. *Od.* i. 2. 15 ire dejectum monumenta regis | templaque Vestae = "I mean the temple of Vesta"; Propert. iv. (iii.) 12. 27 et Circes fraudes, lotosque herbaeque tenaces = "I mean those tenacious plants."

45. An awkwardly put together sentence, wherein Stallbaum seems unnecessarily to take the protasis as one of the (C) *a* type. It would seem simpler and sufficient to take the words from *εἰ μὴ* down to *οἱ πολλοί* as a protasis of the (A) *a* type, denoting an explanatory addition to the preceding *σοῦ γε ο. τ. δ. π. παραγματουμένου*. 45. Plat. *Apol.* p. 20 C.

*οὐδὲν περιπτότερον* runs together, as forming a single notion: Lat. *nihil aliud*, as Liddell and Scott say, *s.v.* *περισσός*, extr. Otherwise we should have expected *μὴ*. See note 54 below.

45a. Compare Spenser *Epithal.* 121 *sqq.* "O fayrest Phoebus ! Father of the Muse ! | if ever I did honour thee aright, | or sing the thing that mote thy mind delight, | doe not thy servant's simple boone refuse." 45a.

45b. *στέργοιμ' ἄν* = "I would, under certain circumstances, acquiesce" = a polite "I will acquiesce." See further Text § 85. 45b.

The circumstances, thus hinted at, are generally only hinted at. Sometimes, however, we have them expressed: *e.g.* Soph. *El.* 582 *εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σὺ τοι | πρώτη θάνοις ἄν, εἰ δίκης γε τυγχάνοις.*

46. *χρῆν = χρῆ (i.e. χρεία) ἦν* = "you ought to have —ed." See Mr. Shilleto on Thuc. i. 69. 3, and (esp.) Ar. *Pac.* 734. 1041; *Thesm.* 832 *sqq.* there cited. 46. *χρῆν.*

*ἐχρῆν* is merely due to false analogy.

*ἐχρῆν.*

47. 1. On the construction of the words *τῶν νέες νενανγήκασι τετρακόσiai*, see Mr. Shilleto on Thuc. ii. 44. 3. 47. Herod. vii. 236.

2. On the use of the present tense *γίνονται*, cf. *supra* note i. 3 (β) and subnotes ii., iii.; also note 50 *infra*.

48. On the ordinary usage of *ἄρα* with the past tenses—perfect, imperfect, indefinite—see Mr. Shilleto on Dem. *de Fals. Leg.* p. 391. 13; Thuc. i. 69. 8, and at p. 181 of the fasciculus containing that book. 48. *ἄρα* with past tenses.

It always expresses slight surprise, as at the happening of

something not expected; so that "after all," "then," "so then," or the like, often serve to represent it in English.

See further note 1. 18 above.

49. 49. ἦν ἄρα = practically, εἰμί. See the last cited note.

50. Tenses. 50. With the usage of tense exemplified in ἀπωλόμεσθ' ἄρα, compare Eur. *Iph. Taur.* 985 ὡς τὰμ' ὀλωλε πάντα καὶ τὰ Πελοπιδῶν, | οὐράνιον εἰ μὴ ληψόμεσθα θεᾶς βρέτας.

So we have the present imperfect in *ib.* 999 ἀλλ' εἰ μὲν ἐν τι τοῦθ' ὁμοῦ γενήσεται, | ἀγαλμά τ' οἴσεις κἄμ' . . . | ἄξιεις, τὸ κινδύνευμα γίγνεται καλόν. | τούτου δὲ χωρισθεῖς, ἐγὼ μὲν ὀλλυμαι, | σὺ δ' ἂν τὸ σαντοῦ θέμενος εἰ νόστου τύχοις.

Cf. in English Beaum. and Fletch. *Philast.* 1. 2 "if I shall have an answer no directlier, | I am gone"; and in German, Heine *Die Grenadiere* st. 4 "auch ich möcht' mit' dir sterben, | doch hab' ich Weib und Kind zu Haus, | die ohne mich verderben."

And—in past time—in English: Warren *Diary of Late Physician* series ii. p. 59 "her constitution had evidently been dreadfully shattered . . . The least shock, the least agitation of her exquisitely excitable feelings, might bring on a second fit of blood-spitting, and then all was over."

Cf. *supra* note 47. 2 and *reff.* there.

51. 51. 1. Si té secundo lúmine hic offéndero, | moriére is Ennius' translation: *Medea Exul* 224 = 274 Müller.

2. Moriere, says Ennius, using, in the future tense, the ending in *-e*. So Plaut. *Mostell.* 1167 = v. 2. 45 vérberibus, lutúm, caedere péndens. And with Cicero, the form in *-e* in the future indicative is the normal one, while he prefers that in *-is* for the present indicative. Thus *pro Caecin.* 29. 84 in iis ipsis intercludere insidiis, quas mihi conaris opponere; *in Catil.* i. 1. 1 abutere; *ad Fam.* ii. 7. 1 labere, etc.

*E contra*, we have the form in *-is* in Ov. *Am.* i. 4. 57 agmine me invenies, aut invenieris, in illo.

With the subjunctive Cicero prefers—it should seem—the form in *-e*. Thus *ad Fam.* xv. 16. 3 si enim stomachabere . . . , plura dicemus postulabimusque, ex qua aíρέσει . . . dejectus sis, in eam restituare; *pro Planc.* 5. 13 consequare; 24. 58 admirare; *ad Fam.* v. 12. 3 aspernere . . . largiare; *pro Quint.* 26. 81 viderere.

52. Plat. *Crít.* p. 47 D.

52. The imperfects—ἐγγίγνετο, ἀπώλλυτο—are to be explained, as has, with reference to the difficulties of Buttmann



(*ad l.*), been pointed out by Lange and Stallbaum (also *ad l.*), on the ground that Socrates is referring to a former conversation with Crito on the same subject. Cf. the opening words, p. 47 Α φέρε δὴ, πῶς αὖ τὰ τοιαῦτα ἐλέγετο ;

53. 1. Porson, as is well known, laid down (*Eur. Med. : Praef.*) that the ending of the second person singular indicative of passive verbs—and the case is the same with middle verbs—was, as well in the present as in the future tenses, in -ει and not in -η.

An arbitrary canon this, and one based upon no authority, save that of a fancied analogy: “analogia nempe postulat, ut vocalis corripitur in indicativo, producat in subjunctivo.”

The argument is hardly one of importance; and better evidence of the facts is forthcoming.

2. The genesis of the indicatival and subjunctival forms respectively is

Ind. τύπτ-ε-σαι, -ε-αι, -ηι, -η  
Subj. τύπτ-η-σαι, -η-αι, -ηι, -η

Both sequences lead to the same result, viz. an ending in -η both for indicative and for subjunctive, and a flat contradiction of Porson's canon and demolition of its would-be basis.

3. Then, does manuscriptal authority help him on his way?

4. Not at all. In fact, rather the reverse —“Apud Tragicos non raro diphthongum ει pro η offerunt MSS.”

But then, “in his . . . rebus nulla est codicum auctoritas.”

Why not? one would ask. And if not, what is of authority?

Is it, for example, from sheer perversity on the part of the scribe that in *Dem. Mid.* pp. 577. 17, 22; 581. 9 all the MSS. give us ἔσῃ, ἐλεῖς, πολυτεύῃ; whilst in p. 580. 10 the best of them give us ἀπολεῖ; or that in *Hyperides pro Euxenipp.* col. 25 line 3 the scribe gives us οἶει, and yet only six lines lower down in the same column he gives us παρακελεύῃ; and again in col. 48 line 18 τιμωρῇ—in each case, no doubt, and as usual, without the ι subscript, but in each case with a decided -η as opposed to the -ει of οἶει; or again that in the same orator's speech against Philippides we have in line 33 κομίζει, but in line 150 τεύξῃ (= τεύξει)?

5. Pressed, possibly, by considerations such as these, Porson fell back, five years later on, upon an argument still weaker, if it were possible, than that which had preceded it—“esto,” he

53. -η) (-ει as terminations of the 2nd persons singular indicative passive and middle in Greek.

Porson.

says, in his Supplemental Preface, "ut τύπτεαι in τύπτῃ ac τύπτει pari jure contrahere potuerint Attici; utram contractionem putas praelaturos? Certe eam quae modos diversos distingueret."

"Certe" in the Supplemental Preface has replaced the "Nempe" of the Preface; but it has not advanced the strength of the position: for, as the late Master of the Rolls, Sir George Jessel, was never tired of reminding his Bar, "'surely' is no argument."

6. How then does the case really stand? For Porson, like Homer, occasionally "dormitat." (See Mr. Shilleto's note on Thuc. ii. 51. 4.)

7. The form in -ῆ is the form which might be legitimately expected.

It is the form which, as Porson admits, is all but "non raro" found in the MSS. of the Tragic writers.

Mr. Malden.

Mr. Malden therefore held that the form in -ει might be relegated to the Comic and prose writers; subject nevertheless to the exception, which undoubtedly prevailed, in favour of terminations in -ει in the cases of οἶει, βούλει, ὄψει: to which Mr. Jelf (*Gr. Gr.* § 194. 2, Obs. 3) adds "the contracted futures of verbs in -εω, as τελεῖ not τελῆ, and generally . . . the Attic forms βαδιεῖ from βαδίζω, etc."

And that this view has adherents even now appears from the fact that, in Dr. Wecklein's recent third edition of Euripides' *Medea*, "the second person singular of presents and futures middle and passive is given as ῆ throughout"—*teste* Mr. E. B. England in the *Classical Review* vi. 365.

Suggested true  
view.

8. The true view would seem to be, as so often happens in cases of conflicting opinions, midway between the opposing views of Porson on the one side and Mr. Malden on the other.

9. There is no doubt that—as in the case (see above note 7. 4) of the degeneration into a form ending in -ειν of the legitimate form ending in -ῆ of the first person of the past perfect active—there grew up side by side with the legitimate forms ending in -ῆ of the second person singular indicative of the passive and middle voices of the verb in the present and future tenses, forms ending in -ει. "Unleugbar ist," says Curtius (*Das Verbum* ii. p. 234 (= 212)), "das ältere ῆ in vielen Fällen im jüngeren Atticismus dem εἰ gewichen: βασιλεῖς für βασιλῆς, ᾗδεν für ᾗδῃ"—read ᾗδῃ—"λύει als 2 S. Med. für λύῃ."

It is possible that the cause of their introduction may have

to be sought in the fact suggested by Mr. Jelf (*ubi supra* Obs. 2), that "this crasis  $\epsilon\alpha\iota = \eta$  must have been originally written by the Tragedians  $\epsilon\iota$ , as the Ionic  $\eta$  was not known till the archonship of Euclides"; and that  $\tau\upsilon\pi\tau\epsilon\iota$  (for example) got then mis-read into  $\tau\acute{\upsilon}\pi\tau\epsilon\iota$ —no diaeresis being marked.

Or it may have been that, as the language advanced, the difference of pronunciation between  $\eta$  and  $\epsilon\iota$  became so small as to lend itself to the supplanting of the former by the latter (cf. Curtius *ubi supra* ii. p. 263 (= 240)).

But whatever the reason for the form in  $-\epsilon\iota$ , its existence as a fact is certain; and, as time went on, it gradually supplanted the older form.

10. But it naturally happened that there was a time when both forms were in vogue together, and this is exactly what is represented to us by the MSS.; according to which it can scarcely be predicated of any one author that he, without exception, makes use of either form to the absolute exclusion of the other.

It is only "satis constanter," according to Porson, that " $\epsilon\iota$  pro  $\eta$  praebeant Aristophanis editiones."

Stallbaum (*Praef. ad Platon. Opera*, ed. Stereotyp. 1850, pp. ix.-xi.) would fain, and does in fact, expel the form in  $-\eta$  from the pages of Plato; but he does so—as he admits—in the face of two passages in *Rep.* x. p. 596 D and E; where he reads  $\alpha\iota\sigma\theta\acute{\alpha}\nu\epsilon\iota$  and  $\xi\rho\chi\epsilon\iota$  respectively, "licet ibi codd. omnes  $\alpha\iota\sigma\theta\acute{\alpha}\nu\eta$  et  $\xi\rho\chi\eta$  tueri videantur."

"In the MSS. of Aristoph., Plato, and Thucyd.  $\epsilon\iota$  is almost invariably found" is all that Mr. Jelf (*ubi supra*) can say.

11. The true course would, consequently, seem to be to admit, not only the existence, but the co-existence, at a certain time, of the two forms; to admit also that no writer was bound, as by a law of the Medes and Persians, to restrict himself consistently to the use of either the one form or the other; and to decide, as to which form in fact any given writer did adopt in any given case, on the testimony of the best MSS. in that particular case.

12. Inasmuch, therefore, as in *Soph. Phil.* 66 cited in the Text the reading of the MSS. is, apparently,  $\acute{\epsilon}\rho\gamma\acute{\alpha}\sigma\epsilon\iota$ , that reading has been here retained.

54. 1. Note the order of words in such a sentence as  $\epsilon\iota\ \delta'\ \acute{\epsilon}\rho\gamma\acute{\alpha}\sigma\epsilon\iota\ \mu\grave{\eta}\ \tau\alpha\upsilon\tau\alpha$ .

The negative  $\mu\grave{\eta}$  is not to be taken as running in company

54. *Soph. Phil.* 66.

with the  $\epsilon\iota$  and administering a negative to the whole of the sentence which follows: as to which see subnote **1x.** above, and note 210 below.

Negative so placed as to negative what immediately follows it.

On the contrary, it stands where it does in order to negative what *immediately* follows it; and the meaning is, not "but if you shall not do this," but "but if you shall do not this" = "anything else than this," as Mr. Shilleto translates it in his note (which see) on Thuc. i. 136. 3, where we have the collocation  $\delta\upsilon\tau\alpha\ \alpha\upsilon\tau\omega\ \sigma\upsilon\ \phi\acute{\iota}\lambda\omicron\nu$  = "being his *unfriend*"—again to quote his rendering. So in Ar. *Av.* 32 which he cites:  $\delta\ \mu\acute{\epsilon}\nu\ \gamma\acute{\alpha}\rho\ \delta\upsilon\nu\ \sigma\upsilon\kappa\ \acute{\alpha}\sigma\tau\omicron\varsigma\ \epsilon\iota\sigma\beta\acute{\alpha}\lambda\epsilon\tau\alpha\iota$  = "being other than a citizen." So too in Thuc. i. 137. 7  $\kappa\alpha\iota\ \tau\eta\nu\ \tau\omega\nu\ \gamma\epsilon\phi\upsilon\rho\omega\nu,\ \eta\nu\ \psi\epsilon\upsilon\delta\omega\varsigma\ \pi\rho\omicron\sigma\epsilon\pi\omicron\iota\eta\sigma\alpha\tau\omicron$ ,  $\tau\omicron\tau\epsilon\ \delta\acute{\iota}\ \alpha\upsilon\tau\delta\omicron\nu\ \sigma\upsilon\ \delta\acute{\iota}\alpha\lambda\upsilon\sigma\iota\nu$  = "the non-destruction."

## 2. Other examples may be found in

- (A) Soph. *Oed. Tyr.* 255  $\epsilon\iota\ .\ .\ .\ \eta\nu\ .\ .\ .\ \mu\eta\ \theta\epsilon\acute{\eta}\lambda\alpha\tau\omicron\nu$  = "if it had been otherwise than heaven-sent"; *Oed. Col.* 600  $\acute{\epsilon}\sigma\tau\iota\nu\ \delta\acute{\epsilon}\ \mu\omicron\iota\ .\ .\ .\ \kappa\alpha\tau\epsilon\lambda\theta\epsilon\acute{\iota}\nu\ \mu\acute{\eta}\pi\omicron\theta'$  = "open to me is to return never"; *El.* 1340  $\upsilon\pi\acute{\alpha}\rho\chi\epsilon\iota\ \gamma\acute{\alpha}\rho\ \sigma\epsilon\ \mu\eta\ \gamma\upsilon\nu\omega\nu\acute{\alpha}\iota\ \tau\iota\nu\alpha$  = "you begin with this advantage that no one knows you"; Herod. vii. 214  $\kappa\alpha\iota\ \acute{\epsilon}\omega\nu\ \mu\eta\ \text{Μηλ} \iota\epsilon\upsilon\varsigma$  = "even though he was no Melian"; Eur. *Med.* 586  $\epsilon\acute{\iota}\pi\epsilon\rho\ \eta\sigma\theta\alpha\ \mu\eta\ \kappa\alpha\kappa\acute{\omicron}\varsigma$  = "if at least you had been otherwise than base"; *Hipp.* 493  $\epsilon\iota\ .\ .\ .\ \eta\nu\ \sigma\omicron\iota\ \mu\eta\ '\pi\acute{\iota}\ \sigma\upsilon\mu\phi\omicron\rho\alpha\acute{\iota}\varsigma\ \beta\acute{\iota}\omicron\varsigma\ |\ \tau\omicron\alpha\iota\acute{\omicron}\sigma\delta\epsilon$  = "if it had been otherwise than on the terms of suffering such as this"; Ar. *Vesp.* 1351  $\acute{\epsilon}\alpha\nu\ \gamma\acute{\epsilon}\nu\eta\ .\ .\ .\ \mu\eta\ \kappa\alpha\kappa\acute{\eta}\ .\ .\ .\ \gamma\upsilon\nu\acute{\eta}$  = "not a bad little woman"; Dem. *Mid.* p. 538. 15  $\kappa\alpha\iota\ \tau\alpha\upsilon\tau'$   $\epsilon\iota\varsigma\ \omicron\acute{\iota}\kappa\iota\alpha\nu\ \acute{\epsilon}\lambda\theta\omega\nu\ \acute{\epsilon}\pi\acute{\iota}\ \delta\epsilon\acute{\iota}\nu\omicron\nu$ ,  $\omicron\acute{\iota}\ \mu\eta\ \beta\alpha\delta\acute{\iota}\zeta\epsilon\iota\nu\ \acute{\epsilon}\xi\eta\nu\ \alpha\upsilon\tau\omega$  = "whither it was in his power not to go" [cf. Hyperid. c. *Demosth.* col. 33 l. 20 (ed. Blass. Lips. 1869)  $\acute{\omega}\sigma\pi\epsilon\rho\ \kappa\alpha\iota\ \omicron\acute{\iota}\ \lambda\eta\sigma\tau\alpha\acute{\iota}\ \omicron\acute{\iota}\ \acute{\epsilon}\pi\acute{\iota}\ \tau\omicron\upsilon\ \tau\rho\omicron\chi\omicron\upsilon\ \kappa\lambda\alpha\acute{\iota}\omicron\nu\tau\epsilon\varsigma$ ,  $\acute{\epsilon}\xi\delta\omicron\nu\ \alpha\upsilon\tau\omicron\acute{\iota}\varsigma\ \mu\eta\ \acute{\epsilon}\mu\beta\alpha\acute{\iota}\nu\epsilon\iota\nu\ \epsilon\iota\varsigma\ \tau\omicron\delta\ \pi\lambda\omicron\acute{\iota}\omicron\nu$ ]; p. 549. 11 *sqq.*  $\mu\eta\delta\acute{\epsilon}\ \tau\alpha\phi\acute{\eta}\nu\alpha\iota\ \pi\rho\omicron\sigma\upsilon\pi\acute{\eta}\rho\chi\epsilon\nu\ \omicron\acute{\iota}\kappa\omicron\iota\ \mu\omicron\iota$  = "not even to be buried at home would besides have been a privilege yet remaining to me"; Hyperid. *pro Euænenipp.* col. 30 l. 28 *sqq.*  $\tau\omicron\nu\ .\ .\ .\ \kappa\alpha\tau\alpha\kappa\lambda\acute{\iota}\theta\epsilon\nu\tau\alpha\ .\ .\ .\ \mu\eta\delta'$   $\acute{\epsilon}\nu\ '\text{Αττικῇ}\ \delta\epsilon\acute{\iota}\ \tau\epsilon\theta\acute{\alpha}\phi\theta\alpha\iota$  = "he must look to have been buried not even in Attica."

Contrast with these, passages such as

Eur. *Hipp.* 507  $\epsilon\acute{\iota}\ \tau\omicron\iota\ \delta\omicron\kappa\epsilon\acute{\iota}\ \sigma\omicron\iota$ ,  $\chi\rho\eta\nu\ \mu\acute{\epsilon}\nu\ \omicron\upsilon\ \sigma'\ \acute{\alpha}\mu\alpha\rho\tau\acute{\alpha}\nu\epsilon\iota\nu$  ("right it was not that you should go wrong") . . .  $\acute{\epsilon}\sigma\tau\iota\nu\ \kappa\alpha\tau'\ \omicron\acute{\iota}\kappa\omicron\upsilon\varsigma\ \phi\acute{\iota}\lambda\tau\rho\alpha\ .\ .\ .\ |\ \acute{\alpha}\ \sigma'\ .\ .\ .\ |\ \pi\acute{\alpha}\upsilon\sigma\epsilon\iota\ \nu\omicron\sigma\omicron\nu\ \tau\eta\sigma\delta'$ ,  $\eta\nu\ \sigma\upsilon\ \mu\eta\ \gamma\acute{\epsilon}\nu\eta\ \kappa\alpha\kappa\acute{\eta}$  ("if truly you shall not have-shown yourself bad"); *Alc.* 709  $\sigma\upsilon\ \chi\rho\eta\nu\ \sigma'\ \epsilon\iota\varsigma\ \acute{\epsilon}\mu'\ \acute{\epsilon}\xi\alpha\mu\alpha\rho\tau\acute{\alpha}\nu\epsilon\iota\nu$  ("right it was not that you should behave badly towards me").

3. In the following passages we get a mixture of constructions:—

Soph. *Phil.* 1058 ἐγὼ θ', ὃς οἶμαι σοῦ κάκιον οὐδὲν ἂν | τοῦτων κρατύνειν, μηδ' ἐπιθύνειν χερὶ (= οὐκ οἶμαι σ. κ. κρατύνειν, οἶμαι δὲ μὴ ἐπιθύνειν); Plat. *Protag.* p. 319 B ὅθεν δὲ αὐτὸ ἡγοῦμαι οὐ διδακτὸν εἶναι μηδ' ὑπ' ἀνθρώπων παρασκευαστὸν ἀνθρώποις, δίκαιός εἰμι εἰπεῖν (= οὐχ ἡγοῦμαι διδακτὸν εἶναι, ἡγοῦμαι δὲ μὴ παρασκευαστὸν. The οὐ negative precedes, the μὴ negative follows, the accompanying verb).

4. In Ar. *Ach.* 720 *sqq.* ἐνταῦθ' ἀγοράζειν πᾶσι Πελοποννησίοις | ἔξεστι καὶ Μεγαρεῦσι καὶ Βοιωτίοις, | ἐφ' ὅτε πωλεῖν πρὸς ἐμέ, *Ar. Ach.* 720 *sqq.*  
 Λαμάχῳ δὲ μὴ, the sense required evidently is "here it is open to all Peloponnesians and Megarians and Boeotians to trade, on condition that they offer their goods to me, but it is not open to Lamachus so to do"; and Walsh rightly translates the passage in this respect. Mitchell (who is followed by Frere) wrongly supposes that the prohibition is against Lamachus being "allowed to become a purchaser." They treat πρὸς ἐμέ and Λαμάχῳ as being parallel constructions.

For the sense required we should have expected to find in the text Λαμάχῳ δὲ οὐ, *i.e.* Πελοποννησίοις etc. ἔξεστι, Λαμάχῳ δὲ οὐκ ἔξεστι: and we should doubtless have had it, but that the lines are a (here ungrammatical) repetition of their (previously grammatical) occurrence in vv. 623 *sqq.*—ἐγὼ δὲ κηρύττω γε Πελοποννησίοις | ἅπασιν καὶ Μεγαρεῦσιν καὶ Βοιωτίοις | πωλεῖν ἀγοράζειν πρὸς ἐμέ, Λαμάχῳ δὲ μὴ="and I on my side call upon Peloponnesians, all of them, and Megarians and Boeotians to offer their goods to me and trade with me; and upon Lamachus not to do so"; where Walsh is again right in this respect, and Frere again wrong.<sup>Ixia</sup>

<sup>Ixia</sup> The explanation given above of this passage is substantially in accord with that of Mr. Shilleto, as he gave it to the present writer when reading with him in the year 1853. *Ar. Ach.* 720 *sqq.*

From his note, however, on Thuc. ii. 24. 2 τριήρεις τε μετ' αὐτῶν ἑκατὸν ἑξαιρέτους ἐποίησαντο κατὰ τὸν ἐνιαυτὸν ἕκαστον τὰς βελτίστας, καὶ τριηράρχους αὐταῖς, ὧν μὴ χρῆσθαι μηδεμῶ ἑς ἄλλο τι ἢ μετὰ τῶν χρημάτων περὶ τοῦ αὐτοῦ κινδύνου, ἦν δὲ, published in 1880, after his death, it would seem as if he had subsequently somewhat changed his mode of accounting for the μὴ in Λαμάχῳ δὲ μὴ. "μὴ in itself," he writes, "suggests the prohibition 'they were forbidden to use them for other purposes'; so Aristoph. *Acharn.* 722 Λαμάχῳ δὲ μὴ="but say no to Lamachus." "I wonder," he goes on, "that this vexed passage has not hitherto been compared with *Eccles.* 560 *fol.* οὐ γὰρ ἐτι τοῖς τοιμῶσιν αὐτὴν ἀλαχρὰ δρᾶν | ἔσται τὸ λοιπὸν, οὐδαμοῦ δὲ μαρτυρεῖν, | οὐ συκοφαντεῖν, . . . μὴ λωποδυτῆσαι, μὴ φθονεῖν τοῖς πλεσίον, κ.τ.λ."

But are the two passages of Aristophanes fairly comparable? seeing that the opening clause of that in the *Acharnians* is an affirmative, whilst the words

5. (B) Hom. *Il.* iii. 288 εἰ δ' ἂν ἐμοὶ τιμὴν . . . | τίνειν οὐκ ἐθέλωσιν = "if truly they shall be unwilling"; iv. 160 εἴ περ . . . οὐκ ἐτέλεσεν = "if he has-failed to accomplish"; xv. 178 (cf. also 162) εἰ δέ οἱ οὐκ ἐπέεσσ' ἐπιπείσειαι = "if you shall be disobedient to his words"; xx. 129 εἰ δ' . . . οὐ ταῦτα θεῶν ἐκ πένυται ὁμφῆς = "if he shall gather some idea other than this"; 138 εἰ δέ κ' . . . | . . . Ἀχιλῆ' ἴσχωσι καὶ οὐκ εἰδῶσι μάχεσθαι = "if truly they shall restrain him and forbid him to fight" <sup>lxii</sup>; xxiv. 296 εἰ δέ τοι οὐ δώσει . . . = "if he shall refuse to give"; *Od.* ii. 274 εἰ δ' οὐ κείνου γ' ἐσσι γόνος καὶ Πηνελοπείης = "if you are the offspring of some other than him and Penelope"; xii. 382 εἰ δέ μοι οὐ τίσουσι . . . "if they shall fail to pay" (so also xiii. 143 εἴ πέρ τις . . . | οὐ τι τίει); Solon *Fr.* 32 εἰ δέ γῆς ἐφεισάμην | πατρίδος, τυραννίδος δέ καὶ βίης ἀμειλίχου | οὐ καθηψάμην, . . . οὐδὲν αἰδεῖνμαι = "if I abstained from laying hold of"; Simonid. *Ceas Fr.* 175 φημι τὸν οὐκ ἐθέλοντα φέρειν . . . | . . . δώσειν = "that he who is unwilling"; Soph. *Aj.* 1131 εἰ τοὺς θανόντας οὐκ ἔξ θάπτειν παρών = "if you come and forbid us to bury" <sup>lxii</sup>; Eur. *Med.* 87 εἰ τοῦσδε γ' εὐνῆς οὐνεκ' οὐ στέργει πατήρ = "if he hates them" <sup>lxiii</sup>; *Herc. Fur.* 1315 αἰδῶν εἴπερ οὐ ψευδεῖς λόγοι = "if at least the statements of the bards are other than false"; Euryphton (?) *de Natur. Muliebr.* in Hippocr. i. p. 584. F. = ii. p. 595. 3. K. ἦν μὲν ὀργὴ τὸ στόμα, εἰ ἔχει· εἰ δ' οὐ, πάλιν προστιθέσθω = "if truly she shall see: if truly

which begin that from the *Eccelesiazusae* are a negative. And—especially as the ". . ." in Mr. Shilleto's quotation of this latter passage represents two and a half lines of intervening dialogue, allotted to two independent speakers, and commencing with *μηδαμῶς* and *μηδέ* used deprecatingly—is not this passage more like Soph. *Phil.* 1058 and Plat. *Protag.* p. 319 B, respectively cited in clause 3 of the above note, and capable of translation "for no longer shall it be possible for those who dare to wrong her to do so in the future, nowhere to give evidence, not to lay informations,—(it shall be lawful for them) to steal no cloaks, to bear no malice against their neighbours, etc.," the latter clauses being of course prohibitions in the guise of concessions? And is not Mr. Shilleto's first explanation better than his second?

οὐκ ἔαν.

<sup>lxii</sup> On the completeness with which the Greeks came to use the combination οὐκ ἔαν as equivalent to the single notion of *κελεῖν μή*, and for some seemingly strange passages which may be explained by an application of this principle (viz. Plat. *Rep.* viii. p. 553 D; Thuc. viii. 81. 3; Dem. *p. Phorm.* p. 954. 29; Eur. *Hel.* 835. 6), see Mr. Shilleto's note on Thuc. i. 127. 3.

Eur. *Med.* 87.

<sup>lxiii</sup> Elmsley *ad l.*, and previously in *Mus. Crit.* ii. pp. 7, 8, needed not to correct *εἰ* into *καὶ* in order to do away with the supposed solecism of *οὐ* instead of *μή* following *εἰ*: nor, in Tragicus Incertus *Fr. Inc.* 55 *εἴπερ γὰρ οὐδὲ τοῖς κακοῖς δεδρακόσιν | ἀκουσίως δίκαιον εἰς ὀργὴν πεσεῖν*, to correct *εἴπερ* into *ἐπεὶ*. See Scholefield *ad Eur. Med. l.c.*, who cites Dem. *Olynth.* i. p. 16. 11 *εἰτ' οὐκ αἰσχύνεσθε, εἰ . . . οὐ πολήσετε*;

she shall fail to see"; Leophanes (¶) *de Superfoetat.* in *ib.* i. p. 263. F. = i. p. 469. 15. K., cited in the Text § 51. i. (β), ἤν ποτε ἂν ἄλλοτε μὲν αὐξάνεται, αἱ δὲ μητραι οὐκέτι εἰσὶν ἱκαναί, . . . χρῆ κ.τ.λ. = "are as yet insufficient"; Andoc. *de Myst.* p. 5. 24 εἰ μὲν τι ἡσέβηκα . . . , ἀποκτείναντά με . . . εἰ δ' οὐδὲν ἡμάρτηται μοι . . . , δέομαι . . . = "if I am absolutely innocent"; Lysias *c. Agorat.* p. 135. 27 εἰ μὲν οὖν οὐ πολλοὶ ἦσαν = "if they had been otherwise than many"; p. 137. 2 ἔάν μὲν οὖν φάσκη . . . , μέμνησθε, . . . ἔάν δὲ οὐ φάσκη, ἔρσθε αὐτὸν διότι . . . = "if truly he shall have admitted; but if truly he shall have denied" <sup>lxiv</sup>; Xen. *Cyr.* ii. 2. 3 εἶγε ἀφ' ἡμῶν γε . . . οὐδεὶς οὐδέποτε ἄρξεται = "if at least it is to be the case that no one at any time is to begin with us"; Auctor *de intern. affect.* in Hippocr. i. p. 554. F. = ii. p. 502. 5. K. οἶνον δὲ πινέτω λευκόν, ἣν ξυμφέρη· ἣν δ' οὐ ξυμφέρη, μέλανα = "if truly it shall suit; if truly it shall be otherwise than suitable"; Dem. *de Rhod. libert.* p. 197. 9 εἴτ' οὐκ αἰσχροὶν . . . εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν . . . , ὑμεῖς δ' . . . βάρβαρον ἄνθρωπον . . . φοβήσεσθε <sup>lxv</sup> = "if whereas the Argive people was fearless as to the rule of Lacedaemonians, you shall be afraid . . ."; *de Fals. Leg.* p. 364. 10 οὐ γὰρ ὥς εἰ μὴ διὰ Λακεδαιμονίων, οὐδ' ὥς εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο . . . ἀπήγγειλεν = "he did not report . . . that if it had not been for the Lacedaemonians, nor if it had not been for their refusing to receive Proxenus" <sup>lxvi</sup>; Antiphanes Κλεφάν. Fr. i. 10 ἐκ τοῦ γὰρ εἶναι γέγονεν· εἰ δ' οὐκ ἦν ὅθεν, | πῶς ἐγένετ' ἐξ οὐκ ὄντος; = "if the quarter whence it came had no existence, how did it come into existence from a non-existence?" Hyperid. *pro Euxenippr.* col. 35 l. 13 περὶ τὰ ἐν Δωδώνῃ οὖ

<sup>lxiv</sup> Cf. Plat. *Apol.* p. 25 B οὐχ οὕτως ἔχει . . . ; πάντως δὲ πον, ἔάν τε σὺ καὶ Ἄνυτος οὐ φῆτε ἔάν τε φῆτε: where see Stallbaum; as also on p. 26 D καὶ οὕτω . . . οἷε αὐτοὺς ἀπείρους γραμμάτων εἶναι, ὥστε οὐκ εἰδέναι ("as to be ignorant"). In this latter note he recalls after a previous commentator Lysias *Theomnest.* i. p. 117. 26 ὑμᾶς . . . εἰδέναι ἡγοῦμαι . . . τοῦτον . . . οὕτω σκαιὸν εἶναι ὥστε οὐ δύνασθαι ("to be unable") . . . and Lycurg. *v. Leocr.* p. 148. 11 νῦν δὲ περίστηκεν εἰς τοῦτο, ὥστε τὸν ἰδίᾳ κινδυνεύοντα . . . οὐ φιλόπολιν ("an enemy to the state") ἀλλὰ φιλοπράγμονα δοκεῖν εἶναι.

In Plat. *Apol.* p. 29 B we have Ἀνὺτος ἀπιστήσαντες ὅς ἐφη ἢ τὴν ἀρχὴν οὐ δεῖν . . . , ἢ . . . οὐχ οἷόν τε εἶναι . . . = ὅς οὐκ ἐφη ἢ δεῖν ἢ οἷόν τε εἶναι.

<sup>lxv</sup> 1. Note the difference between a bimembered sentence such as this, where the οὐκ occurs in the first clause of it, and similar sentences, where the οὐκ occurs in the second clause. Such a sentence is Thuc. i. 121. 7, *ubi vid.* Mr. Shilleto.

2. On the reading φοβήσεσθε for which Bekker has φοβηθήσεσθε, see note

55. 12.

<sup>lxvi</sup> So Mr. Shilleto translates the passage. See his note.

δίκαῖα = "the wrong-doings in Dodona"; *Orat. Funebr.* col. 11 l. 12 πῶς . . . τούτους οὐκ εὐτυχεῖς κρίνειν δίκαιον . . . ; = "as otherwise than happy"; *c. Athenog.* col. 5 l. 12 ἡρωτῶμεν εἰ οὐκ αἰσχύνοιτο ψευδόμενος = "whether he gloried in his deceit."

6. See further Mr. Shilleto on *Thuc.* i. 3. 2.

55. The Greek future in -σονται.

55. 1. νυμφεύσεται: passive = "shall be given in marriage."

2. That "passive Futurum Medii apud Atticos usurpari in verbis quam pluribus, nemo hodie ignorat," was Spalding's (ad *Dem. Mid.* p. 524. 8) statement of the case, as to the use of the futures in -σονται, as it stood in 1794. The text of his sermon was the expression τοῖς ἀδικησομένοις used by Demosthenes in the passage in question in a passive sense; and he cites, as other instances of the particular word ἀδικήσασθαι or its parts so used, *Xen. Cyrop.* iii. 2. 18; *Thuc.* v. 56. 2; *Plat. Gorg.* p. 509 D.

3. That, of futures of this form,—"cui Futuri Medii titulum dederunt Grammatici,"—"usus passivus Atticis maxime placuit"—of which he collects some thirty examples from the Tragedians alone; adding that such examples "apud ceteros Atticos frequentissima sunt: vid. Pierson ad *Moerin* pp. 13. 367. *Prae-iverat* Homerus in *Odyss.* A 123 χαίρε ξείνε· παρ' ἄμμι φιλήσῃσαι," was Monk's (ad *Eur. Hipp.* 1460 = 1458 ed. suae) verdict nineteen years later.

4. But "it was not"—to use the language, twenty years younger still, of Archdeacon Hare ("On Certain Tenses attributed to the Greek Verb" *Philol. Mus.* ii. pp. 203, 221, 222)—"that the Attic writers *multa futura media ponebant pro passivis*, as Pierson says . . . ; but that form which in the later ages of the Greek language, in the ages when the Grammarians wrote, seems to have been used exclusively in a middle sense, had previously had a wider range legitimately belonging to it." "That instinct, which in all languages is ever silently at work in desynonymising words, as Coleridge terms it, and giving definiteness to the speech of a people in proportion as its thoughts become more definite, manifested itself in assigning one form of the future and aorist to the passive voice, another to the middle; . . . Instances however remain to show that, at the time when the Greek language comes first into view, the line of demarcation was not deemed quite impassable; and the passive voice would not unfrequently assert its rights to its cast-off future, and, now and then, though very rarely, even to the aorist." "The use of the future middle in a passive sense, which is so common in



Attic writers, was not an arbitrary license, but was in perfect accord with the original force of that tense, a force which it had not yet entirely lost."

5. "Can any one persuade himself," wrote, again, in 1839 Dr. Arnold on Thuc. ii. 87. 11 ἦν δέ τις καὶ βουλευθῆναι, κολασθήσεται . . ., οἱ δὲ ἀγαθοὶ τιμῶνται, "that there is really a difference intended to be expressed between κολασθήσεται and τιμῶνται? . . . Generally, it is very true, the Greek writers distinguish between the passive and middle forms of the future, but in the earliest state of the language τιμῶμαι like τιμῶμαι must have performed the double functions of a passive and middle verb, and it cannot be wondered at that it should occasionally do so even if another form existed which was especially appropriated to the passive voice."

6. And yet such is the inveteracy of prejudice, such the persistence of error, that, even as late as the year 1871, Mr. Shilleto found himself constrained to point out expressly that βλαψόμεθα in Thuc. i. 81. 4, κωλύσονται in 142. 1, ἐασόμενοι in 142. 6, were all passives; nay more, to add to his note on the last passage the half-despairing, half-ironical cry, "I anticipate that shortly we shall cease calling such forms 'futures middle.'" <sup>lxvii</sup>

7. The following may be taken, it is submitted, as a broad view of the usage in Greek of the future in -σομαι.

8. The future in -σομαι, except <sup>lxviii</sup> where it is in use as the future of an active verb, e.g. ἀκούσομαι as the future of the active ἀκούω, <sup>lxviii</sup> is the future of the present in -ομαι, and is passive or middle according as that is. In the excepted cases, <sup>lxviii</sup> the future in -σομαι is never passive.

Its usage.

<sup>lxvii</sup> Dr. Rutherford, ten years later still, is certainly not wanting in courage in his views as to the use of the so-called "future middle"; writing, as he does, in his *New Phrynichus* p. 189 "the form that is generally called future middle, and is constantly noted by lexicographers as a peculiarity when in a passive sense, is far the most common future for the passive voice."

<sup>lxviii</sup> At any rate, as a general rule; for it must be admitted that in Xen. *An.* vii. *Anab.* vii. 2. 14 all the best MSS., apparently, have συλλήψεται, which, if 2. 14. correct, must have a passive sense attributed to it.

<sup>lxviii</sup> As to the possibility of ἀκούω having also had a future in the active form, ἀκούσω, as well as ἀκούσομαι, see below note 128.

<sup>lxviii</sup> Is πολεμήσομαι one of them, as Arnold on Thuc. vii. 25. 9 seems to think?

The present writer ventures to think not, and that the reading of (apparently) all the MSS., except the corrected MS. B, which gives διαπεπολεμησόμενον, and is followed in so doing by Bekker, Goeller, and Arnold, is the correct one in the passage in question, viz. καὶ ἦν φθάσωσιν αὐτοὶ πρότερον διαφθείραντες τὸ παρὸν στράτευμα αὐτῶν, διαπολεμησόμενον:="the matter will be in the way of being fought out to a finish," passive. Arnold aptly quotes from Thuc. i. 68. 3 νῦν δὲ τί δὲ μακρηγορεῖν, ὦν τοὺς μὲν δεδουλωμένους ὁρᾶτε, τοῖς δ' ἐπιβουλευόντας αὐτούς, καὶ οὐχ ἥκιστα τοῖς ἡμετέροις ξυμμάχοις, καὶ ἐκ πολλοῦ προπαρεσκευασμένους, εἴ ποτε πολεμήσονται; as an example of the passive use of πολεμήσονται.

πολεμήσομαι.

Thuc. vii. 25. 9.

Thus

Present: γράφομαι { Passive = "I am having my name written down"  
Middle = "I am indicting" some one

Therefore

Future: γράσομαι { Passive = "I shall be having my name written down"  
Middle = "I shall be indicting" some one

But

Future: ἀκούσομαι—which does duty as the future of the active ἀκούω—"I shall hear," only: and not also "I shall be heard"; that idea requiring for its expression the form ἀκουσθήσομαι. Cf. Plat. *Rep.* vi. p. 507 C ἔστιν ὃ τι προσδεῖ ἀκοῇ καὶ φωνῇ γένους ἄλλου εἰς τὸ τὴν μὲν ἀκούειν, τὴν δὲ ἀκούεσθαι, ὃ ἂν μὴ παραγένηται τρίτον, ἢ μὲν οὐκ ἀκούσεται, ἢ δὲ οὐκ ἀκουσθήσεται;

9. Apply these considerations to the elucidation of one or two harassed passages:—

Aesch. *Cho.* 305.

10. Aesch. *Cho.* 305 θηλεία γὰρ φρήν· εἰ δὲ μή, τάχ' εἴσεται = "if not, he shall soon know (sc. what vengeance is coming upon him)."

Acc. Mr. Malden, Mr. Shilleto, Dean Plumptre (*The Libation Bearers* v. 296). Cf. *Ag.* 489 τάχ' εἰσόμεσθα λαμπάδων φασφόρων | φρυκτωριῶν τε καὶ πυρὸς παραλλαγὰς: Soph. *Oed. Col.* 852 χρόνῳ γάρ, οἶδ' ἐγώ, γνώσει τάδε.

And yet Erfurdt (ad Soph. *Oed. Tyr.* 1499 ed. min.) would, according to Dindorf *ad l.*, take εἴσεται "significatione passiva, scietur"!

The phrase καὶ τάχ' εἴσεται occurs in the recently discovered Eur. *Antiope*. Fr. A. 16 (in *Hermathena* No. xvii. p. 41), but the context is gone.

Thuc. vi. 69. 3.

11. Thuc. vi. 69. 3 οἱ δ' ἐχώρουν, Συρακόσιοι μὲν περὶ τε πατρίδος μαχοῦμενοι καὶ . . . τῶν δὲ ἐναντίων Ἀθηναῖοι μὲν περὶ τε τῆς ἀλλοτρίας οἰκίαν σχεῖν, καὶ . . . Ἀργεῖοι δὲ καὶ τῶν ξυμμάχων οἱ αὐτόνομοι ξυγκτήσασθαι τε ἐκείνοις ἐφ' ᾧ ἦλθον καὶ . . . τὸ δ' ὑπήκοον τῶν ξυμμάχων μέγιστον μὲν περὶ τῆς αὐτίκα ἀνεπίστου σωτηρίας, ἣν μὴ κρατῶσι, τὸ πρόθυμον εἶχον, ἔπειτα δὲ ἐν παρέργῳ καὶ εἰ τι ἄλλο ξυγκαταστρεψάμενοις ῥᾶον αὐτοῖς ὑπακούσεται = "and so they went on their way; the Syracusans both to fight for their country and . . . but on the opposite side, the Athenians both with a view to acquire the territory of others for themselves, and . . . ; whilst as to the Argives and the independent allies it was both with a view to join them (the Athenians) in achieving the objects for which

they were-come and . . . : but as to the subject allies they most of all about their own immediate safety, which was not to be hoped for, unless truly they should win the day, found their enthusiasm, and then, as a piece of bywork, about the chance also that <sup>lxi</sup> they (τὸ ὑπήκοον) would be vassals on easier terms to them (the Athenians), <sup>lxx</sup> should they (the Athenians) with their (sc. that of τὸ ὑπήκοον) aid subdue any other power."

So Mr. Shilleto: comparing with the double change of number involved in the collocation τὸ δ' ὑπήκοον . . . εἶχον, ἐπειτα δὲ . . . , εἰ . . . ῥᾶον . . . ὑπακούσεται—where the noun of multitude is followed first by a plural, and then again by a singular, verb—the same collocation in Thuc. iv. 84. 2 ὅπως δὲ διὰ τοῦ καρποῦ τὸ δέος ἐτι ἔξω ὄντος πεισθὲν τὸ πλῆθος ὑπὸ τοῦ Βρασίδου δέξασθαι τε αὐτὸν μόνον καὶ ἀκούσαντας βουλευσασθαι δέχεται: vii. 34. 2 ὁ περὶ δὲ ἐκατέρωθεν προσβεβηθηκότες . . . παρτετάκτο. <sup>lxxi</sup>

The notion of the principal passage of Thucydides (vi. 69. 3)

<sup>lxi</sup> εἰ = "the chance that." Cf. Hom. *Il.* x. 206; xx. 464; xxiii. 40; Soph. *Phil.* 353; Thuc. viii. 96. 3.

<sup>lxx</sup> Cf., only two chapters farther on, viz. vi. 71. 2 τὸν πόλεμον αὐτόθεν ποιεῖσθαι οὕτω ἔδδοκει δυνατὸν εἶναι, πρὶν ἂν . . . , τῶν τε πόλεων τινὰς προσαγάγῃνται, ὥς ἡλιθίον μετὰ τὴν μάχην μάλλον σφῶν ὑπακούσασθαι.

This last verb governs either the genitive of the person, as here; ii. 62. 3; iv. 56. 2; or the dative, as in ii. 61. 1.

In vi. 82. 2 we have both in the same sentence; where, with the insertion of αὐτῶν, compare a similar insertion in Plat. *Theaet.* p. 155 D, Εἰάν σοι . . . ἀνδρῶν ὀνομαστῶν τῆς διανοίας τὴν ἀλήθειαν ἀποκεκρυμμένην συνεξερευνήσωμαι αὐτῶν.

For ὑπακούσεται see also Aristot. *Ἀθην. πολ.* c. 32 οὐχ ὑπακού[σά]ντων δ' ἐκείνων, εἰ μὴ καὶ τὴν ἀρχὴν τῆς [θ]αλάσσης ἀφήσουσιν, οὕτως ἀπέστησαν: c. 34 ἐνιοι μὲν ἐσπούδαζον, τὸ δὲ πλῆθος οὐχ ὑπήκουσεν ἐξαπατηθέντες ὑπὸ Κλεοφάντος.

<sup>lxxi</sup> 1. The reading προσβεβηθηκότως of the Vatican MS. B—to which Bekker as usual defers—is clearly a correction.

To leave προσβεβηθηκότες, and correct παρτετάκτο into παρτετάχατο [τερτάχαται occurs in iii. 13. 4], would have been a more scholarlike mode of proceeding, had any change been necessary, which is not the case.

2. It is curious that in Arist. *Ἀθην. πολ.* c. 21 διὰ μὲν οὖν ταύτας τὰς αἰτίας ἐπίστευον ὁ δῆμος τῷ Κλεισθένι:—ἐπίστευον is a correction, in the unique MS., for ἐπίστευεν.

3. In id. *ib.* c. 34 (cited at the end of subnote <sup>lxx</sup>) we have an instance of the jump, with a noun of multitude, from the singular to the plural.

See also Thuc. i. 120. 5 ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν, ἀγαθῶν δὲ, ἀδικουμένους ἐκ τῆς εἰρήνης πολεμεῖν, εἰ δὲ παρασχὼν ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε τῇ κατὰ πόλεμον εὐτυχίᾳ ἐπαίρεσθαι μήτε τῷ ἡσυχίᾳ τῆς εἰρήνης ἡδόμενον ἀδικεῖσθαι: for Mr. Shilleto's note on which, and for other examples of the mixture of numbers now under consideration, see above subnote <sup>lxxii</sup>. 3.

4. A cognate jumping from singular to plural and back is found in Eur. *Phoen.* 968 αὐτὸς δ', ἐν ὧραι γὰρ ἔσταμεν βίω, | θηήσκειν ἔτιμος: *Iph. Aul.* 1141 πάντ' οἶδα καὶ πεπύσμεθ', ἃ σὺ μέλλεις με δρᾶν: with the mixture of number in which cf. Eur. *Iph. Aul.* 833 αἰδοίμεθ' ἂν | Ἀγαμέμνον', εἰ ψαύοιμεν ὧν μὴ μοι θέμις.

εἰ = "the chance that."

ὑπακούομαι.

Change between singulars and plurals with nouns of multitude.

Ar. *Ἀθην. πολ.* c. 21.

is that of the “bumptiousness”—if the expression may be pardoned — of the subject allies. “Athenians, forsooth! who are they? they could do nothing without our help.” So the Chinese warrior during the events of 1857, of whom the *Times* newspaper correspondent wrote (17th August 1857): “Poor Wang! all our officers pity him as a foeman worthy of their steel. He once went into action against some pirates on the paddle-box of an English steamer, and then wrote a letter to say that he had received some aid from the barbarians.”

Dobree (*Adv.* i. p. 90) takes a similar view of the passage: “Malim,” he says, “εἰ τίς τι ἄλλο—αὐτὸς ὑπακούσεται . . . Sed hoc quidem non opus est: intellige *ἐκαστος*. Recte sensum explicat prior Hudsoni interpretatio”; viz. “illorum imperio minus premerentur, quod eos in aliis populis subigendis adjuvissent.”

Arnold's view of the construction of the passage, viz. that ὑπακούσεται is used “in a passive and impersonal sense,” and that “αὐτοῖς is probably the dative of the agent and not of the object,” so that “εἰ ῥᾶον αὐτοῖς ὑπακούσεται is ‘if they should have to obey on easier terms’” is disposed of by the consideration that—*pace illius*—ὑπακούσεται cannot, for the reasons given above, be used as a passive. Even if it could be so used, the dative of the agent after other tenses of the passive verb than the perfects is a thing to be remarked upon, when it does occur, and instances of it are not to be multiplied unnecessarily. See below note 75. 4 (2).

Before parting with this passage of Thucydides, attention may be called to the—conscious or unconscious—repetition of its opening passage in Camoens (*Os Lusíadas* iv. 30. 1) “começa-se a travar a incerta guerra; | de ambas partes se move a primeira ala; | huns leva a defensão da propria terra, | outros as esperanças de ganha-la.” lxxia

Camoens: his  
Thucydideanisms.  
The Fatherland.

lxxia 1. Camoens elsewhere also reminds one very much of Thucydides, both in his ideas and in his mode of expressing them.

Compare, for example, his *Os Lus.* viii. 63. 1 “se por ventura vindes desterrados, | como já foram homens d’alta sorte, | em meu reino sereis agasalhados; | que toda a terra he patria para o forte,” with Pericles’ well-known words, Thuc. ii. 43. 2, κοινῇ γὰρ τὰ σώματα διδόντες ἰδίᾳ τὸν ἀγῆρων ἔπαινον ἐλάμβανον καὶ τὸν τάφον ἐπισημύτατον, οὐκ ἐν ᾧ κείνται μᾶλλον, ἀλλ’ ἐν ᾧ ἡ δόξα αὐτῶν παρὰ τῷ ἐντυχόντι ἀεὶ καὶ λόγου καὶ ἔργου καιρῷ ἀειμνηστος καταλείπεται. ἀνδρῶν γὰρ ἐπιφανῶν πᾶσα γῆ τάφος: although, indeed, a nearer parallel with Camoens’ actual words may be found in Eur. *Fr. Inc.* 19 Dind.=1034 Nauck ἅπας μὲν ἀπὸ αἰετῷ περάσιμος, | ἅπαντα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς, or Ovid’s copy, *Fast.* i. 493 omne solum forti patria est, ut piscibus aequor, | ut volucris vacuo quidquid in orbe patet.

2. Nobler sentiments these than those of Hermes in Ar. *Plut.* 1151 (but taken no doubt from Euripides or some other Tragic original) πατρίς γὰρ ἐστὶ πᾶς’ ἵν’ ἂν πράττη τις εὖ, with which compare Lysias p. 872 Reiske, quoted by Bergler *ad l.*, γνώμη δὲ χρώνται, ὡς πᾶσα γῆ πατρίς αὐτοῖς ἐστίν, ἐν ᾗ ἂν τὰ

12. Dem. *de Rhod. libert.* p. 197. 9 εἴτ' οὐκ αἰσχροὶν . . ., εἰ τὸ μὲν Ἀργείων πλῆθος οὐκ ἐφοβήθη τὴν Λακεδαιμονίων ἀρχὴν ἐν ἐκείνοις τοῖς καιροῖς οὐδὲ τὴν ῥώμην, ὑμεῖς δ' ὄντες Ἀθηναῖοι βάρβαρον ἄνθρωπον, καὶ ταῦτα γυναῖκα, φοβήσεσθε; = "would it not be a disgrace, if, while the populace of Argos was fearless in those days . . ., you shall show fear?"

Dem. *de Rhod. Lib.* p. 197. 9.

The best MS., S, has φοβήσεσθαι; the second best, F, φοβήσεσθε. Who can doubt that φοβήσεσθε is the right reading, and that φοβηθήσεσθε, which is placed in his text by Bekker, is a mere correction? lxxii

ἐπιτήδεια ἔχουσιν: Teucer in Trag. Incert. (qy. Pacuvius) *Fr. Inc.* 92 pátria st, ubicumq̄ st bene; Sententia of Publ. Syrus 635 ubi sis cum tuis et bene sis, pátriam non desideres; Chevalier des Grieux in Prévost *Manon Lescaut* (pt. ii. p. 264) "vivre en Europe, vivre en Amérique, que m'importe en quel endroit vivre, si j'étais sûr d'y être heureux en vivant avec ma maîtresse? Tout l'univers n'est-il pas la patrie de deux amants fidèles? Ne trouvent-ils pas l'un dans l'autre père, mère, parents, amis, richesses et félicité?"

3. Another fine reference to "the Earth" may be added, as well in the present connection as for the sake of the grammatical peculiarity involved in it, viz. Tac. *Ann.* xiii. 56 desse nobis terra, ubi vivamus; in qua moriamur non potest.

The Earth.

Tac. *Ann.* xiii. 56.

[The positive *potest* only must be supplied mentally with *desse*, to balance the negative *non potest*, which is expressed in the second half of the sentence. Cf. Hor. *Epod.* 5. 87 venena magnum fas nefasque, non valent | convertere humanam vicem = "poisons (can) turn aside right and wrong: they cannot turn aside the retribution which comes upon men"; and also (after Doederlein ad Tac. *l.c.*) Tac. *Ann.* xii. 64 Agrippina, quae filio dare imperium, tolerare imperitantem nequibat; and (after Orelli and Roth on this latter passage) *Hist.* i. 8 Cluvius Rufus, vir facundus et pacis artibus, bellis inexpertus—where, however, Orelli suggests that so to construe the passage is "sane durius," and he prefers to take *pacis artibus* as "ablativus qualitatis, ad quos olim supplebant *ἔν*, praeditus, instructus, abundans." Cic. *de Fin.* i. 1. 2 (also cited by Doederlein *ubi supr.*) plura suscepi, veritus, ne movere hominum studia viderer, retinere non posse, is not, however, in point; for, as Madvig ad *l.* points out, "moveri . . . studia, apparebat tenebaturque ipsa res: de retinendi facultate et potestate dubitari poterat."

Sentences, affirmative and negative interlaced.

In such passages as the following an expressly negative clause is followed, without break, by one which is to be taken as an affirmative: Hom. *Il.* v. 819 οὐ μ' εἰς μακάρεσσι θεοῖς ἀντικεῖν μάχεσθαι | τοῖς ἄλλοις ἄρεε' εἰ κε Διὸς θυγάτηρ Ἀφροδίτη | ἔλθοι' ἐς πόλεμον, τὴν γ' οὐτάμεν ὀξεί χαλκῷ: Soph. *Oed. Tyr.* 255 οὐδ' εἰ γὰρ ἦν τὸ πρᾶγμα μὴ θεήλατον, | ἀκάθαρτον ὑμᾶς εκὸς ἦν οὕτως εἶναι, | . . . ἀλλ' ἔξερευνᾶν: Hyperides c. *Philippid.* 1. 165 οὐκοῦν οὐκ ἄξιον τὰ τοῦτο ἀδικήματα αὐτοῦς ἀναδέχεσθαι, ἀλλὰ τιμωρεῖσθαι τὸν ἀδικούντα.]

4. Returning for a moment to Thucydides and his imitators, conscious or unconscious, Arnold on Thuc. ii. 76. 4 calls attention to the correspondence between the description of the siege of Plataea as there narrated with that of the siege of Jerusalem in Tasso *Gerus. Lib.* c. 18. s. 80.

Tasso *G. L.* 18. 80.

lxxii Of course the form in -θήσομαι is found, as in Xen. *Cyr.* iii. 3. 30 φοβηθήσονται; Plat. *Rep.* v. p. 470 A φοβηθήσόμεθα [φοβησόμεθα appears in four MSS. only]; but so also is the other form, as e.g. in Xen. *Cyr.* i. 4. 19 φοβήσονται . . . καὶ οὐ κινήσονται: iii. 3. 18 πολὺ δὲ κάκεινοι μάλλον ἡμᾶς φοβήσονται, ὅταν ἀκούωσιν θγι οὐχ ὥς φοβούμενοι πτήσσομεν αὐτοῦς οἱ καθεμμένοι, ἀλλ' . . . : viii. 7. 15 τίς δ' ἄλλος τιμῆσεται δι' ἄνδρα μέγα δυνάμενον οὕτως ὥς ἀδελφός; [vid. L. Dindorf ad *l.* τιμῆθήσονται is used to express the passive in Thuc. vi.

Dem. *c. Conon.*  
p. 1269. 19.

13. Dem. *c. Conon.* p. 1269. 19 ἐγὼ τοίνυν ὁ δικαιότερόν σου πιστευθεὶς ἂν κατὰ πάντα . . . ἤθελον ὁμόσαι ταυτί, οὐχ ὑπὲρ τοῦ μὴ δοῦναι δίκην ὃν ἡδίκηκα, καὶ ὅτι οὐκ ποιοῦν, ὥσπερ σύ, ἀλλ' ὑπὲρ τῆς ἀληθείας καὶ ὑπὲρ τοῦ μὴ προσυβρισθῆναι, ὡς οὐ κατεπιорκησόμενος τὸ πρᾶγμα = "on behalf of truth and in order that I might not receive additional outrage: as not being about (= because I did not intend) to be defeated in the matter by false swearing (on your part)."

So Mr. Shilleto, taking the word κατεπιорκῶ, which is extant, apparently, in this passage only, to mean—not to "effect" or "gain" "by perjury," but—(after the analogy of καταψευδομαρτυρῶ cf. Plat. *Gorg.* p. 472 A) to "defeat a man by false swearing." Of which verb—without resorting to Dobree's (*Adv.* i. p. 514) correction, which Dindorf adopts, κατεπιорκηθησόμενος — κατεπιорκησόμενος is the future participle passive, τὸ πρᾶγμα being used as the accusative cognate.

The suggestion that the word should mean to "effect" or "gain" "by perjury" simply grew out of the idea that κατεπιорκησόμενος must be middle.

It is noticeable, however, that, if that had been so, and if the meaning of the word had been that which, it was assumed, followed upon the admission of that hypothesis, viz. "as being about to win the matter by perjury," the sense of the passage would have required, not what it in fact has, but οὐχ ὡς κατεπιорκησόμενος.

14. Additional examples of so-called futures middle used as passives may be found in

Soph. *Aj.* 1155 πημανούμενος lxxiii; Herod. viii. 49 πολιorkήσονται; Eur. *Suppl.* 521 ἐπιταξόμεσθα; *Tro.* 1139 νυμφεύσεται lxxiv; Antipho p. 113. 28 φιλησομένη; Thuc. iii. 40. 11 ζημιωσόμενον; iv. 115. 2 προσάξεται; vi. 64. 1 βλάψονται; Xen. *Anab.* i. 4. 8 στερήσονται (followed immediately by ἀναλήψονται in an active sense); Plat. *Theat.* p. 171 B ἀμφισβητήσεται — ὁμολογήσεται;

80. 4, although, as Dindorf says, "futurum τιμήσεται . . . passivum est Atticis"; and τιμήσονται is used by Thucydides himself in ii. 87. 11, as we have seen above] τίνα δὲ φοβήσεται τις ἀδικεῖν ἀδελφοῦ μεγάλου ἔντος οὕτως ὡς τὸν ἀδελφόν;

Ar. *Ach.* 842.

lxxiii From which use, the old reading in Ar. *Ach.* 842 οὐδ' ἄλλος ἀνθρώπων ὑποψωνῶν σε πημανεῖται has rightly been corrected, by Elmsley, into πημανεῖ τις; better by William Dindorf, after his brother Louis (ad Xen. *Cyr.* viii. 7. 15), into πημανεῖ τι.

lxxiv Cf. νυμφευθεῖσα in Eur. *Med.* 1336; *Ion* 1371.

Eur. *Hipp.* 561.

The form νυμφευσαμένην, used in a passive sense in Eur. *Hipp.* 561, is an instance of what Archdeacon Hare (see above in the present note § 4) calls the assertion on the part of the passive voice of its rights to its cast-off aorist.

Aristot. Ἀθην. πολιτ. c. 26 τοὺς κληρωσομένους τῶν ἐννέα ἀρχόντων. (Cf. Lys. p. 169. 24 τί με κωλύει κληροῦσθαι τῶν ἐννέα ἀρχόντων . . . ; and Plat. Πολίτ. p. 298 E κατ' ἐνιαυτὸν δέ γε ἄρχοντας καθίστασθαι τοῦ πλήθους, εἴτε ἐκ τῶν πλουσίων εἴτε ἐκ τοῦ δήμου παντός, ὃς ἂν κληρούμενος λαγχάνῃ.) Dem. Mid. p. 516. 19 ἀγωνιέται (in company with κριθήσεται) ; p. 524. 8 τοῖς ἀδικησομένοις as opposed to τοῖς ἀδικήσουσιν (on which passage was written Spalding's note referred to above in this note § 2).

56. βλαψόμεθα, passive. See note 55 above.

56.

56a. A splendid collection of examples of εἰ with the past subjunctive as a protasis, and the past indicative with and without ἄν as an apodosis—the whole expressive of indefinite frequency or recurrence—will be found in Ar. Nub. 961-983. See also Plut. 975-1024.

56a.

56aa. Our forefathers in Charles the First's time occasionally shod their horses with gold. Thus we have in Venture's "song, made o' the horses" in Shirley's *Hyde Park* iv. 3 a reference to "Toby with his golden shoes"; and in the same author's *Lady of Pleasure* i. 2 Celestina taunts her steward—"shall any juggling tradesman | be at charge to shoe his running-horse with gold, | and shall my coach-nails be but single-gilt!"

56aa. Golden horse - shoes and coach-nails.

56b. Mr. Shilleto, *ad l.*, says "εἰ μὴ ἀδικοῖντο puts the supposition more generally than ἢν μὴ ἀδικῶνται, 'putting the case that they should not be wronged.'"

56b. Thuc. i. 120. 5.

This is hardly satisfactory.

"Putting the case that they should not be wronged" = "if they should not be wronged" = either "if under certain circumstances they should (or would) not be wronged," which would be in Greek εἰ μὴ ἀδικοῖντο ἄν, or (less usually) ἢν μὴ ἀδικῶντο; or "if they shall not be wronged," which would be in Greek ἢν μὴ ἀδικῶνται.

The proper place wherein to classify the sentence would seem to be where it is placed in the Text.

57. On διὰ τὰς λιπαράς, where we might have expected δ. τὰ λ. = "by reason of the epithet λιπαράς," cf. Dem. *de Fals. Leg.* p. 391. 6 and Mr. Shilleto *ad l.*

57. Ar. Ach. 640.

In Ar. Av. 57 παῖ παῖ. Π. τί λέγεις, οἶτος; τὸν ἔποπα παῖ καλεῖς; | οὐκ ἀντὶ τοῦ παιδός σ' ἐχρῆν ἐποποιῶ καλεῖν; Elmsley's proposed correction ἀντὶ τοῦ παῖ παῖ was therefore needless.

Av. 57, 58.

58. The Gram-  
marians on—  
the accentuation  
of ἀφῶν, χρηστῶν  
(genitives plural);

58. 1. The Grammarians laid it down as a rule that, inas-  
much as the genitives plural of ἀφῶν and χρηστῶν respectively  
required a circumflex on the last syllable: ἀφῶν, χρηστῶν; those  
of ἀφῆν “an anchovy” and χρήστης “a debtor” must give up  
their respective claims to a seat on the same throne, and content  
themselves with the irregular accentuation ἀφῶν, χρηστῶν; to  
prevent misconception, forsooth!

*Credat Judaeus.* Not so Elmsley, Mr. Malden, or Mr. Shilleto;  
with whom the present writer is bold to agree.

the aspiration of  
ἐέσσατο.

2. Equally arbitrary was the Grammarians’ way of writing  
ἐέσσατο (Hom. *Od.* xiv. 295), from the word εἶσα etc., meaning  
to “seat” or “place,” with the smooth breathing; in order to  
distinguish it from ἐέσσατο from ἔννυμι, to “clothe”; adverted  
to by Buttmann *Irreg. Gl.* Vbs. s.v. ‘ΕΩ. 2.

59. Eur. *Bacch.*  
612.

59. 1. The construction of this passage has given what  
seems to be unnecessary trouble to the interpreters.

2. The Chorus is expressing its delight at again seeing  
Dionysus safe and free; whereupon the latter asks it, εἰς ἀθυρίαν  
ἀφίκεσθ’, ἥνικ’ εἰσπεπεμόμην | Πενθέως, ὡς εἰς σκοτεινὰς ὀρέκτας  
πεσούμενος; = “why—did you fall into despair, when I was being  
sent off into the house of Pentheus, as though I was about to  
fall into a dark trap?” to which the line in the text is the  
rejoinder—πῶς γὰρ οὐ; τίς μοι φύλαξ ἦν, εἰ σὺ συμφορὰς τύχοις;  
| ἀλλὰ πῶς ἡλευθερώθης, ἀνδρὸς ἀνοσίου τυχών; = “how could it  
be otherwise? who was there—in fact—in existence as a  
guardian to me, if soever you fell into trouble? But how did  
you get free, falling as you did into the hands of an unholy  
man?” The Chorus is referring to a definite *fact*, viz.—that  
after Dionysus’ capture there *was, in fact*, no one left to take  
care of it, if, i.e. as often as, Dionysus, being in Pentheus’ power,  
got into trouble there.

The idiomatic Latin translation of this is “quis mihi custos  
erat, si tibi aliquid mali acciderat?” in the best age of the  
language (being (A) *a* of the Text § 171), or “accidisset” in the  
older or later language (being (B) *a* i. of the Text § 175). And  
the construction and meaning are exactly parallel to that in  
Herod. ix. 13 cited just above in the Text: οὐτε ἵππασίμη ἡ  
χώρη ἦν ἡ Ἀττική, εἰ τε νικῶτο συμβαλὼν, ἀπάλλαξις οὐκ ἦν =  
“not only was Attica unfitted for cavalry, but if soever he was  
getting worsted in an engagement, there was—as a matter of fact  
—no means of getting away.”

Elmsley’s note  
*ad l.*

3. Elmsley in his note on the passage of the *Bacchae* in the



Text calls the attention of "tirones" to the construction "quam non penitus perspectam habuisse videntur interpretes."

It may not be otherwise than useful to reproduce here what he goes on to say on this subject, supplementing at the same time the reproduction with what would seem to be the necessary corrections and limitations.

4. "Optime Graece diceretur," he says, then, "τίς μοι φύλαξ corrected and limited.  
 ἂν εἴη, εἰ σὺ συμφορᾶς τύχοις; id est" ["who would be my guardian, if you were to fall into trouble?" the Latin equivalent to which we shall see (Text § 160) to be *quis mihi duæ sit, si tibi aliquid mali accadat?* and not, as Elmsley says] "*quis mihi duæ esset, si tibi aliquid mali accideret?* Ita fere Portus. Optime etiam: τίς μοι φύλαξ ἂν ἦν, εἰ σὺ συμφορᾶς ἔτυχες;" [i.e. "who would have been my guardian, if you had fallen into trouble," which agrees with his] "*quis mihi duæ fuisset, si tibi aliquid mali accidisset?*" [except that as ἦν is an imperfect tense, and not either a perfect or an indefinite tense, he should have said—not *fuisset*, but—*esset*]. "Tertia ratio est, de qua plura dicturus sum ad v. 1341" [viz. the lines εἰ δὲ σωφρονεῖν | ἔγνωθ', ὅτ' οὐκ ἠθέλετε, τὸν Διὸς γόνον | εὐδαιμονοῦτ' ἂν σύμμαχον κεκτημένοι, which are cited and dealt with in the Text § 58 (γ)] "τίς μοι φύλαξ ἂν εἴη, εἰ σὺ συμφορᾶς ἔτυχες;" [which would mean "who would be my guardian, if you had fallen into trouble?" and would be more properly represented in Latin by the abnormal *quis mihi duæ sit, si tibi aliquid mali accidisset?* than by Elmsley's] "*quis mihi duæ esset, si tibi aliquid mali accidisset?* Quae Barnesii interpretatio est. Ab his omnibus paullo diversum est: τίς μοι φύλαξ ἦν, εἰ σὺ συμφορᾶς τύχοις; Quae verba ita" [ought, as has been said, to be translated in English, viz. "who was there—as a fact—in existence as a guardian to me, if soever you fell into trouble?" and] "Latine reddenda sunt" [as has been also said *quis mihi custos erat, si quid tibi mali acciderat or accidisset?* and not as Elmsley proceeds to say] "*quis mihi duæ futurus erat, si tibi aliquid mali accidisset?* ἦν enim pro ἔμελλεν ἔσσεσθαι accipiendum est." [One asks, why? The answer given is] "Conferendus omnino noster *Herc.* 462 σοὶ μὲν Ἄργος ἐνέμ' ὁ κατθανὼν πατήρ, | Εὐρυσθέως δ' ἔμελλες οἰκῆσιν δόμους, | τῆς καλλικάρπου κράτος ἔχων Πελασγίας. | σὺ δ' ἦσθα Θηβῶν τῶν φιλαρμάτων ἄναξ, | ἔγκληρα πεδία τὰμὰ γῆς κεκτημένος." [That is, "you were about to dwell in, you were on your way to be lord over"—ἦσθα, past imperfect tense.] "In superiori membro dixit ἔμελλες οἰκῆσιν, in altero ἦσθα pro ἔμελλες ἔσσεσθαι." [That is to say, in the particular sense each mode of speech was apt.] "Quo sensu ἦν recte post se habet εἰ σὺ συμφορᾶς τύχοις." [This is

simply assertion: but a kind of reason is attempted to be given in its favour; for Elmsley adds] "*Ita enim*" [the italics are the present writer's] "Euripides *Iph. A.* 1405 Ἀγαμέμνωνος παῖ, μακάριόν μέ τις θεῶν | ἔμελλε θῆσειν, εἰ τύχοιμι σὼν γάμων." [But this—where ἔμελλε has an independent subject, and governs a transitive verb, which in its turn governs an independent object, and has a subordinate clause depending upon it; the whole sentence meaning "some god was about to make me happy, if haply I should have-entered into wedlock with you," being the reported form after the past verb, ἔμελλε, of what would in the direct speech have been θῆσει or μέλλει θῆσειν με μακάριον, ἣν τύχω σὼν γάμων—is in no sense comparable with ἔμελλες οἰκήσειν, where ἔμελλες has no independent subject and οἰκήσειν is an intransitive verb, and there is no subordinate or indirect clause depending upon it.] "Si de periculo adhuc pendente sermo esset, chori verba ita se habere deberent: τίς μοι φύλαξ ἐστί, ἐὰν σὺν συμφορᾷς τύχῃς;" [That is, "who is there in existence as a guardian to me, if truly you shall have-fallen into trouble?"] "Qui haec legerit, fortasse dubitabit an male Alexidis verba apud Athenaeum p. 338 D" [they are those from his Δημήτριος, cited just below in the Text, and as to which see note 61 below] "ita constituerit Porsonus *Advers.* p. 102 πρότερον μὲν εἰ πνεύσειε Βορρᾶς ἢ Νότος | ἐν τῇ θαλάττῃ λαμπρός, ἰχθύς οὐκ ἂν ᾔν | οὐδενὶ φαγείν. Vulgo οὐκ ἐνῆν." "Neque aliter," he adds in his *Addenda et Corrigenda*, "Herodotus ix. 13" [cited just above in the Text, and in § 2 of this present note].

5. Elmsley's notion that ᾔν—a past imperfect tense—in the passage of Euripides now under consideration is equivalent to ἔμελλεν ἔσσεσθαι, and that the passage is to be translated, Latine, as he has translated it, has found favour with Arnold on Thuc. iii. 57. 3 οἵτινες Μήδων τε κρατησάντων ἀπωλύμεθα—a passage cited and dealt with in the Text § 91; on which place in Thucydides Arnold cites in addition, Thuc. viii. 86. 4 ἐν ᾧ σαφέστατα Ἴωνίαν καὶ Ἑλλησποντον εὐθὺς εἶχον οἱ πολέμιοι (as to which see Text § 92), and Herodotus vii. 220 μένοντι δὲ αὐτοῦ κλέος μέγα ἐλείπετο, καὶ ἡ Σπάρτης εὐδαιμονίῃ οὐκ ἐξηλείφετο. On Thuc. viii. 86. 4 he cites as an additional instance—wrongly saying, however, that "the use of the imperfect" is "to express what was going to happen, on such and such suppositions," when he should have said "what was going to happen in fact; on the way to happening"—Plat. *Crito* p. 47 D ὁ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο: as to which passage see Text § 45 (β) and the note there, viz. note 52 above.

60. On *καί* used with an *epitatic* force, see note 44 above.

60.

61. 1. So, as it seems to the present writer, should this passage be read and translated.

61. Alexis Δημήτρ. Fr. i. 2.

ἰχθὺς οὐκ ἐνῆν is the reading given to us by Athenaeus, who (viii. p. 338 d) preserves the passage. This would mean "fish it was not possible for any one to eat." Compare Turpilius' translation, in his *Demetrius* 21, antehac si flabat áquilo aut auster, inopia | tum erat piscati.

Porson (*Adv.* p. 102) altered this latter reading into ἰχθὺς οὐκ ἂν ἦν—needlessly, as was observed by Elmsley (ad Eur. *Bacch.* 612), in fact, although, as we have seen (note 59. 4 ad fin.), not exactly on grounds which can be accepted.

2. With the construction ἰχθὺς οὐκ ἐνῆν | οὐδενὶ φαγεῖν, compare that in

Hom. *Od.* viii. 20 πάσσινα θῆκεν ιδέσθαι (middle); xi. 75 σῆμα . . . | ἀνδρὸς δυστήνοιο καὶ ἐσσομένοισι πυθέσθαι; *Solon Fr.* 13. 24 νεφέων οὐδὲν ἔτ' ἐστὶν ιδεῖν: Parrhasius *Fr.* 3. 2 τοῖος ὁδ' ἐστὶν ὁρᾶν: Archilochus *Fr.* 60. 3 ἀλλά μοι σμικρὸς τις εἴη καὶ περὶ κνήμας ιδεῖν | ροικός: Aesch. *Pers.* 419 θάλασσα δ' οὐκέτ' ἦν ιδεῖν<sup>lxxiv</sup>; Eur. *Danae Fr.* 3. (Dind. = 318 Nauck.) 4 ἀλλ' οὐδὲν οὕτω λαμπρὸν οὐδ' ιδεῖν καλόν, | ὥς κ.τ.λ.: *Erechth.* Fr. 17. (D. = 362 N.) 4 ἐγὼ δὲ δώσω τῇν ἐμὴν παιδα κτανεῖν: Thuc. ii. 77. 5 οὐκ ἦν πελάσαι: Lysias p. 111. 17 ἔτοιμος . . . παραδοῦναι βασανίσειν (the same phrase recurring in Dem. *ad Aphob.* p. 852. 11 sqq.); Aristot. *Hist. Anim.* iv. 10 = p. 537<sup>a</sup>. 6 ἀλίσκονται γὰρ οἱ ἰχθύες, . . . καὶ ὥστε τῇ χειρὶ λαμβάνειν ῥαδίως (on καὶ here see note 178. 2 below); Dem. *de Fals. Leg.* p. 361. 18 ἐκ τῶν δογμάτων τούτων ἔστιν ιδεῖν. οὐδὲν ἐστὶν ιδεῖν *sim.*—in Greek;

### 3. Similarly

in other languages.

<sup>lxxiv</sup> As to which passage, Porson (*Adv.* p. 156) refers to Valckenauer ad Herod. vii. 207, and Aesch. *Suppl.* 491; and with which (according to Dobree on Ar. *Plut.* 48; in Porson's *Aristophanica* p. 5) Abresch compares Thuc. vii. 71. 5 ἦν τε ἐν τῷ αὐτῷ στρατεύματι . . . πάντα ὁμοῦ ἀκοῦσαι, ὁλοφυρμός, βοή, κ.τ.λ., and Xen. *Anab.* i. 5. 9 συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἢ βασιλέως ἀρχῇ . . . οὐσα . . . (add i. 9. 3 ἀσχυρὸν δ' οὐδὲν οὐτ' ἀκοῦσαι οὐτ' ιδεῖν ἔστι).

Hence, too, Dobree defends, as against Casaubon and Porson (*Adv.* p. 107), the reading in Philippus (*ap.* Athen. viii. p. 359 B) καὶ κάρσιος τις ἦ λαβεῖν, εἰς ἀρκέσει: adding a reference to Dem. *ad Aphob.* p. 853. 14 ταῦτα μὲν γὰρ ἦν πᾶσιν ιδεῖν, οἱ νόμοι καὶ κ.τ.λ., and remarking that in Ar. *Plut.* 489 φανερόν μὲν ἔγωγ' οἶμαι γινῶναι τοῦτ' εἶναι πᾶσιν ὁμοίως, the order of words seems to be οἶμαι τοῦτ' εἶναι φανερόν πᾶσι γινῶναι.

Hor. *Sat.* i. 2. 101 altera nil obstat : Cois tibi paene videre  
est | ut nudam.

Aleman *Guzman de Alfarache* : *Al vulgo* "y si se huviessen  
de pintar al vivo las penalidades, y trato de un Infierno,  
pareceme, que tú solo pudieras (verdaderamente) ser su  
retrato."

Aretino *La Talanta* v. 10 "ma se le cose si avessero a far  
due volte, . . . vorrei . . ."; Il Lasca *Le Cene* i. 2  
"quanta gioja Amerigo ed il compagno avessero . . .  
non è da domandare"; Parabosco *I Diporti* i. 1 "rade  
volte si lasciava da Lodovica vedere"; De Rossi  
*Commedie* vol. iv. *Prolog.* "il manoscritto . . . non fu  
potuto da me rivedere."

*Cent Nouvelles nouvelles* xxxix. "si ceste attente estoit  
souvent à faire"; Brantôme *Dames Gall.* v. p. 396 "et  
volontiers, si le choix fust esté à faire, eust on laissé  
. . ."; Zola *Pot Bouille* c. 2. p. 36 "ah! si c'était à  
refaire, et si j'avais seulement connu votre famille!"  
*Cent Nouv. nouv.* xcviii. extr. "et est à supposer qu'ilz  
ont esté puniz selon l'exigence du cas piteux"; same  
phrase, id. c. *ad fin.*; Rabelais *Pantagruel*: *Prolog.*  
"mais ilz ne sont pas à comparer à celui dont nous  
parlons"; Montaigne *Essais* iii. 5 "et ceulx, que nous  
craignons le moins, sont à l'aventure les plus à  
craindre"; same phrase, id. *ib.* ii. 37 *ad init.*; Le Sage  
*Diable boiteux* c. 4. p. 54 (ed. Paris 1821); c. 15. pp. 233.  
249; Laclos *Les liais. dangereuses* 167; Montaigne *Essais*  
ii. 37 *ad init.* "il est à croire que ie dois à mon père  
cette qualité pierreuse"; same phrase, Laclos *Les liais.*  
*dangereuses* 134; Brantôme *Dam. Gall.* viii. p. 425 "de  
là en avant il est à penser au monde ce qu'ils firent de  
leurs amours, et s'ils les mirent à execution"; i. p. 279  
"il estoit à presumer que c'estoit pour s'en servir";  
Marivaux *Les Sincères* sc. 1 "il serait à souhaiter que  
vous aimassiez ailleurs"; Brantôme *Dam. Gall.* v. pp.  
397. 398 "celles qui en produisent de beaux, braves, et  
genereux . . . sont à louer . . . Ceste reyne est à louer  
en toutes sortes de louanges"; same phrase, id. *ib.* vi.  
p. 418; Montesquieu *Temple de Gnide* p. 119 "J'entends  
louer Camille par tous ceux qui la connaissent"; Le Sage  
*Turcaret* i. 3 "hélas! je suis plus à plaindre qu'à  
blâmer"; same phrase, id. *Les Cheminées* i. p. 325;  
Marivaux *Les Sincères* sc. 11; Laclos *Les liais. danger.* 56;  
105 *ad init.*; Voltaire *Candide* c. 19 *ad fin.*; c. 27 *med.*  
(bis); Le Sage *Turcaret* i. 3 "que vous êtes facile à  
tromper!" *Diable boiteux* c. 8 "votre offre n'est pas à  
rejeter"; Laclos *Les liais. dangereuses* 114 "cette espèce

d'apathie subite n'est jamais à négliger"; 168 "cependant, il est à remarquer, que depuis cette aventure, il ne s'est pas élevé une seule voix en faveur de Prévan"; Le Sage *Diable boiteux* c. 3 "je vois dans cette maison une grande et jeune fille faite à peindre"; Alphonse Daudet *Tartarin sur les Alpes* c. 4 "le fait est que le Tarasconnais était à peindre."

Goethe *Balladen: Hochzeitlied* st. 2. 5 "was wäre zu thun in der herbstlichen Nacht?" Keller *Stilicho* (ed. Berlin 1884) p. 10 "noch günstiger aber urteilt über Claudian Jeef, der in seinen Untersuchungen zu dem Schlusse kommt, dass Claudian selbst da vollen Glauben verdiene, wo er Dinge erzähle, welche anderswo nicht zu finden wären."

Shakspeare *Twelfth Night* iii. 3 "what's to do? | shall we go see . . .?" *Macbeth* v. 7 "little is to do"; Dryden *Mock Astrol.* iv. 2 "but if it were to do again . . ., I would even plainly confess . . ."; Defoe *Roxana* p. 49 "so all that work was to do over again"; Shakspeare *Sonnet* 129. 2 "till action, lust | is perjur'd, murderous, bloody, full of blame, | savage, extreme, rude, cruel, not to trust"; *Lover's Complaint* 101 "yet, if men mov'd him, was he such a storm | as oft 'twixt May and April is to see"; Herrick *Hesperides* ii. p. 119 "Hunch has no money (he do's sweare or say) | about him, when the Tavern's shot's to pay"; Head and Kirkman *The English Rogue* part ii. c. 8 extr. "notwithstanding dinner was to dress, yet locking the door, all the rhetoric, that could be used to her, could not prevail with her to quit her chamber all that day"; Defoe *Roxana* p. 64 "he called his gentleman again to take away the table, who at first only took the cloth, and the remains of what was to eat, away"; Dryden *Mock Astrol.* v. 1 "if I stay till after Lent, I shall be to marry when I have no love left"; *Folly in Print* (in Brand's *Popular Antiquities* ii. p. 93, ed. Lond. 1813) "but still the stockings are to throw, | some threw too high, and some too low, | there's none could hit the mark"; Lord Esher, M.R., in *China Company v. Commercial Company* 8 Q.B.D. 145 "the reasons for this are not far to seek"; same or similar phrase, *Quarterly Review* vol. 173 p. 26 extr.; *Times* newspaper, 17th Aug. 1886, Telegraphic correspondence; *ib.* 10th October 1892, third leading article; *ib.* 15th June 1893, first leading article; *Pall Mall* newspaper, 2nd Feb. 1893, leading article "to rehearse the various factors of this strange crew would not serve our purpose here. At St. Stephen's this day they are for the observer to reckon upon his fingers."

62. Ar. *Av.* 505.

62. τóτ' ἄν. A happy correction by Porson [ad Eur. *Phoen.* 401 (= 412 ed. suae)] of the manuscriptal readings, viz. τóτ' in the Ravenna and Venice MSS., and τóτ' αῖ in one of the Paris and one of the Florence MSS. Dindorf, however, adopts Bentley's correction τότε γ'.

63. Euenus *Fr.*

ii. 6.

Sleep and Death.

63. Compare

Hom. *Il.* xiv. 231 ὕπνῳ . . . , κασιγνήτῳ θανάτῳ: Sir Thomas Browne *Urn Burial* c. 5 "since the brother of death daily haunts us with dying mementos . . . , diurnity is a dream and folly of expectation"; id. *On Dreams* "half our days we pass in the shadow of the earth; and the brother of death exacteth a third part of our lives"; Shelley *Queen Mab* i. 1 "how wonderful is Death, | Death and his brother Sleep!" Dean Vaughan *University Sermons* vii. p. 139 "waken a man from that sleep which is death's brother."

Hom. *Il.* xvi. 672. 682 ὕπνῳ καὶ θανάτῳ διδυμάουσιν: Hes. *Theog.* 757 νυκτὸς παῖδες ἐρεμνῆς . . . , | Ὕπνος καὶ Θάνατος, δεινοὶ θεοί: Webster *The White Devil* p. 40 b (ed. Dyce 1871) "O thou soft natural death, that art joint-twin | to sweetest slumber!" Tennyson *In Mem.* lxvii. "Sleep, Death's twin-brother."

Verg. *Aen.* vi. 278 consanguineus Leti Sopor; Sackville *Induction* to the *Mirour for Magistrates*, st. 41 "by him lay heavy Sleep, the cousin of Death"; Tennyson *In Mem.* lxx. "sleep, kinsman thou to death and trance | and madness."

Shakespeare *Macbeth* ii. 3 "shake off this downy sleep, death's counterfeit, | and look on death itself"; *Cymbeline* ii. 2 "O sleep, thou ape of death, lie dull upon her!" *Winter's Tale* v. 3 "prepare | to see the life as lively mock'd as ever | still sleep mock'd death."

Hesiod *Op.* 116 θνήσκον δ' ὡς ὕπνῳ δεδμημένοι: Tennyson *In Mem.* xlii. "if Sleep and Death be truly one | . . ."

64. Herod. vii.  
214.

64. On the collocation ἐὼν μὴ Μηλῑεύς, see above note 54.

65. Plat. *Phae-*  
*drus* p. 251 A.

65. 1. δεδιείη is Bekker's reading; in which he is followed by Baier, Orelli, and Winckelmann in their Zurich edition of 1841, and by Stallbaum in his Leipsic edition of 1850.

δεδιείη.

2. δεδειείη is the reading of three MSS. The Clarkian MS. has δεδείει η, which is the same thing—if it be urged that the accentuation of δεδείει is against its being the same thing, it may

be replied that the non-accentuation of  $\eta$  proves that letter not to be an independent one; and if not, then necessarily to belong to and form part of the preceding word, as it cannot belong to that which succeeds. Another MS., by correction, has  $\delta\epsilon\delta\iota\epsilon\iota$ : the rest (one by correction) have  $\delta\epsilon\delta\iota\epsilon\iota$ .

3. It would seem clear that  $\delta\epsilon\delta\iota\epsilon\iota$ , however the form—as to which see Curtius' *Das Verbum* (ed. 2) i. p. 179, ii. p. 246—may be explicable, is the right reading.

4. Buttmann (*Irreg. Greek Verbs* by Fishlake, ed. 2 p. 59 note †) says, quietly and simply, that he “cannot admit” such a form; adding “if the optative be there indispensable, analogy requires  $\delta\epsilon\delta\iota\omega\eta$  like  $\pi\epsilon\phi\epsilon\gamma\omega\iota\eta$ ,  $\epsilon\lambda\eta\lambda\upsilon\theta\omega\iota\eta$ ,  $\epsilon\delta\eta\delta\omicron\kappa\omega\iota\eta$ ,  $\pi\epsilon\pi\omicron\upsilon\theta\omega\iota\eta$ . But the syntax of the common reading  $\epsilon\iota$   $\mu\grave{\eta}$   $\delta\epsilon\delta\iota\epsilon\iota$  (imperf.),” meaning presumably “past perf.”— $\delta\epsilon\delta\iota\epsilon\iota = \epsilon\delta\epsilon\delta\iota\epsilon\iota$ —“ $\theta\acute{\upsilon}\nu\alpha\iota$   $\acute{\alpha}\nu$  . . . appears to me admissible.”

It may be so; but the question is not whether such a construction is admissible, but what construction Plato actually used.

5. Cobet (as cited by Dr. Rutherford with approbation in his *New Phrynichus* p. 270) is good enough to agree, but only in his own high-handed way, with Buttmann: “Prudenter Buttmannus judicat de Platonis loco in *Phaedro* p. 251 A, ubi ridiculam formam et prorsus barbaram  $\delta\epsilon\delta\iota\epsilon\iota$  Bekkerus recepit.”

## 66. 1. Cf.

Soph. *Oed. Tyr.* 1242  $\epsilon\tau'$   $\epsilon\upsilon\theta\acute{\upsilon}$   $\pi\rho\delta$   $\iota\alpha\lambda\upsilon\sigma$   $\tau\grave{\alpha}$   $\nu\upsilon\mu\phi\iota\kappa\acute{\alpha}$  |

66.  $\iota\epsilon\mu\alpha\iota$ .

lxxv 1. “ $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$   $\epsilon\varsigma$   $\tau\grave{\alpha}$   $\nu\upsilon\mu\phi\iota\kappa\acute{\alpha}$  Augg. Dresd. A et fortasse Reg. D,” says Elmsley *ad l.*

$\epsilon\upsilon\theta\acute{\upsilon}\varsigma$  is the original reading, also, of the best MS., Laur. A; the respectable Laurentian MSS.  $\Gamma$  and  $\Delta$ ; and the not-to-be-relied-upon Laur. B; and Mr. Shilleto preferred to read either  $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$   $\epsilon\varsigma$  or  $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$   $\epsilon\pi\iota$  for the  $\epsilon\upsilon\theta\acute{\upsilon}$   $\pi\rho\delta$  of Dindorf's text, which Professor Jebb retains without critical remark.

2. The Grammarians laid it down as an usage of the peculiarly Attic dialect that  $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$  was to be used of *time*, and  $\epsilon\upsilon\theta\acute{\upsilon}$  of *place*.

3. “Et recte illi,” says Meineke (*Fr. Com. Gr.* ii. 306—in commenting upon Pherecrates (?) *Μεταλλ.* Fr. 3,  $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$   $\Delta\upsilon\kappa\epsilon\lambda\omicron\upsilon$ ), “ubi locus in quem quis tendit, genitivo casu adjunctus est, ut in Pherecratis et Euripidis”—*Hipp.* 1197  $\tau\eta\eta$   $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$   $\Lambda\rho\gamma\omicron\upsilon\varsigma$   $\kappa\acute{\alpha}\pi\iota\delta\alpha\upsilon\pi\lambda\alpha\varsigma$   $\omicron\delta\delta\omicron\upsilon$ : where see Monk, and on which see, also, Bergk *De reliq. Com. Att. Ant.* p. 289—“locis, quibus nihil simile apud vetustos et probatos scriptores reperias.

“Cum autem in genitivi locum praepositio succedit, non  $\epsilon\upsilon\theta\acute{\upsilon}$  dicitur sed  $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$ . Ita ap. Xen. *Cyr.* ii. 4. 24 . . .  $\pi\omicron\epsilon\upsilon\delta\omicron\varsigma\omicron\mu\alpha\iota$   $\delta\iota\alpha$   $\tau\omicron\upsilon$   $\pi\epsilon\delta\iota\omicron\nu$   $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$   $\pi\rho\delta$   $\tau\grave{\alpha}$   $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$ . Neque aliter Pindarus . . . *Isthm.* vii. 14; *Pyth.* iv. 83.

“Paulo diversa, at similis tamen, eorum locorum est ratio, ubi  $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$  idem fere est quod  $\epsilon\gamma\gamma\acute{\upsilon}\varsigma$ , *gleich daneben*. Thucyd. vi. 96 [1] . . . vii. 22 [3] . . . et viii. 90 [4].”

4. Dr. Rutherford (*New Phrynichus* p. 223) thinks that “the distinction between  $\epsilon\upsilon\theta\acute{\upsilon}$  and  $\epsilon\upsilon\theta\acute{\upsilon}\varsigma$  originated in the desire for precision, which is the predominant characteristic of Attic, and was not observed either by Homer or in other dialects at a period contemporary with the Attic. . . . Accordingly, in Tragedy

Soph. *Oed. Tyr.* 1242.

$\epsilon\upsilon\theta\acute{\upsilon}\varsigma$  )(  $\epsilon\upsilon\theta\acute{\upsilon}$ .

λέχη: Eur. *Suppl.* 698 ἀλλ' ἔτ' εὐθὺς λάμψ' ἀναρπάσας ὄπλα: Ar. *Vesp.* 422 ἀλλ' ἄσπας<sup>lxxvi</sup> ἐπίστρεφε | δεῦρο κάζειρας τὸ κέντρον εἴτ' ἐπ' αὐτόν ἔεσο: Eur. *Phoen.* 151 ἂ κατ' ὄρη μετὰ ματέρος | Ἄρτεμις ἱεμένα: Bacch. 140 ἱέμενος εἰς ὄρεα Φρύγια.

Xen. *de Venat.*  
12. 19 sqq.

2. In the passage of Xenophon, cited in the Text, Schneider reads ἔιντο for ἔιντο: and similar variations are found in the MSS. and editions in some of the passages of Sophocles, Euripides, and Aristophanes just cited.

εὐθὺς (τὸ τόπου) is not out of place, and in Euripides it may well be a conscious imitation of older usage." But, considering the rule of the Grammarians to be "proved by the evidence of Aristophanes alone," and affirming that "other Attic poets tell the same tale, except" as appears from the passages of Euripides and Pherecrates (?) already referred to, he adds: "In Comedy and Prose . . . the rule was carefully observed, and any deviations from it in the texts of prose authors should be unflinchingly removed."

A somewhat characteristic remark this, and the inculcation of a duty which the learned head-master's charity will doubtless permit him to allow others to regard as one of imperfect obligation only. Even he, in view of passages like those from Thucydides cited by Meineke, is constrained to admit that, notwithstanding his sentence of ostracism, "like the English *immediately*, εὐθὺς is sometimes used of place, as in Thuc. vi. 96 χωρὶον ἀποκρήμνου τε καὶ ὑπὲρ τῆς πόλεως εὐθὺς κειμένον. In such sentences εὐθύ would naturally be amiss." One does not quite see why. But then, our critic is greatly troubled in mind by the general self-will in the matter of language of Thucydides and Antipho, and, in a less degree, of Lysias also. However, he explains, it was not they, but their circumstances, which were in fault. In the days of the former "two writers, the Attic dialect had not reached its full development"; whilst "the many small divergences from Attic usage" which are "found in the writings" of Lysias "are to be attributed to the fact that by far the greater part of his life was spent in Magna Graecia" (*New Phryn.* pp. 218. 202. See also as to Thucydides *ib.* pp. 28. 30. 107; and as to Antipho, *ib.* pp. 30. 107. 164 note 1. 227).

Thucydides:  
Antipho; Lysias  
—their language.

Xenophon, as we have already seen (subnote 1), he has scant respect for as an Attic writer; so that it is not astonishing to find that he passes by unnoticed Meineke's citation from *Cyr.* ii. 4. 24 of the use of εὐθὺς and not εὐθύ, when a preposition follows. But he equally ignores the use elsewhere in prose of the same construction; as for example (left without alteration or remark in his own edition) Thuc. iv. 118. 3 τοὺς δὲ ἐν Νισαίᾳ καὶ Μινώᾳ μὴ ὑπερβαίνοντας τὴν ὁδὸν τὴν ἀπὸ τῶν πυλῶν τῶν παρὰ τοῦ Νίσου ἐπὶ τὸ Πισειδώνιον, ἀπὸ δὲ τοῦ Πισειδωνίου εὐθὺς ἐπὶ τὴν γέφυραν τὴν ἐς Μινῶαν κ.τ.λ. He would, however, probably say that the reading "must at once be accepted as genuine," and that "this is one out of several examples which tend to prove that Attic prose as written by Thucydides was not yet matured" (*New Phryn.* pp. 218. 28).

5. In Plat. *Lys.* p. 203 A ποῖ δὴ πορεύει καὶ πόθεν; ἐξ Ἀκαδημίας, ἣν δ' ἐγώ, πορεύομαι εὐθὺς Λυκεῖον the bulk of the MSS. have εὐθὺς: but εὐθύ, which Heindorf restored by way of correction—upon the authority of the dictum of the Grammarians—appears in two MSS., and also (although by correction) in the best, the Clarkian.

On the other hand, in the opening words of the dialogue—εἰπορευόμεν μὲν ἐξ Ἀκαδημίας εὐθὺς Λυκεῖον—there is no variation of reading in the MSS.

Ar. *Vesp.* 422.

lxxvi "Scribendum," says Dindorf *ad l.* "ἀλλὰ πᾶς. Conf. *ad Acharn.* 282"; where, in place of the reading of the books παῖε παῖε, he rightly accepts the correction of Bergk—made in view of the passage which Aristophanes is copying, viz. Eur. *Rhes.* 675 sqq., 685—παῖε πᾶς.



But there can be little doubt that the aspirated forms are the correct ones; and such passages as Ar. *Vesp.* 423, Eur. *Phoen.* 152, where the *ι* is long, although there is no augment to make it so, may be taken to prove the fact. *ἔεντο* and *ἔετο*: *ἔετο*: *ἑμένα* and *ἑμενος*: are respectively the middle or passive past imperfects, imperative, participles present, of *ἔημι*: of which verb, in Attic Greek (subject perhaps to occasional exceptions [of which Ar. *Plut.* 75 is not one (see Dindorf's edition)]—see Dobree ad Ar. *Plut.* l.c. and p. (98), both in Porson's *Aristophanica*), if not also generally, and properly and etymologically (see Curtius *Das Verbum* i. p. 157 = 153<sup>lxxvii</sup>), the *ι* is long.

3. The unaspirated forms would have to be connected with *ἐῖμι*.

But to say nothing of the difficulty of conceiving a middle or passive of this verb, the *ι* of it when it appears as a separate syllable is as a rule short in Attic Greek.

4. See further Elmsl. ad Soph. *Oed. Tyr.* l.c. (who refers to Brunck ad Ar. *Vesp.* l.c.); Buttmann *Irregular Greek Verbs* ed. 2 pp. 86, 87 (s.v. *ἐῖμι*) and 115 (s.v. *ἔΩ*); Jelf *Gr. Gr.* § 277; Liddell and Scott s.vv. *ἐῖμι* and *ἔημι*.

5. On the combination of the protasis with the past perfect subjunctive and the apodosis with a past indicative with *ἄν*, see above note 38.

66a. "Vulgatum *κατεργάζοντο ἄν*," says Schneider *ad l.*, "cum Leunclavii Wecheliana in *κατεργάζοντο ἄν* mutavit Zeune, cum indicativum ab antecedente *ἔεντο* postulari putaret. Contra vulgatam olim scripturam revocavit Weiske . . . Omnino sermonis Graeci usus praesens in hac sententia repudiat et imperfectum postulat."

66a. Xen. *de Venat.* 12. 19 sqq.

Even if it were so, such an imperfect would not be found, without an augment, in the shape of *κατεργάζοντο*.

But it is not so.

*εἰ εἶδεῖεν, κατεργάζοντο ἄν* is a most normal sentence, belonging to the division (B) *α* ii.

*εἰ εἶδεῖεν, ἔεντο ἄν* is a less usual form of sentence, but is equally normal; being rendered so by the fact of the protasis

lxxvii "ἔ-η-μι. Ueber den Ursprung des Verbums habe ich *Grundz.*<sup>3</sup> 373 gehandelt, wo ich mich der zuerst von Bopp gegebenen Herleitung aus *ji-jā-mi* angeschlossen habe . . . Alles erklärt sich, wenn wir von einer W. *jā* gr. *je* ausgehen, die reduplicirt *ji-je* gibt. Der Hiatus vor *ἑμενος* (*olkáde ἑμένων*)" [*Hom. Il.*] "B 154) rechtfertigt sich durch die Nachwirkung des anlautenden, die Länge des *ι* durch die des inlautenden Jod, eben daraus auch erklärten wir oben das syllabische Augment im Ao. *ἔηκε*."

*ἔημι*.

expressing perfectness. "If they were to have recognised" includes, together with its immediate reference to present time, a reference to past time, and so = practically "if they had recognised"; and to a protasis such as that, *ἔντο ἄν* is a perfectly normal apodosis.

See above Text §§ 32-36, and note 38.

The case is simply one of a mixture of constructions; as to which see Text § 68 *sqq.*

67. Eur. *Fr.*  
*Inc.* 152 D. = 895  
N.  
*τρέφουν.*

67. 1. *τρέφουν* i.e. *τρέφοιμι*; shorn of its final *ι*, and then with its final *μ* euphonically changed (cf. *εἶην*, etc.): a regular form—pace Dr. Rutherford (*New Phrynichus* p. 450); and not, as the old Grammarians imagined, *ἀπὸ τοῦ τρεφοῖν κατὰ συγκοπὴν τοῦ Η* (Choeroboscus in *Theodos.* p. 773. 18; whence the *Etym. Magn.* p. 764. 52 takes (see Gaisford *ad l.*) its *ἔστι τρέφοιμι, τρέφοις, τρέφοι· πλεονασμῷ τοῦ Η Ἀττικῶς, τρεφοῖν, τρεφοίης, τρεφοῖν· καὶ συγκοπῇ τοῦ Η*). Moreover, as Curtius says (*Das Verbum* i. p. 46, ed. 2), "die vorausgesetzte Form *τρεφοῖν* oder ihres gleichen nirgends vorliegt, und nur im Verbum contractum so wie im Perfect ähnliches sich findet (*δρῶν, ἐκπεφυγοῖν* Soph. *O. R.* 840, *Matthiae* i. 442 f)."

Cratinus *Δραπ.*  
Fr. 6.  
*ἀμάρτουν.*

2. Of the form in question two indisputable examples, only, seem to survive, viz.—the passage of Euripides cited in the Text (= *Fr. Incert.* 895 Nauck); and one in Cratinus, *Δραπέτιδες* Fr. 6 *ποδαπὰς ὑμᾶς εἶναι φάσκων, ᾧ μείρακες, οὐκ ἄν ἀμάρτουν*; lxxviii

3. Given these two examples, we find, as Curtius (*ubi supr.*) remarks, that—"durch mehr oder weniger wahrscheinliche Vermuthungen"—*λάβοιιν* has been proposed, in place of the manuscriptal *λαβεῖν*, by Hermann, in *Eur. Hel.* 271, and by Dindorf in *Eur. Erechth.* Fr. 17. 6 (= Fr. 362 Nauck).

4. As to the former of these two passages, however, the reading which Dindorf has adopted seems far preferable, viz. *εἰθ' ἐξαλειφθεῖσ', ὡς ἄγαλμ', αἰθις πάλιν | αἰσχιον εἶδος ἀντὶ τοῦ καλοῦ* "λαβον.

And in the latter—*λογίζομαι δὲ πολλά· πρῶτα μὲν πόλιν | οὐκ ἄν τιν' ἄλλην τῆσδε βελτίω λαβεῖν*, which = *λογίζομαι πολλά· πρῶτα μὲν οὐ λογίζομαι τίνα λαβεῖν ἄν πόλιν τῆσδε βελτίω*—the correction seems unnecessary.

lxxviii So the MSS. for the *ἀμαρτεῖν* of the older editions, confirming the correction of Porson (*Aristophanica* p. 143); and see Bergk *de Reliq. Com. Att. Ant.* p. 62, and Meineke *ad l.* Suidas, the preserver of the quotation from Cratinus, adds to his notice of the use by that poet of *ἀμαρτουν* for *ἀμαρτοιμι*,—*καὶ ὡς σὺνηθες αὐταῖς* (which Bergk. *l.c.* interprets of the 'Comic writers, but which Meineke corrects, after Hemsterhuis, into Ἀττικοῖς) τὸ τοιοῦτο.

68. So the MSS. In *Soph. Oed. Tyr.* 472 we have a shorter form of the same word, viz. ἀναπλάκῃτος.

68. *Aesch. Ag.*  
345.

1. Pauw proposed to correct the text of Aeschylus here cited into ἄν, ἀμπλάκῃτος: which being accepted by divers of the editors, and also by Mr. Shilleto (ad *Thuc.* i. 76. 4), is explained by the latter on the principle of ἄν thrown back and repeated, which has been already considered in note 23 above.

But (1) Pauw's correction<sup>lxxviii</sup> is unnecessary.

(2) If it were not unnecessary, there is no authority for a word ἀμπλάκῃτος, save the manuscriptal reading in *Soph. Trach.* 120; where, if it were correct, the meaning would be the exact reverse of what is wanted, and where Camerarius rightly (see the Scholiast's note) corrects ἀλλά τις θεὸν | αἰὲν ἀναμπλάκῃτον Ἄϊδα σφε δόμων ἐρύκει.

2. For the sentiment of the passage cited in the Text, and the notion of retribution for evils inflicted upon others, see *Aesch. Agam.* 461 τῶν πολυκτόνων γὰρ οὐκ | ἄσκοποι θεοί.

69. 1. There is considerable manuscriptal authority for the reading given in the Text—ἦμεν. At the same time it is fair to admit that the Clarkian, one of the Vatican, and perhaps one of the Venetian (albeit afterwards with a correction) manuscripts give the easier reading εἶμεν. The usual remark applies, viz.—that it is not likely that an easy and usual reading should, if genuine, be corrupted into a more difficult and unusual one.

69. *Plat. Theaet.* p. 147 A.

2. On the combination, of which this passage from Plato

<sup>lxxviii</sup> 1. There would seem to be something attractive in the "fatal facility" with which an ἄν can be manufactured, by a process of dissection, out of a longer word commencing with the letters which go to its own formation. Here we have ἀναμπλάκῃτος corrected into ἄν ἀμπλάκῃτος. In *Aesch. Ag.* 1328, cited below in the Text, and see note 70, we have ἀντρέψειν corrected into ἄν τρέψειν: in *Soph. Oed. Tyr.* 1387, cited in the Text § 61 (β), and see note 125, ἀνεσχόμεν into ἄν ἐσχόμεν: in *Eur. Med.* 1181, cited in note 154. 2, ἀνέλκων into ἄν ἔλκων. In *Solon Fr.* 36 extr., but in the more correct version pointed out to us by the recent discovery of Aristotle's *Ἀθην. πολιτ.* (g. v. c. 12) οὐκ ἄν κατέσχε δῆμον οὐδ' ἐπαύσατο, | πρὶν ἀνταράξας πῦρ ἐξεῖλεν γάλα, we have ἀνταράξας corrected into ἄν ταράξας. So in *Hyperides Orat. Funer.* col. 9 ll. 1 sqq. τί ἄν συμβῆναι νομίζομεν . . . ; ἀρ' οὐκ ἄν . . . τὴν Μακεδόνων ὑπερφανίαν, καὶ μὴ τὴν τοῦ δικαίου δύναμιν ἰσχύειν παρ' ἐκάστοις, ὥστε μῆτε γυναικῶν μῆτε παρθένων μὴδὲ παίδων ὕβρεις ἀνεκλείπτους ἐκάστοις καθεστάναι; we have ἀνεκλείπτους corrected into ἄν ἐκλείπτους. But as to this see Babington *ad l.*, and in his Postscript.

2. *E contra*, in *Aeschin. c. Ctesiph.* p. 75. 35 "τί ποτ' ἄν ἐρεῖ . . .";—the reading of all the MSS. except two, one of which gives us a correction of ἐρεῖ, but leaves ἄν a separate word, and the other—"correctus n." of Bekker—runs the two words together—"should of course," as says Mr. Herbert Richards (*Class. Rev.* vi. 387), who is not fond of ἄν with the future in Attic, "be τί ποτ' ἀνερεῖ": as in fact Bekker edits it.

and the examples which precede it in the Text are instances, of the protasis with the past indefinite subjunctive and the apodosis with a past indicative with  $\alpha\upsilon$ , see above note 38.

70. Aesch. *Ag.*  
1327 *sqq.*

(The "sponge.")

70. 1. Sc., because succeeding prosperity effaces the recollection of antecedent ill fortune.

2. The idea of the "sponge" has recently been made use of by Mr. J. R. Lowell, the late American minister, in some lines which were published in the *Times* newspaper, 17th August 1891, p. 7 col. 6:—"our names, as what we write on frail, | Time sponges out like hopeless scores, | unless for mine it should prevail | to turn awhile the faltering scale | of memory, thus to make it yours."

1330.

3. The three lines of Aeschylus, which are here cited in the Text, are followed by the line—v. 1330—which closes the scene:  $\kappa\alpha\iota\ \tau\alpha\upsilon\tau'\ \epsilon\kappa\epsilon\acute{\iota}\nu\omega\nu\ \mu\acute{\alpha}\lambda\lambda\omicron\nu\ \omicron\iota\kappa\tau\epsilon\acute{\iota}\rho\omega\ \pi\omicron\lambda\acute{\upsilon}$ .

The broad meaning of the whole, the present writer trusts Dr. Verrall (*ad l.*) will allow him to continue, with Mr. Malden, to think, is that of Shakspeare's (*As You Like It* ii. 1) "sweet are the uses of adversity." Cassandra utters a general sentiment, which at the same time covers a dark prophecy of the coming fate of Clytemnestra and Aegisthus. *She* has fallen from the height of prosperity into the depths of adversity. *They* on the other hand have emerged from darkness into light: "and the latter lot," she moralises, "I think more to be deplored than the former."

4. The lines as cited in the Text represent the passage quoted as it stands "vulgo" (as Dindorf says), and also rightly.

Porson needlessly corrected  $\alpha\nu\tau\rho\acute{\epsilon}\psi\epsilon\iota\nu$  into  $\alpha\nu\ \tau\rho\acute{\epsilon}\psi\epsilon\iota\nu$ , and  $\delta\upsilon\sigma\tau\nu\chi\eta$  into  $\delta\upsilon\sigma\tau\nu\chi\epsilon\acute{\iota}$ . The latter change was made, of course, in order to get rid of the construction of  $\epsilon\acute{\iota}$  with the present subjunctive. The former involved (1) the substitution of a verb implying a "turning out of a prescribed course" for a more appropriate verb signifying an "overturn"; (2) the substitution of the notion of consequence (sc. by the introduction of  $\alpha\upsilon$ ) for the more apt notion of possibility (expressed by the use of the past subjunctive without  $\alpha\upsilon$ —as to which see above note 5).

Dobree (*Adv.* ii. 26) corrected  $\alpha\nu\tau\rho\acute{\epsilon}\psi\epsilon\iota\nu$  into  $\alpha\nu\tau\rho\acute{\epsilon}\psi\epsilon\acute{\iota}\ \alpha\nu$ , avoiding the first of the difficulties in Porson's way, but not the second; and, independently, creating difficulties for himself of the nature pointed out by Elmsley *ad Eur. Med.* 416, 7. See below note 124a. 2.

Schäfer proposed, and Mr. Shilleto unnecessarily followed him,  $\eta\nu\ \delta\epsilon\ \delta\upsilon\sigma\tau\nu\chi\eta$ .

71. On this, and several others of the passages referred to and cited hereabouts in the Text, see Mr. Malden in *Philol. Mus.* i. 99 *sqq.* 71. Aesch. *Suppl.* 90, etc.

72. 1. This is the reading of the best MSS.

Long, following Schweighäuser and Gaisford, but apparently on the authority of two MSS. only, reads ἦν . . . ἀναβῆ. One of these very two MSS., however, joins the Medicean in reading in Herod. iii. 15 τῶν, εἰ καὶ σφεων ἀποστέωσι, ὅμως τοῖσι γε πασι αὐτῶν ἀποδιδούσι τὴν ἀρχήν.

72. Herod. ii. 13.

2. On the other hand, in Eur. *Or.* 1533 εἰ γὰρ Ἀργείους ἐπάξει . . . , | . . . καμὲ μὴ σώξεν θέλει, | . . . δύο νεκρῶ κατόψεται, there is no necessity to interfere with the manuscriptal reading θέλει; still less to read, with Brunck, θέλοι, or with others θέλη—which latter reading, indeed, led Nauck to propose yet a further amendment, κἂν με μὴ σώξεν θέλη.

Eur. *Or.* 1533.

73. The collocation of εἰ with the present subjunctive—as to which see notes 78, 130 below—is common in the Hippocratea. The following are some additional examples:—

73. εἰ with present subjunctive: examples from the Hippocratea.

Auct. *de loc. in hom.* i. p. 418. F.=ii. p. 134. 2. K.; Hippocr. (?) *de Haemorrhoid.* i. p. 893. F.=iii. p. 343. 5. K.; Hippocr. *de Capit. Vulner.* i. p. 907. F.=iii. p. 365. 7. K. εἰ ἦ: Auct. *Praedict.* ii.: i. p. 102. F.=i. p. 215. 5. K. εἰ . . . παραμένῃ: Auct. *de Natur. puer.* i. p. 246. F.=i. p. 416. 18. K. εἰ . . . ἔῃ: Leophanes (?) *de Superfoetat.* i. p. 204. F.=i. p. 473. 4. K. εἰ παραδέχεται: Auct. *de Morb.* iv.: i. p. 501. F.=ii. p. 336. 4. K. εἰ . . . διαθείη . . . καὶ ἐγχείη. Auct. *de Morb.* i.: i. p. 454. F.=ii. p. 191. 8. K. εἰ γένηται: Auct. *de Mul. Morb.* ii.: i. p. 640. F.=ii. p. 770. 17. K. εἰ ἐγγένηται: *Praedict.* ii.: i. p. 91. F.=i. p. 200. 12. K. εἰ . . . ἐπιγύνονται: *de Carnib.* i. p. 253. F.=i. p. 440. 16. K. εἰ . . . συλλάβῃ: *de Oss. Natur.* i. p. 279. F.=i. p. 520. 2 εἰ πονήσῃ: *de Vict. rat.* i.: i. p. 346. F.=i. p. 643. 14. K. εἰ . . . ποιήσῃ: *de loc. in hom.* i. p. 424. F.=ii. p. 153. 1. K. εἰ . . . ἀποστραφῇ: *de Morb.* i.: i. p. 455. F.=ii. p. 188. 11. K. εἰ . . . διαχυθῇ καὶ μεταστῇ. Euryphon (?) *de Morb.* iii.: i. p. 495. F.=ii. p. 317. 9. K. εἰ . . . λάβῃς. Auct. *de intern. affectionib.* i. p. 556. F.=ii. p. 506. 8. K. εἰ . . . παρέλθῃ. Hippocr. (?) *de Articulis.* i. p. 788. F.=iii. p. 153. 5. K. εἰ . . . ἐπάρῃς: *id. ib.* i. p. 799. F.=iii. p. 175. 3. K. εἰ . . . ζεύξῃ: *id. Mochlic.* i. p. 858. F.=iii. p. 293. 4. K. εἰ . . . ἐμπέσῃ. Hippocr. *de Capit. Vulner.* i. p. 898. F.=iii. p. 351. 8. K. εἰ τύχῃ.

Auct. *de affection.* i. p. 524. F. = ii. p. 406. 6. K. εἰ . .  
καταστηρίξῃ . . . καὶ στή καὶ . . . μὴ ἐξελαύνηται.

74. Theocr. (?)  
xxv. and xxix.

74. There seem grounds for repudiating the ascription to Theocritus of the Idylls numbered respectively xxv. and xxix., both here quoted from in the Text.

75. Theocr. (?)  
xxix. 21.

75. 1. ἀγαθὸς μὲν ἀκούσεται | ἐξ ἄστων = "you will be listening to your praises for goodness from the side of, at the hands of, the citizens."

ἀκούσεται being in middle form, and in general use as the future of the active verb ἀκούω—see above note 55. 8—there is little temptation to seek to treat it in this passage as passive in meaning, and to look upon ἄστων as an agent after a passive verb, and, further, as an agent preceded by ἐξ instead of by ὑπό.

2. In some cases, however, where the verb is indubitably passive, the temptation to look upon that as an agent, which is no agent, has been too strong for the equilibrium of translators.

Agent after pas-  
sive verbs—how  
denoted in Greek  
prose.

3. For what, in Attic prose, is the mode in which the agent after passive verbs is denoted?

4. In reply, it may be said that

(1) After per-  
fect tenses.

(1) After a perfect passive, the agent is usually expressed by the dative case, as in

Isocr. *Evag.* p. 203. a. τῶν Εὐαγόρα πεπραγμένων: same verb and construction Isaeus *de Pyrrh. Haered.* p. 43. 20; Dem. *de Fals. Leg.* pp. 378. 9; 416. 12; *Mid.* p. 530. 21; *Aristocr.* p. 623. 2; Hyperid. *pro Euxenipp.* col. 27 l. 15; *Orat. Funebr.* col. 3 ll. 5 sqq.; col. 8 l. 29; Isaeus *de Pyrrh. Haered.* p. 43. 24 τὰ μεμαρτυρημένα Νικοδόμῳ; Dem. *Aristocr.* p. 625. 4 ἡτοίμαστο δ' αὐτοῖς . . . καὶ προδιώκητο:

but not invariably, as in

Dem. *de Fals. Leg.* p. 344. 1 τοῖς ὑφ' ἑαυτοῦ πεπραγμένοις: where see Mr. Shilleto's note, in which are cited (among other additional examples) p. 371. 26 τοῖς ὑφ' αὐτοῦ πεπραγμένοις: p. 376. 28 τὰ ὑπὸ Φιλοκράτους πεπραγμένα.

(2) After other  
tenses.

(2) After other tenses than the perfects passive, the normal construction for the expression of the agent is that by way of ὑπό with the genitive.

But in Thucydides the dative is also found in such cases, as in

(Thuc.) vi. 16. 3 τοῖς μὲν ἀσποῖς φθονεῖται φύσει, πρὸς δὲ κ.τ.λ.: 87. 3 τῶν ἡμῖν ποιουμένων.

In such cases the dative usually precedes the verb, and may thus be considered as the "dative used on speculation" or the "dative of relation"; as to which see Mr. Shilleto *Thucydides or Grote?* p. 30, and on Thuc. ii. 62. 3, and subnote xiii above. The passages cited above, therefore, are to be translated—not so much by "is naturally envied by the citizens": "what is being done by us" as—by "as to the citizens, is naturally an object of envy": "what, so far as we are concerned, is being done." And so on.<sup>lxxix</sup>

In

Hyperid. *Orat. Funer.* col. 8 l. 7 (ed. Babington) ἑώρων . . ,  
ὥστε πρὸ ὀφθαλμῶν δρώμενα αὐτοῖς τὰ δεινὰ ἄκονον  
παρεῖχε τολμᾶν εἰς τὸ κινδυνεύειν προχείρως,

αὐτοῖς, although placed enclitically next to δρώμενα, is really governed by παρεῖχε.

For the expression in Thuc. iv. 69. 3 ῥᾶν αὐτοῖς ὑπακούσεται, see above note 55. 11.

(3) With some verbs, in connection with which the notion of transmission from one person to another clearly appears, the agent is expressed by παρὰ with the genitive: e.g.

ὠφελεῖσθαι: Plat. *Amator.* p. 132 D.

ὀμολογεῖσθαι: Plat. *Symp.* p. 202 B; Dinarch. *c. Dem.* p. 97. 2; Hyperid. *c. Athenog.* col. 10 l. 13.

εἰρῆσθαι: Lysias *pro Callia*, p. 102. 36 (so in poetry, Simonides *Ceas Fr.* 5. 9).

ῥηθῆναι: Dem. *de Cor.* p. 237. 4; and, elsewhere, ταῖς παρ' Αἰσχίνου ῥηθείαις ὑποσχέσεσι: Dinarch. *c. Dem.* p. 97.

8 (ἡ παρὰ τοῦτον ῥηθισομένη . . . διαβολή).

λέγεσθαι: Dem. *Lept.* p. 483. 29 sqq.

πληροῦσθαι: Plat. *Symp.* p. 175 E.

So also ἀξιούσθαι: δίδουσαι.

*E contra,*

Dem. *c. Philipp.* i. p. 40. 3 εἰ μὲν ἤρεσκε τί μοι τῶν ὑπὸ τούτων ῥηθέντων.

In Hyperid. *c. Athenog.* col. 7 ll. 4 sqq. καίτοι ὅπου τὰ παρὰ τῆς τύχης νοσήματα ἂν μὴ δηλώσῃ τις πωλῶν οἰκέτην ἀνάγειν ἔξεστι, πῶς τὰ γε παρὰ σοῦ ἀδικήματα συσκευασθέντα οὐκ ἀναδεκτέον σοί  
Hyperid. *c. Athen.* c. 7 ll. 4 sqq.

<sup>lxxix</sup> The blunder of a former pupil of the writer's—now, alas! gone to his rest, an honored London clergyman—suggests the addition of the remark, that Plato *Meno* p. 96 E ἡμᾶς ἔλαβε καταγελάσας ὅτι οὐ μόνον ἐπιστήμης ἡγουμένης ὁρθῶς τε καὶ εὐ τοῖς ἀνθρώποις πράττεται τὰ πράγματα is not an example of the construction now under mention. Translate "not only under the guidance of ἐπιστήμη are matters carried on safely and well for men."

Plat. *Meno* p. 96 E.

ἐστιν;—τὰ παρὰ σοῦ in the second member of the sentence is opposed to τὰ παρὰ τῆς τύχης in the first, and συσκευασθέντα is a predicate. Translate “the wrong-doings which are forthcoming from your side, got up as they are.”

(4) ἀπό.

(4) With some verbs, but by no means with all verbs, Thucydides expresses the agent by ἀπό with the genitive. For example—

(Thuc.) i. 17. 1 ἐπράχθη τε οὐδὲν ἀπ’ αὐτῶν ἔργον ἀξιόλογον, εἰ μὴ κ.τ.λ.<sup>lxxx</sup>; vi. 61. 1 ἀπ’ ἐκείνων ἐδόκει πραχθήναι: iii. 82. 13 τὰ . . . ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα<sup>lxxxi</sup>: vi. 28. 1 μὴνύεται οὖν ἀπὸ μετοίκων τέ τινων καὶ ἀκολουθῶν .

In Thuc. iv. 115. 2 μηχανῆς μελλούσης προσέξσθαι αὐτοῖς ἀπὸ τῶν ἐναντίων, where Arnold says “the preposition has a mixed meaning, partly signifying ‘brought up by the enemy,’ and partly ‘from the side of the enemy,’ or ‘from where the enemy were,’” the notion is more the latter than the former. Cf. the French “de la part des ennemis.” So in vi. 34. 6 ἀσμένον ἂν πρόφασιν λαβόντος, εἴ τι ἀξιόχρεων ἀφ’ ἡμῶν ὀφθείη=“from our side.” So again iii. 64. 2 καὶ νῦν ἀξιούτε, ἀφ’ ὧν δι’ ἑτέρους ἐγένεσθε ἀγαθοί, ἀπὸ τούτων ὠφελείσθαι=“from them to receive benefits.” So too in poetry, Theognis 957 εἴ τι παθὼν ἀπ’ ἐμεῦ ἀγαθὸν μέγα μὴ χάριν οἶδας, | κ.τ.λ.=“at my hands.”

(5) ἐκ, πρὸς.

(5) With no verb, probably, in Attic prose<sup>lxxxia</sup>—pace

<sup>lxxx</sup> “There is a mixed meaning in the word ἀπό, partly expressive of derivation and partly of agency, ‘nothing great proceeded from them: nothing great was done by them.’”—Arnold *ad l.*

“It is noticeable that this usage of ἀπό (for ὑπό) of the agent after passive verbs is nearly limited to λέγομαι and πράσσομαι or verbs of similar meaning, e.g. μὴνύεται ἀπὸ μετοίκων vi. 28. 1. Cobet would of course alter all; but why should copyists constantly change ὑπό into ἀπό after such verbs, and very rarely after others. In πέμνομαι ἀπὸ the sense ‘from’ is clear.”—Mr. Shilleto *ad l.*

<sup>lxxxi</sup> “There is . . . a mixed meaning of ‘fair proposals coming from their adversaries’ and ‘made by their adversaries.’”—Arnold *ad l.*

<sup>lxxxia</sup> πρὸς—in poetry.

<sup>lxxxia</sup> 1. *Secus* as to poetry, so far as concerns πρὸς: Aesch. *Ag.* 1251; *Eum.* 882; Soph. *Oed. Tyr.* 516. 522; *El.* 790; *Ant.* 408; Eur. *Hipp.* 931; *Iph. Aut.* 935; *Antiope.* Fr. C. 15, 71 (in *Hermathena* No. xvii. p. 46).

ἐκ—in poetry.

2. As to ἐκ, it is constantly found with the genitive in poetry after a passive verb, but it is rarely, if ever, necessary there to attribute to it any other than its normal meaning. Thus Hom. *Il.* v. 383 πολλοὶ γὰρ δὴ τλήμεν Ὀλύμπια δώματ’ ἐχόντες | ἐξ ἀνδρῶν=“at the hands of men”; Solon *Fr.* 10. 1 ἐκ νεφέλῃς πέλεται χιόνος μένος ἢ δὲ χαλάξης, | βροντῇ δ’ ἐκ λαμπρᾶς γίγνεται ἀστεροπῆς=“out of”; 12. 1 ἐξ ἀνέμων δὲ θάλασσα ταρασσεται=“from the side of the winds”; Aesch. *Prom.* V. 221 τοιάδ’ ἐξ ἐμοῦ | ὁ τῶν θεῶν τύραννος ὠφελήμενος=“benefited at my hands,” “of me”; Soph. *El.* 526 ἐξ ἐμοῦ τέθηκεν=“from my devices”; 1141 οὐκ ἐκ σέθεν | ψικτεῖρεθ’ οὔτος=“not from you did he obtain any pity”; Eur. *Antiope.* Fr. 207 Nauck—not in Dindorf *Fr.* 43—ἡμελήθηεν ἐκ θεῶν=“at the hands of the gods.”



Heindorf ad Plat. *Theaet.* p. 171 B—is the agent after a passive verb expressed by ἐκ or πρὸς with the genitive.

Apparent exceptions, in the case of ἐκ, are not in fact exceptions. Thus

Thuc. i. 20. 3 ἐκ τῶν ξυνειδότην σφίσιν . . . μεμνησθαι = "information had been conveyed from the body of their fellow-conspirators" (Mr. Shilleto *ad l.*); 120. 2 ἐκ πάντων προτιμῶνται = "they are held in especial honour from all sides" ["well rendered by Poppe 'ex omnibus praecipue honorantur,'" says Mr. Shilleto *ad l.*]; iii. 57. 4 περιεώσμεθα ἐκ πάντων = "we have been pushed round and back from all sides"; 69. 1 φεύγουσαι διὰ τοῦ πελάγους ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι καὶ ἀπ' αὐτῆς σποράδες = "fleeing across the open sea both out of the reach of the Athenians—being pursued by them,—and being driven by a storm on Crete and thence being scattered" (so Mr. Shilleto took the passage); vi. 36. 2 ἐκ δὲ ἀνδρῶν, οἵπερ αἰεὶ τάδε κινούσι, ξυγκίνται = "they are got up on the part of men, who . . ."; viii. 48. 5 ποριστὰς ὄντας καὶ ἐσηγητὰς τῶν κακῶν τῷ δήμῳ, ἐξ ὧν τὰ πλείω αὐτοὺς ὠφελείσθαι = "proceedings the result of which was to give them the greater portion of the advantages which did fall to them"—similarly Dem. *de Fals. Leg.* p. 343. 4 τὸ . . . ἐκ τούτων λαμβάνειν, ἐξ ὧν ἡ πόλις βλάπτεται = "the result of which is injury to the

3. Compare the use of the genitive alone, in various languages, to denote the source whence an action proceeds: e.g. Soph. *Aj.* 807 ἐγνώκα γὰρ δὴ φωτὸς ἡπατημένην; Eur. *Or.* 497 πλεγαῖς θυγατρὸς τῆς ἐμῆς ὑπὲρ κάρα. *Cent Nouvelles nouvelles* xx. "de sa mère confortée"; xxxix. "de sa chambrière accusée"; lxii. "trouvé de son mary"; c. "visitée de son amoureux"; Reine de Navarre *Heptam.* v. 45 "servis d'elle"; Brantôme *Dam. Gall.* ii. art. i. p. 289 a "rançonné d'elle"; Le Sage *Diabl. Boit.* c. 3 "ce bachelier . . . est recherché de toutes les personnes . . . qui . . ."; Laclous *Les liais. dang.* 5 "connus d'elles"; 158 "aimée de lui"; 162 "la preuve . . . écrite de votre main." Boccaccio *Decam.* ix. 6 "dalla quale . . . fu lietamente raccolto." Chaucer *Legend of Good Women* 2814 "right as the lambe, that of the wolfe is bitten, | or as the culvet, that of the egle is smitten"; Heywood *A Maidenhead Well Lost*, Pref. "this . . . I presume may be freely read without distaste; and of all in general, excepting such . . ."; Exodus xii. 16 "be done of you"; Deut. xxxiii. 13 "blessed of the Lord be his land"; Isaiah liii. 3, 4; Ps. xlv. 14, cxv. 15; St. Matth. ii. 22; iii. 13, 14; xiv. 8; xxv. 34; St. John x. 14; xiv. 21; Acts x. 42; xxvi. 6; 2 Cor. xii. 11; Herrick (*Hesperid.*, translating Horace's *Ode*, iii. 9. 1 "donec gratus eram tibi") "while, Lydia, I was loved of thee"; Shirley *Lady of Pleas.* i. 1 "beloved of all"; Martineau *Loss and Gain in Recent Theology* ed. 2 p. 17 "when we are called of God to plunge and float in His illimitable sea, what can be more miserable than forthwith to escape and land on some broken spar of mythology or dogma?" Cf. too St. Matth. xvi. 21 "suffer many things of the Elders" (Gk. ἀπὸ); xvii. 12 "suffer of them" (Gk. ὑπὸ). So in Danish, Madvig (*Opusc. Acad. Alt.* p. 223) uses the expression "stod aabnet af C."—equivalent to the German "stand von C. geöffnet"—wherewith to express Propert. ii. 31. (= iii. 23 Paley) 2 "porticus a magno Caesare aperta fuit."

Genitive alone  
—in various lan-  
guages.

commonweal"; Aeschin. *de Fals. Leg.* p. 39. 41 εἰ . . . μηδεὶς ἂν . . . βούλοιτο, ἢ που . . . φυλάξαιτ' ἂν . . . ἀφελόμενος, ἐξ ὧν αὐτοὺς ἀνηγήκασί τινες, οἱ δὲ καὶ δημοσίᾳ ἐτελεύτησαν = "proceedings the result of which has been that . . ."; p. 52. 5 θεραπεύοντες, καταλύοντες . . ., συναγωνιζόμενοι . . ., ἐξ ὧν ὁ δῆμος καταλύεται = "proceedings the effect of which is to destroy the constitution"; Xen. *Anab.* i. 1. 6 ἐκ βασιλέως δεδόμεναι = "having been given on the part of the Great King"; Plat. *Theaet.* p. 171 B ἐξ ἀπάντων . . . ἀμφισβητήσεται = "from all sides," "on all hands" ["*undique* not *ab omnibus*," as Mr. Shilleto (on Thuc. ii. 49. 1) says]; *Phaedr.* p. 245 B οὐκ ἐπ' ὠφελείᾳ ὁ ἔρως τῷ ἐρώντι καὶ τῷ ἐρωμένῳ ἐκ θεῶν ἐπιτέμπεται = "not as a boon is sent down from the gods"; Dem. c. *Aristocr.* p. 625. 6 εἰ πεισθείητε ἐκ τῶν ὑποσχέσεων καὶ τῶν ἐλπίδων, ὥς . . . = "if you should be persuaded as a result of the promises . . ."; *Arphob.* i. p. 818. 22 πῶς οὐκ ἐκ πάντων ὁμολογουμένου τοῦ πράγματος εὐρεθήσεται . . . τὴν προῖκα . . . κεκομισμένος; = "from all sides" — so *Aristot.* *Ἀθην. πολιτ.* c. 5 ὥς ἐκ τε τῶν ἄλλων ὁμολογεῖται, καὶ . . . = "at the hands of every one else"; see Mr. Shilleto (already referred to) on Thuc. ii. 49. 1; — *Hyperid. Orat. Funebr.* col. 8 l. 7 ἑώρων . . . τὴν . . . πόλιν τῶν Θηβαίων οἰκτρῶς ἠφανισμένην ἐξ ἀνθρώπων, τὴν δὲ ἀκρόπολιν ξαντῆς φρουρουμένην ὑπὸ τῶν Μακεδόνων, κ.τ.λ. = "blotted out from among men": "guarded by the Macedonians."

So in Herod. vii. 16. 3 τουτέων ἐξ ἐμεῦ ἐπιτελευμένων = "on my side."

75a. Aesch.  
*Pers.* 791.

75a. The text represents the reading of the MSS., which has given much trouble to critics, who would not acknowledge the legitimacy of the use of εἰ with the present subjunctive mood. See Scholefield and Paley *ad l.*; Malden in *Philological Museum* i. p. 105; John Wordsworth, *ib.* pp. 236 *sqq.*

Even Mr. Shilleto read, with Scholefield, μηδ' εἰ στράτευμα πλεῖον ἦν τὸ Μηδικόν = "even if the Median host had been, as it in fact is not, more numerous."

76. Aor. sub-  
junctives:  
-ησι )( -ησι :

76. That forms like φύγῃσιν should be spelt with an ι subscript in the penultimate syllable is the apparently correct conclusion—contrary to that of Götting (ad Hesiod. *Theog.* 60)—of Curtius (*Das Verbum* i. pp. 58, 59 ed. 2), founded on the authority of the best MSS., of Herodian, and of analogy; whilst (*id. ib.* p. 55) subjunctives in -ησθα—*e.g.* εἴπῃσθα, ἐθέλῃσθα—should be spelt without any ι subscript in connection with the η.

-ησθα )( -ησθα.

77. Contrast this with Ar. *Nub.* 1074 καίτοι τί σοι ξῆν ὄξειον, 77. Soph. *O. C.*  
 τούτων ἐὰν στερήθῃς = "if truly you shall have-been deprived." 1443.

78. See below note 130.

78.

79. So with the relational particle ἐπὶν : e.g.

Auct. *de loc. in hom.* in Hippocr. i. p. 415. F. = ii. p. 124.

15. K. ἐπὶν δὲ πύον ξυνεστήκει ἤδη, ὃ τε πόνος ὁμοίως  
 ἔχῃ, βήξ τε γίνεται, καὶ . . = "when the purulent  
 matter should have at last established itself, and the pain  
 shall be subsisting nevertheless, both cough supervenes,  
 and . ."

79. ἐπὶν with  
 past perfect in-  
 dicative.

80. 1. The common reading is κἂν με μὴ λυπῆς : the Ravenna  
 MS. having γ' ἂν and (apparently) λυπῆς. And Mr. Shilleto  
 accepted the common reading, supposing an aposiopesis at  
 λαβοῦσ', during which the insect is pushed into, instead of out  
 of, the eye ; and taking the ἐξείλον ἂν as a παρὰ προσδοκίαν for  
 ἐξελεῶ = "if truly you shall not worry me,—I would have taken  
 it out."

80. Ar. *Lys.*  
 1025.

2. The objection to this seems to be the throwing forward  
 of the ἂν into the former part of the sentence—κἂν τόδε τὸ  
 θηρίον κ.τ.λ.—when as yet no ground of suspicion ought to be  
 offered to the old men with respect to the speaker's intentions.

3. Dobree (*Advers.* ii. p. 248) would read κεῖ με μὴ λύπεις,—  
 which, while smoothing the construction, is in fact mere conje-  
 cture, and moreover open, like the common reading, as explained  
 by Mr. Shilleto, to the objection just above mentioned.

4. Nevertheless Dindorf is willing to accept Dobree's correc-  
 tion, "nisi κἂν pro κἂν εἰ dictum sit."

5. The less usual protasis in the shape given in the Text,  
 viz. κἂν με μὴ λύπεις, is said by Dindorf to be reproduced by  
 Florens Christianus, who is not likely to have gone out of his  
 way to introduce it *motu proprio* in place of the more usual ἐάν  
 with the subjunctive.

81. In Auctor *de Vict. ration.* i. in Hippocr. i. p. 348. F. = i.  
 p. 651. 17. K., where a similar collocation occurs, one is very  
 much tempted, by the joinder with it in the same sentence of  
 the aorist subjunctive, to suggest ἦν δ' ᾗ as a correction : ἦν δ'  
 ἦν τὸ μὲν ἀπὸ τοῦ ἀνδρὸς θῆλυ, τὸ δ' ἀπὸ τῆς γυναικὸς ἄρσεν,  
 κρατήσῃ δὲ τὸ θῆλυ, αὔξεται τὸν ὥντων τρόπον : but there is no  
 necessity for such a correction. Translate "if the male contribu-

81. Auct. *de*  
*Vict. rat.* i. in  
 Hippocr. i. p. 348.  
 F. = i. p. 651. 17.  
 K.

ἦν ἦν ( ) η.

tion should have been feminine, and the female contribution masculine, and the feminine shall have-got the upper hand, the growth is after the same fashion."

Hyperid. *p. Eux.*  
c. 46 l. 20.  
ὅταν ἦν.

Nor again in Hyperid. *pro Euxenipp.* col. 46 l. 20 ὅταν γὰρ ἦν φοβερὸν τὸ κτᾶσθαι καὶ φεῖδασθαι, τίς βουλῆσεται κινδυνεύειν; is there any necessity to correct, with Babington, ὅταν γὰρ ἦ. Translate "for when to acquire and to spare would have been a matter to be afraid of, who will be willing to take the risk?"

82. Ar. *Rhet.* ii.  
25. 10.

82. Mr. Shilleto—unnecessarily—proposed to read ἄν οὐτωςὶ λυθῇ.

83. ἑάν, ἦν, ἄν  
with the present  
indicative: ex-  
amples from the  
Hippocratea.

83. 1. Without any pretence to an exhaustive collection, the following are further examples of the collocation of ἑάν or ἦν or ἄν with the present indicative from the Hippocratea:—

Hippocr. *Praenot.* i. 37. F.=i. 90. 9. K. ἦν . . . φησὶν: *de rat. vict. in morb. acut.* i. p. 406. F.=ii. p. 96. 8. K. ἦν . . . ὥχει: *Aphorism.* ii. p. 1249. F.=iii. p. 729. 15. K. ἦν γίνεται: ii. p. 1256. F.=iii. p. 749. 5. K. ἦν . . . φαίνεται.

Hippocr. (?) *de Articulis* i. p. 783. F.=iii. p. 144. 11 K. (accompanied by ἔη) ἦν . . . φέρει: i. p. 812. F.=iii. p. 199. 13. K. ἦν . . . λορδαίνουσι: i. p. 819. F.=iii. p. 216. 7. K. ἦν . . . βαίνει: i. p. 823. F.=iii. p. 226. 11. K. ἦν . . . ξυνεκταννύουσι: i. p. 833. F.=iii. p. 253. 16. K. ἦν . . . μετεωρίζεται: *Mochlic.* i. p. 845. F.=iii. p. 274. 4. K. κῆν . . . ἐντίθεται: *de Haemorrh.* i. p. 893. F.=iii. p. 343. 9. K. ἦν . . . ἐνδίδοι.

Polybus (?) *de Natur. homin.* i. p. 230. F.=i. p. 368. 11. K. ἦν κακουργεῖται.

Leophanes (?) *de Superfoetat.* i. p. 263. F.=i. p. 469. 7. K. ἦν ἀποδιδόι (accompanied by γένηται); i. p. 263. F.=i. p. 470. 16. K. ἦν . . . ἐντεύχει (accompanied by ἄν γένηται); p. 264. F.=i. p. 472. K. ἦν δίδοι.

Euryphon (?) *de Morb.* ii.: i. p. 464. F.=ii. p. 219. 15. K. ἦν ἐπιδίδοι [cf. the same collocation in Herodotus ii. 13, cited below in the Text. That the verb is in the present indicative appears clearly from its use in such a passage as that of Auctor *de Mul. Morb.* ii. in Hippocr. i. p. 648. F.=ii. p. 794. 16. K. ἦ τε κοιλίη ἐπιδιδόι κατὰ λόγον τοῦ χρόνου, καὶ τὰ στήθεα ἐπαίρεται καὶ γάλα δοκέει ἐγγίνεσθαι. Cf. also Hesiod *Op.* 280 εἰ γάρ τίς κ' ἐθέλῃ τὰ δίκαι' ἀγορεύειν | γινώσκων, τῷ μὲν τ' ἄλβον διδοῖ εὐρύσπα Ζεὺς· | ὅς δέ κε κ.τ.λ.]: i. p. 466. F.=ii. p. 227. 3. K. ἦν ῥήγνυται: i. p. 467. F.=ii. p. 230. 14. K. ἦν . . . ὑπακούει: i. p. 477. F.=ii. p. 261. 5. K. ἦν . . . ῥέει: i. p. 477. F.

=ii. p. 261. 15. K. ἦν . . . ἐμέει: i. p. 485. F.=ii. p. 284. 2. K. ἦν . . . ὑποχωρεῖ: i. p. 486. F.=ii. p. 288. 5, 9. K. ἦν . . . οἰδίσκεται . . . ἐγγίνεται: *de Natur. Muliebr.* i. p. 570. F.=ii. p. 551. 1. K. ἦν . . . θερμαίνεται (followed by ἦν φλεγμῆνσι): i. p. 578. F.=ii. p. 576. 14. K. ἦν παραλοχαίνονται: i. p. 578. F.=ii. p. 577. 11. K. ἦν . . . αἶρεται . . . φυσᾶται . . . οἰδέουσι . . . γίνεται (*bis*) . . . ἀσθενεῖ . . . ἀλύει . . . ὕσχει . . . λυπεῖ . . . στένει . . . δυσημεῖ . . . πνίγεται (accompanied by πρισθῶσιν). Auctor *de Judication.* i. p. 55. F.=i. p. 147. 7. K. ἐὰν . . . γίνονται: *de Mul. Morb.* i.: i. p. 622. F.=ii. p. 716. 7. K. ἦν . . . γίνονται: *Praedict.* ii.: i. p. 107. F.=i. p. 220. 9. K. ἦν . . . διᾶκεται: i. p. 108. F.=i. p. 223. 1. K. ἦν . . . ὁμολογέουσι: *de natur. pueri* i. p. 247. F.=i. p. 419. 3. K.; *de Morb.* iv.: i. p. 501. F.=ii. p. 334. 5. K. (accompanied by διηθῆ); *de Mul. Morb.* i.: i. p. 615. F.=ii. p. 693. 14. K. ἦν . . . γίνεται: *De Carnib.* i. p. 251. F.=i. p. 431. 14. K. ἦν . . . τινάσσει: *De septimestr. partu* i. p. 255. F.=i. p. 445. 16. K. ἦν ἐπυγίνονται: *De octimestr. partu* i. p. 259. F.=i. p. 459. 14. K. ἦν . . . συλλαμβάνει: *de Vict. ration.* i.: i. p. 348. F.=i. p. 649. 12. K. ἦν . . . περικινέεται: i. p. 351. F.=i. p. 662. 1. K. ἦν ποιέει: *de Vict. ration.* iii.: i. p. 366. F.=i. p. 709. 4. K.; *de his quae uter. non ger.* i. p. 686. F.=iii. p. 38. 3. K.; *de Fractis* i. p. 756. F.=iii. p. 78. 4. K. ἦν . . . ἔχει: *de Fractis* i. p. 755. F.=iii. p. 75. 17. K. ἦν . . . ξυμφέρει: *de Morb.* i.: i. p. 448. F.=ii. p. 171. 15. K. ἦν . . . θεραπεύεται: *de Morb.* iv.: i. p. 500. F.=ii. p. 331. 1. K. ἦν . . . διαφέρει (accompanied by διοίσῃ, as to which form see Buttin. *Irreg. Gk. Vbs.* by Fishlake, ed. 2. p. 253. s.v. φέρω); i. p. 501. F.=ii. p. 333. 16. K.; *de Mul. Morb.* i.: i. p. 601. F.=ii. p. 648. 6. K.; *ib.* ii.: i. p. 642. F.=ii. p. 775. 16. K.; i. p. 671. F.=ii. p. 869. 7. K. ἦν . . . ἐστί: *de Mul. Morb.* i.: i. p. 617. F.=ii. p. 698. 4. K. ἦν . . . ἐνι: *de Morb.* iv.: i. p. 506. F.=ii. p. 351. 14. K. ἦν μελεδαίνεται: i. p. 508. F.=ii. p. 355. 12. K. ἦν . . . ἀποκαθαίρεται: *de Affection.* i. p. 516. F.=ii. p. 382. 6. K. ἦν . . . ἐμπίπτει: i. p. 521. F.=ii. p. 398. 7. K. ἦν . . . δέχεται: i. p. 524. F.=ii. p. 407. 12. K. ἦν . . . ἐγκαταλείπεται: *de intern. affection.* i. p. 543. F.=ii. p. 464. 7. K. ἦν . . . ἡδεται (accompanied by βαρύνοιτο and μετῆλλαγμένη ἦ); i. p. 544. F.=ii. p. 470. 6. K. ἦν . . . ἀποδηλοῖ: i. p. 546. F.=ii. p. 474. 11. K. ἦν . . . ἐξανίσταται (accompanied by δύνῃται); *de Haemorrh.* i. p. 895. F.=iii. p. 344. 16. K. ἦν . . . καθίσταται: *de intern. affection.* i. p. 554. F.=ii. p. 501. 12. K. ἦν . . . ἀποιδίσκεται (accompanied by θέλῃ): i. p. 556. F.=ii. p. 506. 11. K. ἦν . . . χρέεται: *de Mul.*

*Morb.* i.: i. p. 611. F.=ii. p. 682. 3. K. ἦν . . . δια-  
φθείρεται . . . ἀποπνίγεται . . . ἐπανοιδέει . . . ἀλγέει  
. . . λαμβάνει: *de Mul. Morb.* ii.: i. p. 648. F.=ii. p. 794.  
7. K. ἦν . . . καθιστέονται (accompanied by ἀφιστέωνται):  
i. p. 667. F.=ii. p. 855. 1. K. ἦν . . . φλυκταينوῦται: i.  
p. 670. F.=ii. p. 865. 5. K.; i. p. 671. F.=ii. p. 867. 11.  
K. (accompanied by ἀνωσι) ἦν . . . πνίγεται: *de his quae*  
*uter. non ger.* i. p. 677. F.=iii. p. 8. 15. K. ἦν . . .  
πῆγνυται (followed by ἦν διαχυθῆ); i. p. 683. F.=iii. p.  
28. 16. K. ἦν βούλει: i. p. 687. F.=iii. p. 39. 14. K. ἦν  
. . . ἀλγέει: *de foet. in uter. mort. ecsect.* i. p. 914. F.=iii.  
p. 377. 8. K. ἦν . . . δύνασαι: *de affection.* i. p. 527. F.=ii.  
p. 417. 3. K. ἂν τις αὐτὰ ἡ πίνει ἡ ἐσθίει.

2. So with the relatives and relational particles in conjunction with present tenses of verbs with ἂν. See above note 25. 9 (b).

84. Leoph. (?)  
*de Superf.* in Hip-  
pocr. i. p. 263. F.  
=i. p. 469. 15. K.

84. It might possibly be suggested that in ἂν ἄλλοτε the ἂν is merely a corrupt reduplication of the first syllable of the following word. See above subnote *lve* 2. 3.

See, however, Auctor *Praeception.* in Hippocr. i. p. 28. F.=i. p. 84. 6. K. ἦν δ' ἂν γένηται τι . . . : and Theognis 723 ὅταν δέ κε τῶν ἀφίκηται | ὥρη: in the passage of Solon corresponding to which (*Fr.* 24. 5) Hermann would read ἐπὶ κεν ταῦτ' ἀφίκηται. See above note 25. 10 (c).

85. *ib.*

85. On ἦν . . . οὐκέτι εἰσὶν . . . instead of μηκέτι, see above note 54. 5.

86. Ar. *Plut.*  
216.

86. 1. κἂν δεῖ "plerique libri" (Elmsley ad Eur. *Med.* 392 = 387 ed. suae, p. 146), including (Dobree ad Ar. *Plut.* l.c., in Porson's *Aristophanica*) the Ravenna MS.; and also (Dobree *ubi supr.*; see also pp. (3) and (102)) the three first editions.

2. κεί δεῖ "libri pauci" (Dind. ad Ar. *Plut.* l.c.)—two only, apparently (see Dobree *ubi supr.*)

This reading, nevertheless, is accepted, after Brunck, by Porson, Elmsley (*ubi supr.*), and Dobree; Elmsley, indeed, going out of his way to amend his note (above referred to) for the purpose of stigmatising κἂν δεῖ as a solecism. "Plerique libri," he says (p. 298), "soloece κἂν δεῖ, eodem scilicet errore quo Aldus"—not, apparently, without some (see Pors. *Aristophanica* p. 55 and Dobree *ib.* p. (53)), although, no doubt, contrary to the best (see Dind. *ad l.*), manuscriptal authority—"Nub. 1494" = 1492 Dind. "κἂν σφόδρ' εἶσ' ἀλαζόνες."

Reisig on *Aristoph.* i. p. 44, with the non-assent of Elmsley

(*l.c.*), the contemptuous merriment of Dobree (*ll.cc.*), but the more respectful consideration of Buttmann (*Irreg. Gk. Vbs.* by Fishlake, ed. 2. p. 65), even thinks that *δεῖ* may be looked upon as a form of the subjunctive mood. Dindorf gets rid of the obnoxious collocation *κἄν δεῖ* by reading *κἄν δῆ*. Cobet turns it into *κἄν χρῆ*, in which Dr. Rutherford (*New Phrynichus* p. 299) says he is followed by Meineke; while Dr. Rutherford himself would seem to prefer *κεῖ δεῖ*.

Anything, in a word, to get rid of the collocation of *εἰάν* with the indicative mood, even when supported by the best MSS.

In the very next verse of the *Plutus*, the Ravenna and one of the Paris MSS. give us *κἄν* (or *κᾶν*) *βούλει γ' ἐγώ*: which again goes through the fate of emendation into *κἄν βούλῃ γ' ἐγώ*.

—217.

3. In Ar. *Ran.* 264, where Dindorf also replaces the subjunctival form *δῆ*—on the authority of the Ravenna and Venice MSS.<sup>lxxxii</sup>—*κεκράξομαι γάρ*, | *κἄν με δῆ δι' ἡμέρας*, there is yet some minor manuscriptal authority for the reading *κἄν με δεῖ* (see Dobree *ubi supr.* p. (56)).

*Ran.* 264.

4. In Eur. *Med.* 241 the best MSS. have *κἄν μὲν τάδ' ἡμῖν ἐκπονουμεναισιν εἶ* | *πόσις ξυνοικεῖ, μὴ βία φέρων ξυγόν*, | *ζηλωτὸς αἰών· εἰ δὲ μή, θανεῖν χρεών*. In two of them, however, there is the superscription *ῆ* over the last syllable of *ξυνοικεῖ*, while *ξυνοικῆ* itself is found in one MS. This latter word accordingly finds acceptance with Porson, Elmsley, Scholefield, Dindorf, and—as the sentence is the expression of a general sentiment—may possibly be right.

*Eur. Med.* 241.

87. 1. *τούτῳ παραδείγματι χρώμενοι* = “using this as an example”; not “using this example,” which would be the translation of *τούτῳ τῷ παραδείγματι χρώμενοι*. So

87. Lysias *Alc.*  
i. p. 140. 37 *τούτῳ*  
*παραδείγματι χρώ-*  
*μενοι: sim.*

Theognis 717 *χρὴ πάντας γνῶμην ταύτην καταθέσθαι* = “to lay this down as a maxim”; Aesch. *Eum.* 334 *τοῦτο γὰρ λάχος* | . . *μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν* = “this as a

<sup>lxxxii</sup> Dindorf would seem to be—pace Dr. Rutherford, who (*New Phrynichus* p. 299) is pressed to a denial by the strategical necessity of defending a rule enunciated by himself, but in terms wide enough to comprehend a part only of the facts of the case—quite justified by the authority of these, the two best, MSS. of Aristophanes in restoring in this passage the monosyllabic form of the subjunctive *δῆ*.

In defence of such contraction he cites the indubitable readings, *δῆσεν* (for *ἰδέσεν*) in Hom. *Il.* xiii. 100, and *δῆσθε* for *δέσθε* in Sophron *Θυνοθήρα* Fr. 22 (in *Museum Criticum* ii. p. 344); and points out the propriety of restoring the form *δῆ* to Philetaerus *Ἀταλάνη* Fr. 1. 1; Menander *Fr. Incc.* 28. 3; 39. 3, in each of which two passages he is followed by Meineke.

That he should extend the reading also to Ar. *Plut.* 216 is, however, as has been already hinted, and as it is apprehended, a mistake.

*δῆ* as a subjunctive = *δέη*.

portion"; Thuc. vi. 12. 1 ὑπὲρ ἀνδρῶν φυγάδων τῶνδε = "exiles like these"; 54. 5 ἐπετήδευσαν ἐπὶ πλείστον δὴ τύραννοι οἱτοὶ ἀρετὴν καὶ ξύνεσιν = "these for tyrants" — cf. Arnold *ad l.*; Xen. *Mem.* i. 2. 49 τεκμηρίῳ τούτῳ χρώμενος = "this is a proof"; cf. i. 2. 56 τούτοις μαρτυρίοις χρώμενον, and § 24 ἐκείνῳ χρωμένῳ συμμάχῳ = "him as an ally"; Plat. *Phileb.* p. 16 C ταύτην φήμην παρέδωκαν = "this as a tradition"; *Symp.* p. 196 E ᾧ δὲ πρέπει ἡμᾶς μαρτυρίῳ χρῆσθαι = "which as an evidence"; *Protag.* p. 341 E τῷ θεῷ τοῦτο γέρας ἀπένειμε μόνῳ = "this as an attribute"; *Lysias Andoc.* p. 103. 43 τέχνην ταύτην ἔχει = "this as his art"; *Eratosth.* pp. 92. 21; 93. 16; *Δημ. καταλ.* pp. 172. 23; 174. 13; *Dem. de Fals. Leg.* p. 442. 2 ταύτην ὑπὲρ τῶν προγόνων ὑμεῖς δίκην λάβοιτε παρ' αὐτοῦ = "this as a compensation"; *Aristot. Ἀθην. πολιτ.* c. 12 ταῦτα δ' ὅτι τοῦτον τρόπον ἔσχεν οἱ τ' ἄλλοι συμφωνοῦσι πάντες, καὶ . . . = "that things assumed this as their form" (unnecessarily Mr. Kenyon would read τοῦτον τὸν τρόπον); cc. 31. 32 ταύτην . . . ἀνέγραψαν τὴν πολιτείαν = "this as the form of constitution"; *Hyperid. Orat. Fun.* col. 7. ll. 30 sqq. φανερωτάτην ἀπόδειξιν ταύτην ἡγοούμενοι εἶναι τοῦ βούλεσθαι = "thinking this to be the clearest demonstration of their desire."

See Dobree *Advers.* i. pp. 193. 244; and Mr. Shilleto on *Dem. de Fals. Leg.* p. 442. 2.

## 2. On the omission of the article in such passages as

*Ar. Egg.* 133 δύο τῷδε πῶλα = "here are two sellers"; *Ach.* 341 τοὺς λίθους νῦν μοι χαμᾶζε πρῶτον ἐξεράσατε. | X. οὐτοῖ σοι χάμαι = "here they are on the ground for you"; 960 ἐκέλευσε Λάμαχος σε ταυτησὶ (so the Ravenna MS.) δραχμῇ | ἐς τοὺς Χόας αὐτῷ μεταδοῦναι τῶν κιχλῶν = "in return for a drachma, here it is"; 1049 ἔπεμψέ τις σοι νύμφιος ταυτὶ κρέα | ἐκ τῶν γάμων = "some meat: here it is"; *Lys.* 1027 δακτύλιος οὐτοσί = "here is a ring"; *Plat. Theaet.* p. 181 D δύο δὲ λέγω τούτῳ εἶδη κινήσεως = "here then I say there are two kinds of motion";

see Porson's *Aristophanica* pp. 120. 121 *et ib.* Dobree; Elmsl. *ad Ar. Ach.* 1049.

## 3. There is no necessity in

*Ar. Ἀθην. πολ.*  
c. 29.

*Aristot. Ἀθην. πολιτ.* c. 29 τὰ μὲν χρήματα προσιόντα μὴ ἐξεῖναι ἄλλοσε δαπανῆσαι ἢ εἰς τὸν πόλεμον = "the money as it came in"

to insert the article τὰ before προσιόντα, as Mr. Kenyon seems to think.



## 4. On the other hand, in

Id. *ib.* c. 37 ἔγνωσαν τῶν μὲν ἄλλων τὰ ὅπλα παρελῆσθαι, c. 37.  
Θηραμένην δὲ διαφθεῖραι τόνδε τρόπον

we ought doubtless to read τόνδε τὸν τρόπον, as in c. 42 ἔχει δ' ἡ νῦν κατάστασις τῆς πολιτείας τόνδε τὸν τρόπον.

## 88. 1. There is absolutely no variation of reading here.

88. Lysias *Alc.*

Note how ἐὰν . . . κολάζετε: ἐὰν . . . τιμωρήσθε are paralleled by ἐὰν . . . καταψηφιεῖσθε. i. p. 140. 34 *sqq.*

2. In Thuc. vii. 8. 1 νομίζων . . . εἰ μὴ ὡς τάχιστα ἡ σφᾶς μεταπέμψουσιν, ἡ ἄλλους μὴ ὀλίγους ἀποστελοῦσιν, οὐδεμίαν εἶναι σωτηρίαν, there is considerable manuscriptal authority for reading ἦν in place of εἰ.

3. In (the, no doubt, later Greek of) Lucian *Dissert. c. Hesiod.* c. 7 ὕσαντος μὲν θεοῦ, εὐθαλῇ ἔσται τὰ δράγματα· ἦν δὲ αὐχμὸς ἐπιλάβῃ, καὶ διψήσωσιν αἱ ἄρουραι, οὐδεμία μηχανὴ μὴ οὐχὶ λιμὸν ἐπακολουθῆσαι τῷ δίψει αὐτῶν, one MS. reads διψήσουσιν for διψήσωσιν.

4. Additional examples of the use of ἦν with the future indicative, from the Hippocratea, are

ἦν with future indicative; examples from the Hippocratea.

Leophanes (?) *de Superfoetat.* i. p. 260. F.=i. p. 461. 16. K. ἦν . . . ἀποχωρήσει.

Auctor *de loc. in hom.* i. p. 419. F.=ii. p. 138. 4. K. ἦν . . . παραλλάσσεται: *de Mul. Morb.* i.: i. p. 612. F.=ii. p. 685.

3. K. ἦν μελεδαίνηται ὡς χρή, ὑγιὲς ἔσται. ἦν δὲ μή, καὶ ὁ ῥόος ἐπιφαίνεται καὶ διὰ παντὸς τοῦ χρόνου αἰεὶ βέυσεται κατ' ὀλίγον οἶον ἰχώρ, ἐπιμελείης πλείονος δέεσται.

## 88a. The common reading in this passage was εἴθ' εἴης.

88a. Theognis 1177.

But two of the three best MSS. (in company with eight others) read εἴ κ', whilst the third has οὐκ—certainly not a blunder from εἴθ', and therefore pointing to εἴ κ'. This leaves us with εἴ κ' εἴης as the right reading, as it is also a correct reading.

Bergk, however, unnecessarily, alters εἴης into εἴης and reads εἴ κ' εἴης = ἦν ἦς: with which protasis, indeed, κεν ἔχοις as an apodosis, although admissible, is less natural than would have been the simple ζῆεις.

89. Dindorf would, quite unnecessarily, read πρᾶσσοιμεν; saying of πρᾶσσοιμ' ἄν—the reading of all the MSS.—that it is “lectio ab librariis interpolata, quos numerus pluralis cum singulari conjunctus offendisset.”

89. Aesch. *Ag.* 930.

Eur. *Ph.* 724. It is simply a question of what is the reading of the MSS., as is also the case in Eur. *Phoen.* 724 (cited by him) εἰ νυκτὸς αὐτοῖς προσβάλομεν ἐκ λόχου: where, he says, “in libris quibusdam προσβάλομ’ ἂν scriptum est soloece propter praecedentem singularem τράπωμαι”—and also (he might have added, from Valckenaer *ad l.*) καθέξω in v. 720, and προσβάλω in v. 728.

Dindorf’s “soloece” is borrowed from Porson’s note on Eur. *Phoen.* l.c. (= 733 ed. suae).

If, in that passage, the reading should be προσβάλομεν, translate “if we (=I) were to attack”; if προσβάλομ’ ἂν, then translate “if I should—as the result of some particular set of circumstances—attack.”

89a. 89a. 1. As Panurge says in Rabelais (*Pantagruel* l. ii. c. 15): “je vous en diray non pas mon opinion, mais vraye certitude et assurance.”

2. ἐκείνων ὃν οἶδα. On the attraction of the relative, see above subnote lxi.

90. 90. καὶ σοί. On the epitatic use of καί, see above note 44.

91. Dem. *Lept.* 91. 1. “καταδειχθῇ S. Y. O. r. vulg. καταδειχθείη,” says Bekker *ad l.*

2. The objection to καταδειχθείη is that it denotes (see above note 5) a possibility only: “why might it possibly be exhibited?” whereas the sense requires καταδειχθείη ἂν, a probability: “why would it be exhibited?”

The deliberative subj. in Greek. 3. On the other hand, καταδειχθῇ is open to the remark that the deliberative subjunctive is usually found restricted to the first person: ποῖ φύγω; = “whither am I to flee?” τί γὰρ δὴ φῶμεν; “what, I should like to know, are we to say?” (*Plat. Gorg.* p. 480 B).

4. Query, if it is ever found in the second person?

John Wordsworth (*Philol. Mus.* i. 238) says that “ποῖ φύγῃς and ποῖ φύγῃ in the second and third person would be contrary to the idiom of the language.”

5. Instances, however, are indubitably found of the use of the deliberative subjunctive in the third person: *e.g.*

Dem. *Mid.* p. 525. 21 πότερα μὴ δῶ διὰ τοῦτο δίκην ἢ μείζω δοίῃ δικαίως; (where Buttman, although unreconciled to δοίῃ without ἂν, has no objection to make to δῶ); *de Fals. Leg.* p. 383. 28 ἐπειδὴν δ’ ἀκούῃ . . . , τί καὶ ποιήσῃ; ζητῇ πόλλ’ ἀναλίσκειν, ἐξὸν ἐλάττω, καὶ πάντας θεραπεύειν

βούληται, δὲ ἢ τρεῖς ἔξόν; μαίνοντο μὲν τᾶν; (where see Mr. Shilleto's note, and the passages referred to by him).

6. καταδειχθῆ in the passage in the Text is another such instance.

92. 1. Here again the καί in each case is used epitatically.

2. The omission of the apodosis in the second member of the sentence, viz. the words enclosed in brackets, is rightly explained by Arnold *ad l.*: "This is one of the cases . . ., where two opposite members of an alternative being given, and the consequence of one of them being stated, the consequence of the other follows so directly to every one's apprehension, according to the common law of contraries, that it may safely be omitted without any obscurity."

3. The legitimacy of the reading ἦν . . . εἶεν is attested, as well by the unanimity of the MSS. in its favour, as by the testimony of Thomas Magister, <sup>lxxxiii</sup> s.v. εἶ; who not only quotes it, but practically censures Lucian for copying (*Ver. Hist.* ii. 29; *Vitarum Auctio* c. 11) what he—wrongly—calls an ἀπαξ ῥηθέν. "Videtur notare Lucianum," says Duker, "qui illud ἀπαξ ῥηθέν, ut dicit, Thucydidis imitatus fuerit. Sed credo Lucianum peritiorum sermonis Graeci fuisse quam Thomam."

The second of the two passages in Lucian, that from the *Vitarum Auctio*, runs thus: καὶ ταῦτα, ἣν ἐβελήσειεν ἀποδόσθαι οὐτοσὶ τὸ μέγιστον δὲ ὀβολῶν, and is fairly on all fours with that from Thucydides.

The first of them, that from the *Vera Historia*, is not. It is as follows: μείνας δ' ἐκείνην τὴν ἡμέραν, τῆς ἐπιούσης ἀνηγόμεν . . . συνέπεμψε δέ μοι ὁ Πάδαμανθὺς τὸν πορθμέα Ναύπλιον, ἵν' ἐὰν καταχθείημεν ἐς τὰς νήσους, μηδεὶς ἡμῶς συλλάβοι, ἅτε κατ' ἄλλην ἐμπορίαν πλέοντας: where ἐὰν καταχθείημεν is merely the reported form after the past verb συνέπεμψε of ἐὰν καταχθῶμεν; as to which see below note 93. 4.

However, in his *Dissert. cum Hesiod.* c. 7, Lucian gives us again, more simply, οὐ μὴν οὐδ' ἐκείνο μαντείας δεῖται, ὥς ἦν μὴ καλύψης τὰ σπέρματα καὶ θεράπων μακέλλην ἔχων ἐπιφοροίῃ τῆς γῆς αὐτοῖς, καταπτήσεται τὰ ὄρνεα, καὶ προκατεδείται τὴν ἅπασαν τοῦ θεοῦ ἐλπίδα.

<sup>lxxxiii</sup> "Quamquam . . . Grammaticus iste," says Porson *ad Eur. Or.* 1269 (= 1263 ed. suae) of Thomas Magister—whom Dr. Rutherford (*New Phrynichus* p. 468) thinks of little value as an independent authority—"neque ab eruditione neque ab antiquitate commendabilis est, fatendum tamen in locis quibusdam, ubi codices dissident, veram lectionem conservasse."

On the value of the Grammarians in general see Dr. Arnold's opinion, referred to above, subnote **xli**. See also his note on Thuc. iii. 84.

92. Thuc. iii. 44. 3.

Lucian *Vit.* *Auct.* c. 11.

*Ver. Hist.* ii. 29.

*Diss. c. Hes. c.*

Thomas Magister.

Isocr. *de Pac.*  
p. 168. c.

4. In Isocrates *de Pac.* p. 168. c.—quoted by Arnold on Thuc. l.c.—ἀλλ' ὁμῶς οὕτως αὐτοὺς ἀγαπῶμεν, ὥσθ' ὑπὲρ μὲν τῶν παίδων τῶν ἡμετέρων, εἰ περὶ τινος ἐξαμάρτοιεν, οὐκ ἂν ἐθελήσαιμεν δίκας ὑποσχεῖν, ὑπὲρ δὲ κ.τ.λ., Bekker so reads, with the Urbinatē, the best, MS. But “*ceteri ἦν*.”

Dem. *de Cor.*  
p. 318. 3.

5. In Dem. *de Cor.* p. 318. 3 ὥς ἐὰν πρότερός τις εἴπῃ τὰ προσόνθ' ἑαυτῷ περὶ ἄλλου, καὶ δὴ ταῦθ' οὕτως ἔχοντα, καὶ οὐκέτι τοὺς ἀκούοντας σκεφομένους τίς ποτ' αὐτὸς ἐστὶν ὁ ταῦτα λέγων, one of the Paris MSS. gives us εἴποι; although, as the following future σκεφομένους seems to show, probably wrongly.

93. Hom. *Od.*  
ii. 78.

93. 1. Note the construction ἕως κ' ἀποδοθείη: a dependent clause, wherein is a relational particle accompanied—not by a past subjunctive *simpliciter*, but—by a past subjunctive with κε or ἄν.

Relative, relational particle, or εἰ, with past subj. with κε or ἄν: their usage in dependent clauses.

(A) Where the past subjunctive with κε or ἄν = virtually a future indicative.

2. There are, apparently, three sets of circumstances under which this, or the corresponding use of a relative or εἰ with the past subjunctive with κε or ἄν in a dependent clause, occurs, viz.—

3. (A) Where the past subjunctive with κε or ἄν in question—the particle usually, but not always, attracted away from the verb to which it belongs up to the side of, and—where possible—coalescing with, the relative, relational particle, or εἰ—is virtually an equivalent for a future indicative (as to which see Text § 85, and notes 45b above and 148 below).

Instances of this may be found in

Hom. *Od.* ii. 31 ἦν χ' ἡμῖν σάφα εἴποι (= ἦν εἴποι κε = ἦν ἐρεῖ); Thuc. ii. 43. 1 τὴν ὠφελίαν, lxxxiv ἦν ἂν τις . . . μηχανοὶ (= ἦν μηχανοὶ ἄν = ἦν μηχανεῖ); Plat. *Crat.* p. 43 C ἀγγελίαν . . . , ἦν . . . ἂν ἐνέγκαιμι (= ἦν οἶσω); Dem. *Mid.* p. 518. 11 sqq. τὴν παρασκευήν, ἦν ἂν . . . πορίσαιτό τις (= ἦν πορίσαιτο ἂν τις = ἦν ποριεῖται); Xen. *Mem.* i. 7. 1 δι' ἧς ἂν τις . . . γένοιτο (= δι' ἧς τις γένοιτο ἂν = δι' ἧς τις γενήσεται); Thuc. vi. 20. 2 μεταβολῆς, ἦ ἂν . . . τις . . . χωροίῃ (= ἦ τις χωροίῃ ἂν = ἦ τις χωρήσει) [as to which form of future, however, in Attic see Mr. Shilleto on Thuc. i. 82. 6]; Hom. *Od.* iv. 17 οἳ κέν μιν πέμποιεν (= οἳ πέμποιέν κεν = οἳ πέμψουσιν); Thuc. vi. 36. 3 ἐξ ὧν ἂν . . . δράσειαν (= ἐξ ὧν δράσειαν ἂν = ἐξ ὧν δράσουσιν); Herod. i. 56 τοὺς ἂν . . . προσκτῆσταιτο φίλους (= οὓς προσκτῆσταιτο ἂν = οὓς προσκτῆσεται).

Plat. *Crat.* p. 45 D ἅπερ ἂν . . . ἔλοιτο (= ἅπερ ἔλοιτο ἂν

lxxxiv ὠφέλειαν Mr. Shilleto; *q.v.*, *ad loc.*, and on Thuc. ii. 28. 4 *Annot. Crit.*

- = ἄπερ αἰρήσεται); *Symp.* p. 217 B ἄπερ ἂν . . . διαλεχθεῖν (= ἄπερ διαλεχθεῖν ἂν = ἄπερ διαλέξεται).
- Ar. *Vesp.* 350 ἦντιν' ἂν . . . εἴης (= ἦντιν' εἴης ἂν = ἦντιν' ἔσῃ); Xen. *Anab.* iii. 1. 40 ὅ τι ἂν τις χρήσαιο αὐτοῖς (= ὅ τι χρήσαιο ἂν = ὅ τι χρήσεται).
- Dem. *Mid.* p. 540. 6 sqq. οἷ' ἂν . . . φθέγγαιντο (= οἷα φθέγγαιντο ἂν = οἷα φθέγγονται).
- Dem. *Ol.* ii. p. 18. 20 sqq. ὅσ' ἂν εἴποι τις (= ὅσ' εἴποι τις ἂν = ὅσ' ἐρεῖ τις).
- Xen. *Anab.* ii. 5. 7 τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδράνῃ, οὐθ' ὅπως ἂν εἰς ἐχρῶν χωρίον ἀποσταίῃ (= οὐτ' ἀπὸ ποίου τάχους, οὔτε ὅποι τις ἀποφύγοι ἂν, οὐτ' εἰς ποῖον σκότος ἀποδράνῃ ἂν, οὐθ' ὅπως ἀποσταίῃ ἂν = ἀποφεύξεται, ἀποδράσεται, ἀποστησεται).
- Xen. *Mem.* ii. 2. 4 ἐξ ὁποίων ἂν . . . γένοιτο (= ἐξ ὁποίων γένοιτο ἂν = γενήσεται).
- Hyperid. *pro Euxenipr.* col. 37 l. 17 ἀλλ' οὐκ ἔστιν, ᾧ *Hyperid. pro Eucl.* c. 37 l. 17. Πολύευκτε, (ὡς ἐμοὶ δοκεῖς [—sic MS. recte: cf. *Plat. Crit.* p. 43 C *supra cit.*: δοκεῖ corrigit Babington]) ὅθεν κατηγορίαν οὐκ ἂν ποιήσαιο (= ποιήσῃ).
- Ar. *Av.* 627 οὐκ ἔστιν ὅπως ἂν . . . ἀφείμην (= ὅπως ἀφείμην ἂν = ἀφήσομαι. Cf. *Isocr. Areop.* p. 155. e. οὐκ ἔστιν ὅπως οὐ καὶ βουλευσόμεθα καὶ πολεμήσομεν καὶ βιωσόμεθα καὶ σχέδον ἅπαντα καὶ πεισόμεθα καὶ πράξομεν); *Nub.* 760 ὅπως ἂν . . . ἀφανίσαις εἰπέ μοι (= ὅπως ἀφανίσαις ἂν = ἀφανίσεις); Xen. *Cyr.* iv. 3. 4 ὅπως δ' ἂν . . . γιγνοίμεθα (= ὅπως γιγνοίμεθ' ἂν = γενήσόμεθα); *Hell.* ii. 3. 13 ὅπως ἂν ἐξείῃ (= ἔξεσται).
- Soph. *Oed. Col.* 188 ἄγε νυν σύ με, παῖ, | ἵν' ἂν . . . | τὸ μὲν εἴποιμεν, τὸ δ' ἀκούσαιομεν, | καὶ μὴ χρεῖα πολεμῶμεν (= ἵνα εἴποιμεν ἂν, ἀκούσαιομεν ἂν = ἐροῦμεν, ἀκουσόμεθα).<sup>LXXXVA</sup>
- Ar. *Av.* 1017 ὑπάγοιμι τὰρ' ἂν. Π. νῆ Δί', ὡς οὐκ οἶδ' ἄρ' εἰ | φθαίης ἂν (= εἰ φθῇς); Xen. *Cyr.* i. 6. 41 οὐκ οἶδ' ἔργω εἰ τινα λίποις ἂν (= εἰ λείψεις).<sup>LXXXVB</sup>

<sup>LXXXVA</sup> "Cohaerent haec sic, ἄγε με—, καὶ μὴ χρεῖα πολεμῶμεν"; Dindorf *ad l.* "ἵνα significat ubi, et ἂν arctissime cum verbo connectendum"; Doederlein *ad l.* "ordo est ἄγε με ἐκέισε ἵνα τὸ μὲν εἴποιμεν ἂν. Supplendum enim ἐκέισε, ut" Soph. *Oed. Col.* "v. 168. Parum sententiae refert, utrum εἴποιμεν ἂν an ἐροῦμεν dicas. Optativum cum ἂν habet noster v. 405 ex certissima Brunckii conjectura. Futurum Euripides *Bacch.* 1379" (=1381 Dind.) Elmsley *ad l.* Translate "lead me thither, where we should (=shall) speak and listen; and let us not fight against necessity."

<sup>LXXXVB</sup> 1. The use under mention in this and the foregoing examples is well illustrated by Xen. *Cyr.* i. 6. 9, 10 ἀταρ, ἔφη, ὦ πάτερ, σὺ εἰ ἐνορᾷς τινα πόρον καὶ ἀπ' ἐμοῦ ἂν προσγενόμενον, ἕως ἐτι ἐν φιλῇ ἐσμέν, λέγε. Ἐρωτᾷς, ἔφη, ὦ παῖ, ποῦ ἂν ἀπὸ σοῦ πόρος γένοιτο; = "But," said he, 'father, do you, if you see in the matter any way, which should come even from my side, out of the difficulty,

Soph. *O. C.* 188.

Xen. *Cyr.* i. 6. 9, 10.

(B) Where it represents after an historic or quasi-historic tense what would after a present tense have been a present subjunctive similarly circumstanced.

4. (B) Where the past subjunctive with *κε* or *ἄν* in question—the particle usually, if not always, attracted away from the verb to which it belongs up to the side of, and—where possible—coalescing with, the relative, relational particle, or *εἰ*—represents, after a verb in

- (1) an historic tense
- (2) a quasi-historic tense,

what would have been, after a verb in a present tense, a present subjunctive similarly circumstanced.

Instances of this may be found in

- (1) Xen. *Mem.* i. 2. 6 ἀνδραποδιστὰς ἑαυτῶν ἀπεκάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὧν ἂν λάβουεν τὸν μισθόν (representing παρ' ὧν [λάβωσιν ἂν=] ἂν λάβωσι).
- Herod. vi. 44 ἐν νόῳ ἔχοντες ὅσας ἂν πλείστας δύναιντο καταστρέφειν τῶν Ἑλληνίδων πολίων, . . . Θασίους . . . καταστρέφαντο (ὅσας [δύνωνται ἂν=] ἂν δύνωνται).
- Hom. *Od.* viii. 20 καὶ μιν . . . πάσσοινα θῆκεν ἰδέσθαι, | ὥς κεν . . . γένοιτο | . . . καὶ ἐκτελέσειεν . . . (ὥς [γένηται κεν καὶ ἐκτελέσῃ κεν=] ἂν γένηται καὶ ἐκτελέσῃ); xxiv. 80 τύμβον | χεύαμεν . . . | ὥς κεν τηλεφανὴς . . . εἶη (ὥς [ᾗ κε=] ἂν ᾗ); Herod. i. 196 ἀπαξ τοῦ ἔτεος ἐκάστου ἐποιέετο τάδε· ὥς ἂν αἱ παρθέναι γινοῖατο γαμῶν ὥραιαι, . . . (ὥς [γένωνται ἂν=] ἂν γένωνται).
- Aesch. *Ag.* 362 Δία . . . αἰδοῦμαι | τὸν τάδε πράξαντ' ἐπ' Ἀλεξάνδρῳ | τείνοντα πάλοι τόξον, ὅπως ἂν | μῆτε πρὸ καιροῦ μῆθ' ὑπὲρ ἄστρον | βέλους ἡλίθιον σκῆψεν (ὅπως [σκήψῃ ἂν=] ἂν σκήψῃ).
- Thuc. vii. 65. 3 τὰς . . . πρῶρας . . . κατεβύρσωσαν, ὅπως ἂν μὴ ἀπολισθάνοι καὶ μὴ ἔχοι . . . (ὅπως [μὴ ἀπολισθάνῃ ἂν καὶ μὴ ἔχῃ ἂν=] ἂν μὴ ἀπολισθάνῃ καὶ μὴ ἔχῃ).

while he and we are still on friendly terms, say what it is.' 'Your question is, child,' said the other, 'in what quarter should a way out of the difficulty come from your side?'

Here we have the direct sentence, *ποῦ ἂν . . . γένοιτο*; used as in repetition of the previous *τινα . . . ἂν προσγενόμενον*: showing clearly that, just as in the latter the *ἂν* belongs to the verb of which the participle is in question, so in the former the *ἂν* belongs to the verb, although it is attracted away from it up to the side of the preceding relational particle *ποῦ*. *ποῦ ἂν . . . γένοιτο*; therefore = *ποῦ γένοιτ' ἂν*; = (practically) *ποῦ γενήσεται*;

Direct) (indirect questions.

2. With the construction of Xenophon's sentence, wherein a direct instead of an indirect question follows *ἐρωτᾷς*, cf. Cic. *Tusc.* i. 5. 10 dic quaeso: num te illa terrent, triceps apud inferos Cerberus, Cocytii fremitus, transvectio Acherontis, . . . ? *Acad. Pr.* ii. 26. 85 dic mihi: Lysippus eodem aere, eadem temperatione, eodem caelo, aqua, ceteris omnibus, centum Alexandros ejusdem modi facere non posset? *pro Sest.* 38. 81 hoc quaero, iudices: si illo die gens ista Clodia quod facere voluit effecisset, si P. Sestius . . . occisus esset, fuistime ad arma ituri? *de Fin.* ii. 18. 58 sed ego ex te quaero (quoniam idem tu certe fecisses), nonne intelligis, eo majorem vim esse naturae, quod . . . ?

- Hom. *Od.* xxiv. 333 προίεις . . . | . . ., ὄφρ' ἂν ἐλοίμην  
 . . . (ὄφρ' [ἔλωμαι ἂν =] ἂν ἔλωμαι).  
 Soph. *Trach.* 684 τάδ' ἦν πρόρρητα . . ., | . . . σῶζειν  
 . . ., | ἔως ἂν . . . ἀρμόσαιμί που (ἔως [ἀρμόσω ἂν =] ἂν  
 ἀρμόσω); Andoc. *de Myst.* p. 11. 17 εἴλεσθε ἄνδρας εἴκοσι·  
 τοῦτους δὲ ἐπιμελεῖσθαι τῆς πόλεως, ἔως ἂν οἱ νόμοι  
 τεθεῖεν (ἔως [τεθῶσιν ἂν =] ἂν τεθῶσι).  
 Xen. *Anab.* vii. 7. 57 ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγάγοι  
 . . . καὶ . . . παραδοίη (πρὶν [ἀπαγάγῃ ἂν καὶ  
 παραδῶ =] ἂν ἀπαγάγῃ καὶ παραδῶ); Antipho *de caed.*  
*Herod.* p. 133. 27 ἀπέδοσαν, ἀπαγορευόντων τῶν φίλων  
 . . . μὴ ἀποκτείνειν . . . πρὶν ἂν ἐγὼ ἔλθοιμι (πρὶν  
 [ἔλθω ἂν =] ἂν ἔλθω).  
 Dem. *Onet.* i. p. 865. 23 οὐκ ἔσθ' ὅστις οὐχ ἡγείτο τῶν  
 εἰδόντων δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὰν τάχιστα  
 ἀνὴρ εἶναι δοκιμασθῆιν ([ἐπειδὴ δοκιμασθῶ ἂν =] ἐπειδὰν  
 δοκιμασθῶ).<sup>lxxxvc</sup>  
 Soph. *Trach.* 161 εἶπε . . ., | . . . χρόνον προτάξας, ὥς  
 τρίμηνον ἡνίκ' ἂν | χῶρας ἀπείη (ἡνίκ' [ἀπῇ ἂν =] ἂν  
 ἀπῇ).  
 Hom. *Il.* vii. 386 ἡνώγει . . . | εἰπεῖν, αἶ κέ περ ὕμμι φίλον  
 . . . γένοιτο, | μῦθον . . . (αἶ περ γένηται κε = ἐὰν  
 γένηται).  
 Hom. *Il.* ii. 597 στεῦτο . . . εὐχόμενος νικήσαμεν, εἴ περ ἂν  
 αὐτὰ | μοῦσαι αἰδοῖεν (εἴ περ αἰδῶσιν ἂν = ἐὰν αἰδῶσιν).  
 (2) Xen. *Anab.* vii. 2. 6 τῷ . . . Ἀριστάρχῳ ἐπιστέλλει  
 ὁπόσους ἂν εὐροί . . . τῶν Κύρου στρατιωτῶν ὑπολελειμ-  
 μένους ἀποδόσθαι (ὁπόσους [εὐρῇ ἂν =] ἂν εὐρῇ).  
 Aesch. *Pers.* 450 πέμπει . . ., ὅπως ὅταν νεῶν | φθαρέντες  
 ἐχθροὶ νῆσον ἐκσωζοίατο, | κτείνουεν ([ὅτε ἐκσω-  
 ζωνται ἂν =] ὅταν ἐκσωζωνται).<sup>lxxxvd</sup>

<sup>lxxxvc</sup> *E contra*, and—according to the construction which is more usual, in fact (Hom. *Od.* v. 386; etc.)—without the ἂν: Dem. *Aphob.* i. p. 814. 18 κάκεινῳ μὲν ἔδωκεν ἐκ τῶν ἐμῶν ἐβδόμηκοντα μνᾶς καρπώσασθαι τοσούτον χρόνον, ἔως ἐγὼ ἀνὴρ εἶναι δοκιμασθῆιν.

This sentence represents after a verb in an historic tense what would have been, after a verb in a present tense—not ἔως ἂν δοκιμασθῶ, but—ἔως δοκιμασθῶ, “until perchance I shall have-been enrolled among the men.”

*Et sic semper.*

See below, note 196a.

<sup>lxxxvd</sup> In the phrases ἔως ἀφίκοιτο, ἔως γένοιτο respectively of the two following passages from Aristophanes, when properly read, the past subjunctives are those of possibility: “until there might possibly come”: “until there might possibly arise”: Ar. *Ran.* 761 νόμος τις ἐνθάδ' ἐστὶ κείμενος | . . . τὸν ἀριστον ὄντα τῶν ἐαυτοῦ συντέχνων | σίτησιν αὐτὸν ἐν Πυρτανεῖω λαμβάνειν, | . . . ἔως ἀφίκοιτο τὴν τέχνην σοφώτερος | ἑτέρος τις αὐτοῦ· τότε δὲ παραχωρεῖν ἔδει. [The Venetian MS. has the reading ἔως ἂν ἀφίκοιτο.] Ar. *Egg.* 128 ὁ χρησμός ἀντικρυς λέγει | ὥς πρῶτα μὲν στυνππειοπώλης γίγνεται, | . . . μετὰ τοῦτον αὖθις προβατο-  
 πώλης δεύτερος. | Ν. δύο τῷδε πῶλα. καὶ τί τόνδε χρὴ παθεῖν; | Δ. κρατεῖν, [So the  
 ἑτερος ἀνὴρ βδελυρότερος | αὐτοῦ γένοιτο· μετὰ δὲ ταῦτ' ἀπόλλυται. [So the

Ar. *Ran.* 761;  
*Egg.* 128.

(C) Where, being in company with a past subjunctive expressive of condition or possibility, and by a kind of sympathy, it represents what would have been, had the accompanying verb been absolute, a present subjunctive similarly circumstanced.

5. (C) Where—by a kind of sympathy, as it were—the past subjunctive with *κε* or *ἄν* in question—the particle usually, if not always, attracted away from the verb to which it belongs up to the side of, and—where possible—coalescing with, the relative, relational particle, or *εἰ*—represents—being in company with a verb in a past subjunctive used in the expression of

(1) a Condition

(2) a Possibility—

what would have been, in the company of a verb in an absolute form, a present subjunctive similarly circumstanced.

Instances of this may be found in

(1) Hom. *Od.* ii. 77 (cited above in the Text) *ἄν* . . . *ποτιπνυσσοίμεθα μύθῳ*, | . . . *ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη* (absolute form, *ποτιπνυξοίμεθα* . . . *ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθῇ*); Plat. *Phaedon* p. 101 D *sqq.* *χαίρειν ἐφ' ἧς ἂν καὶ οὐκ ἀποκρίναιο ἕως ἂν . . . σκέψαιο . . . (ἐάσεις καὶ οὐκ ἀποκρινεῖ, ἕως ἂν σκέψῃ*. In the words which immediately follow in the context *φαίνεται* and *ἔλθοις* are the subjunctives of possibility: “whatever might possibly seem”: “until you might possibly come”); *Rep.* vi. p. 501 B *τὸ μὲν ἂν . . . ἐξαλείφουεν, τὸ δὲ πάλιν ἐγγράφουεν* [cf. *Ar. Pac.* 1180], *ἕως ἂν . . . ποιήσειαν (ἐξαλείψουσιν, ἐγγράψουσιν, ἕως ἂν ποιήσωσι*. The reading is Bekker's. Stallbaum, with seven MSS., omits the *ἂν* after *ἕως*).

Plat. *Timae.* p. 56 D *γῇ ἂν, . . . φέροιτ' ἂν, . . . μέχρι περ ἂν . . . τὰ μέρη . . . γῇ γένοιτο (οἰσθήσεται, μεχρὶ ἂν γένηται*. The reading is again that of Bekker; and—curiously enough—now of Stallbaum also. One MS. alone gives the *ἂν* after *μέχρι περ*).

Hom. *Il.* xix. 205 *ἦ τ' ἂν ἔγωγε | . . . ἀνώγοιμι . . . | . . . τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λῶβην (ἀνώγα τεύξεσθαι, ἐπὴν τισώμεθα*).

Plat. *Alcib.* ii. p. 146 A *φαίης γε ἂν, . . . ὁπότεν ὀρώης (φήσεις, ὁπότεν ὀρώς)*; Xen. *Cyr.* i. 3. 11 *ὁπότεν ἦκοι ἐπὶ τὸ δείπνον, λέγοιμ' ἂν . . . ἐπειδὰν δὲ πάνν σπονδάσοι φαγέιν, εἴποιμ' ἂν . . ., ἕως παρατείναιμι τοῦτον κ.τ.λ. (ὁπότεν ἦκη, λέξω: ἐπειδὰν σπονδάξῃ, λέξω*. The past subjunctive after *ἕως* is that of possibility: “until I might possibly put him off”).

Dem. *Phil.* i. p. 48. 22 *δοκέιτε δέ μοι πολὺ βέλτιον ἂν . . . βουλευσασθαι, εἰ . . . λογίσαισθε ὅτι . . . Φίλιππος . . .*

Venetian and Florentine Γ MSS. The old reading was *ἕως ἂν ἔτερος*; on the mere metrical objections to which see Elmsl. on *Eur. Heracl.* 959; Dobree on *Ar. Plut.* 1011 (=1012 ed. suae) in *Porson's Aristophanica* p. (111)].



φυλάξας τοὺς ἐτησίας ἢ τὸν χειμῶνα ἐπιχειρεῖ, ἥνικ' ἂν ἡμεῖς μὴ δυνάμεθα ἐκείσε ἀφικέσθαι (βουλευέσθε, εἰ λογιέσθε ὅτι φυλάξας ἐπιχειρεῖ, ἥνικ' ἂν μὴ δυνώμεθα).

Xen. *Oyr.* i. 6. 22 ἄρτι τε ἐξηπατηκῶς εἰς ἂν, καὶ ὀλίγω ὕστερον, ὅπου ἂν πείραν δοίης, ἐξεληλεγμένος εἰς ἂν καὶ προσέτι καὶ ἀλαζῶν φαίνοιο (ὅπου ἂν δῶς, ἐξεληλεγμένος εἶσι).<sup>LXXXVE</sup>

(2) Hom. *Il.* xxiv. 224 εἰ δέ μοι αἶσα | τεθνάμεναι . . . , | βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς | ἀγκὰς ἑλόντ' ἐμὸν υἱόν, ἐπὶ γόου ἐξ ἔρον εἶην (κατακτενεῖ με ἴσως ἑλόντα, ἐπὶ γόου ἐξ ἔρον ὦ).

94. τὰ κ' ἔρεξε is the reading in Hesiod *l.c.* of Götting, and of Bekker (in the Oxford edition of Aristotle) = τὰ κε (= ἂν ἂν) ἔρεξε = "what he would have done (sc. if he had had the chance)."

But query whether a better reading would not be τὰ κ' ἔρεξε = τὰ (= ἂν) καὶ ἔρεξε = "what he also had-done." For καὶ similarly elided before a vowel, cf. Callistratus *Fr.* 9. 11. 12 in Bergk's *Poet. Lyr. Gr.*

94. Hes. *Fr.* 217.

94a. "χρήμαθ', ἢ χρῆν ed. Kuster. Lege χρήμαθ', ἢν χρῆν," Porson *Aristophanica* p. 218; and all the MSS., apparently, have ἢν (here certainly including the Ravennate), and none ἣ, which Dindorf gives us.

ἢν is perfectly correct, if we make it depend upon ἀφαιρεῖσθαι, putting from διδόναι to ἀλλ' into a parenthesis.

94a. Ar. *Thesm.* 842.

94b. All the MSS. have ἢν. εἰ is a mere—and quite unwarranted—correction of Brunck and of Porson (*Aristophanica* p. 219).

94b. *Ib.*

95. 1. The following are further examples of the collocations of εἰ with the past subjunctive with ἂν, and of εἰαν or ἦν with the past subjunctive, from the Hippocratea:—

Hippocr. *Praenotion.* i. p. 42. F. = i. p. 106. 1. K. εἰ φαίη ἂν.

<sup>LXXXVE</sup> 1. In Plato *de Rep.* iii. p. 412 D καὶ μὴν τοῦτο γ' ἂν μάλιστα φιλοῖ, ὃ ξυμφέρειν ἡγοῖτο τὰ αὐτὰ καὶ ἑαυτῷ, καὶ θταν μάλιστα ἐκείνου μὲν εἰ πράττοντος οἴηται ξυμβαίνειν καὶ ἑαυτῷ εἰ πράττειν, μὴ δέ, τοῦναντίον, there is considerable manuscript authority for, and pointing in the direction of, οἴοιτο: and if οἴοιτο be the right reading, it must be so on the principle now under discussion.

2. In Plato *Meno* p. 97 C ὁ μὲν τὴν ἐπιστήμην ἔχων αἰεὶ ἂν ἐπιτυγχάνοι (would go right), ὁ δὲ τὴν ὀρθὴν δόξαν τότε μὲν ἂν τυγχάνοι (would), τότε δ' οὐ. Σ. πῶς λέγεις; ὁ αἰεὶ ἔχων ὀρθὴν δόξαν οὐκ αἰεὶ τυγχάνοι (might not possibly always hit the mark), ἔωσπερ ὀρθὰ δοξάζοι; (as long as he might possibly be thinking rightly), the old reading ἔωσπερ ἂν ὀρθὰ δοξάζοι, which however has the support of only a single MS., and may be treated as incorrect, must have been explained in the same way.

95. εἰ with past subjunctive with ἂν = εἰαν, ἦν with past subjunctive: further exx. from the Hippocratea;

Plat. *Rep.* iii. p. 412 D.

*Meno* p. 97 C.

Hippocr. *Praenotiori*. i. p. 38. F.=i. p. 95. 11. K.; i. p. 40. F.=i. p. 101. K.; *de rat. vict. in morb. acut.* i. p. 386. F.=ii. p. 35. 15. K. (following on ἦν with the present imperfect subjunctive); i. p. 390. F.=ii. p. 47. 3. K. ἦν εἴη: *Praenotiori*. i. p. 41. F.=i. p. 104. 5. K. ἦν ἀποπτύσσοιτο: *ib.* i. p. 43. F.=i. p. 111. 2. K. (accompanied by the present imperfect subjunctive) ἦν δὲ μήτε . . . ἐνδιδῶν<sup>lxxxvi</sup> . . . , μήτε . . . μαλάσσοιτο: *de rat. vict. in morb. acut.* i. p. 385. F.=ii. p. 33. 9. K. ἦν . . . δῶν: i. p. 393. F.=ii. p. 57. 7. K. (followed shortly by εἰ . . . τυγχάνοι) ἦν τυγχάνοι: i. p. 395. F.=ii. p. 62. 6. K. ἦν . . . δέοι: i. p. 395. F.=ii. p. 64. 4. K. (following upon εἰ . . . ῥέοι) ἦν . . . ῥέοι: i. p. 405. F.=ii. p. 94. 6. K. ἦν δὲ πυρετὸς μὴ ἔχει καὶ στρόφοι ἔωσι: *Aphorism.* ii. p. 1242. F.=iii. p. 706. 12. K. (side by side with ἦν καθαίρωνται) ἦν . . . γίγνοιτο: *Praenotiori*. i. p. 44. F.=i. p. 113. 3. K. (followed by εἰ δὲ ὑπερβάλλοι) ἦν μὲν τι . . . προσγίνοιτο.

διδῶν, δῶν )(  
διδῶν, δῶν: *sim.*

<sup>lxxxvi</sup> 1. Kühn gives the reading ἐνδιδῶν here, and in the next example δῶν: but the ι subscript must at least accompany the ω in either case.

The form δῶν in place of the more usual δῶν appears in all the MSS. of Lysias in *Andocid.* p. 105. 5; and it similarly appears in all the MSS. of Plat. *Gorg.* p. 481 A, although in this place its propriety—regard being had to the context—may be in question; and, while Heindorf retains it, Bekker and Stallbaum, and also Baier and Orelli in the Zurich edition of 1839, accept Findeisen's correction δῶν.

2. Dr. Rutherford, by whom an imputation of an overweening respect for manuscriptal authority would be probably looked upon as but a doubtful compliment, waxes quite warm on the subject. For him (*New Phrynichus* p. 456) διδῶν is an "absurdity"; it and δῶν and its compounds "are of course wrong, and have been replaced by the forms in -οι by all editors who know their business"; with more to the same effect, with reference to the forms συγγνῶν (*Aesch. Suppl.* 215), ἀλῶν (*Dem. Timocr.* p. 736. 12), and—"always misspelt in the same utterly ridiculous way"—ἀναβῶν (*Ar. Ran.* 177), βῶν (*Plat. Phaedon* p. 87 D; *Gorg.* p. 512 E; *Tim.* p. 89 C). (His reference to Plat. [*Legg.* v. p.] 730 C is, it would seem, an error, διαβῶν being there the word, and apparently without variant.)

3. Nevertheless, *pace tanti viri*, the conclusions of Buttmann, which are given at length below,<sup>b</sup> seem to the present writer at once more sober and more wise.

4. The question is, what *do* we find as facts? not what we think *should* be the facts, nor what we think of the facts *when found*; and exaggerated language in one direction or the other does no good, and simply tends to obscure the real issue.

<sup>b</sup> Buttmann *Irregular Gr. Vbs.* by Fishlake ed. 2 s.v. γινώσκω: "γνώσκω is become the established reading even in Homer, where, however, we find ἀλῶν . . . Hence συγγνῶν in the old Atticism, *Aesch. Suppl.* 230,"=215, "deserves our attention. In the later Attics this is again found; see Lobeck *ad Phryn.* p. 347."

Again s.v. ἀλίσκομαι: "Aor. . . Att. ἐάων, with α long; the other moods with α short, as opt. ἀλόην (*Il.* X 253) and Ion. ἀλῶν (*Hom. saepe*)," e.g. *Il.* ix. 592.

And yet again s.v. βῶν: "we find . . . in common use the . . . aor. 2 ἐβῶν, opt. βῶν (not -οίην)."

- De rat. vict. in morb. acut.* i. p. 391. F.=ii. p. 50. 12. K. ἤν . . . πρήξειαν: i. p. 392. F.=ii. p. 51. 18. K. ἤν ἔλθοι.
- Hippocr. (?) *de prisc. medicin.* i. p. 8. F.=i. p. 23. 17. K. ἤν τις ἐπιχειροῖ: *de Fractis* i. p. 766. F.=iii. p. 101. 5. K.; *de Articulis* i. p. 827. F.=iii. p. 237. 6. K. (accompanied by ξυμβῆ); *Mochlic.* i. p. 861. F.=iii. p. 297. 8. K. ἤν . . . εἶη: *de Articulis* i. p. 837. F.=iii. p. 262. 7. K. ἤν . . . παρείη: *de Fractis* i. p. 772. F.=iii. p. 114. 18. K. ἤν . . . βούλοιο: *de Articulis* i. p. 834. F.=iii. p. 257. 6. K. ἤν . . σκευάζοι: *Mochlic.* i. p. 847. F.=iii. p. 275. 7. K. ἤν . . παρανάγοι.
- De Fractis* i. p. 754. F.=iii. p. 72. 14. K. (followed by εἰ φαίη) ἤν φαίη: *ib.* i. p. 776. F.=iii. p. 126. 9. K. (followed on i. p. 776. F.=iii. p. 127. 5. K. by ἤν . . . ἐμβάλλη) ἤν . . . ἐμβάλοι: i. p. 778. F.=iii. p. 130. 8. K. (followed by ἤν δὲ φθάσῃ) ἤν μὲν παρατόχοις: *de Articulis* i. p. 795. F.=iii. p. 167. 7. K. ἤν . . . ἐκβαίη: i. p. 825. F.=iii. p. 231. 6. K. ἤν . . . ἐμπέσσοι: i. p. 831. F.=iii. p. 246. 4. K. ἤν . . . βλαβεῖη.
- Leophanes (?) *de Superfoetat.* i. p. 261. F.=i. p. 465. 5. K. (following on ἤν with the present perfect subjunctive) ἤν δὲ ζῶη.
- Euryphon (?) *de Morb.* iii.: i. p. 492. F.=ii. p. 307. 1. K.; *de Natur. Muliebr.* i. p. 568. F.=ii. p. 545. 7. K. ἤν εἶη.
- De Morb.* iii.: i. p. 494. F.=ii. p. 313. 3. K. (shortly followed by εἰ . . . γένοιτο) ἤν . . . γένοιτο.
- Auctor *de Genitur.* i. p. 235. F.=i. p. 382. 3. K.; *de loc. in hom.* i. p. 414. F.=ii. p. 120. 11. K. (followed by ἤν ἐσέλθῃ); *de Morb.* iv. i. p. 503. F.=ii. p. 341. 18. K.; i. p. 504. F.=ii. p. 345. 16. K.; *de Mul. Morb.* i.: i. p. 616. F.=ii. p. 698. 2. K.; i. p. 617. F.=ii. p. 698. 12. K.; *ib.* ii.: i. p. 653. F.=ii. p. 812. 18. K. (preceded and followed by ἤν with the present imperfect subjunctive); i. p. 661. F.=ii. p. 835. 10. K.; *de his quae uter. non gerunt* i. p. 676. F.=iii. p. 4. 17. K.; i. p. 676. F.=iii. p. 6. 10. K.; *de Morb. vulg.* ii.: ii. p. 1050. F.=iii. p. 463. 5. K. ἤν εἶη: *de loc. in hom.* i. p. 415. F.=ii. p. 125. 1. K. (accompanied by the present imperfect subjunctive and preceded by ἤν with the present perfect subjunctive) ἤν . . . προσείη: *de dieb. judicat.* i. p. 57. F.=i. p. 153. 15. K. ἤν . . . μελαινόιο: *de Carnib.* i. p. 253. F.=i. p. 440. 1. K. ἤν . . . ἀρθροῖ: *de Septimestr. partu* i. p. 257. F.=i. p. 452. 2. K. ἤν . . . συγχρέοιο: *de his quae uter. non ger.* i. p. 683. F.=iii. p. 28. 1. K. ἤν βούλοιο: *de Vict. rat. i.*: i. p. 347. F.=i. p. 649. 2. K. ἤν . . . βούλοιο: *de Vict. rat. i.*: i. p. 352. F.=i. p. 664. 15. K.; *de Mul. Morb.* i.: i. p. 603. F.=ii. p. 655. 12. K. ἤν δύναιο: *de Morb.*

i.: i. p. 448. F.=ii. p. 172. 2. K. (preceded by ἦν with the present imperfect subjunctive and accompanied by the same tense) ἦν δέοι: *de Affection*. i. p. 530. F.=ii. p. 426. 11. K. ἦν . . . προσφέρουντο: *de Mul. Morb.* i.: i. p. 602. F.=ii. p. 653. 5. K. ἦν γε μή τις . . . διαιώσῃ: *ib.* p. 609. F.=ii. p. 673. 4. K. ἦν . . . ἐξίοι: *de Mul. Morb.* ii.: i. p. 662. F.=ii. p. 841. 6. K. ἦν δὲ ἐπιμένει: *ib.* i. p. 671. F.=ii. p. 867. 16. K. ἦν . . . κωλύει: *de vidend. acie* i. p. 689. F.=iii. p. 46. 6. K. ἦν . . . διαφθείρουεν: *de Natur. Pueri* i. p. 244. F.=i. p. 410. 8. K. (accompanied by ποιήσῃς) ἦν . . . αἰωρόησ: *Prædict.* ii.: i. p. 86. F.=i. p. 194. 1. K. ἦν . . . ἀνιῶτο.

*De Corde* i. p. 268. F.=i. p. 485. 14. K.; *de Morb.* i.: i. p. 449. F.=ii. p. 176. 11. K. (accompanied by σχῆ and ἀπόλλυται) ἦν . . . δοίῃ: *de Vict. rat.* i.: i. p. 351. F.=i. p. 662. 3. K. ἦν . . . κρατηθείῃ: *de Morb.* iv.: i. p. 500. F.=ii. p. 330. 3. K. ἦν . . . ἐξέλλοι: i. p. 515. F.=ii. p. 379. 7. K. ἦν . . . κλίνειε . . . ἦ . . . τρήσειεν: *de Mul. Morb.* i.: i. p. 602. F.=ii. p. 652. 10. K. ἦν . . . πνιγέι: i. p. 606. F.=ii. p. 665. 5. K. (accompanied by παραχάλασσω) ἦν . . . γενοίατο: i. p. 606. F.=ii. p. 665. 13. K. (accompanied by τέμῃ) ἦν . . . μαλθάξειεν: i. p. 612. F.=ii. p. 684. 6. K. (followed by ἦν with the present imperfect subjunctive) ἦν . . . ἐνσταίῃ: *de Mul. Morb.* ii.: i. p. 653. F.=ii. p. 811. 9. K. ἦν . . . σχοίεν.

and elsewhere.

2. "Non nego," says Schäfer, in his *Meletemata Critica* p. 87, "ἦν optativo passim sic jungi, omnis ut corrigendi conatus, si critica temeritate abstineas, sufflaminetur . . . Antist. *Epigr.* ii. ἦν δὲ παρεκβαίης ἐς ἃ μὴ θέμις, οὐ τί σ' ὀνήσει | ἡ λάχνη. Macedonius xii. σὺ δ' ἦν ἀπ' ἐμῷ λυθείης, | τὸ ξίφος ἡμετέρην δύσεται ἐς λάγονα. Maximus *de Election.* v. 422 οὐδ' ἦν Ἰφίκλοιο θωώτερον αὐδάξιοιο. *Ib.* 346 sq. ἦν πέλῃ . . . ἦ ἐντύνειεν. Lucian T. 3. p. 245" (= *Dissert. c. Hesiod.* c. 7 cited above in note 92. 3) "ἦν μὴ καλύψῃς τὰ σπέρματα καὶ θεράπων μακέλλην ἔχων ἐπιφοροίῃ τῆς γῆς αὐτοῖς . . . : Hippocrates § 1. p. 9. 18 ed. Francof. 1595" (= Hippocrates (?) *de prisc. medicin.* i. p. 8. F.=iii. p. 23. 17. K. cited above in this present note) "ἦν τις ἐπιχειροίῃ λέγειν."

3. So with the relatives and relational particles in conjunction with ἄν. See above note 25. 10.

Ar. *Phut.* 119.

4. Finally, it may be added that we have *not* in Ar. *Phut.* 119 an instance of εἰ with the past subjunctive with ἄν.

The probable reading of that passage, in which we have the authority of the Ravenna MS. for οἷδ' ὥς, and for ἐμ' εἰ, is—as Dindorf has seen—

ὁ Ζεὺς μὲν οὖν οἶδ' ὥς τὰ τούτων μῶρ' ἔμ' εἰ  
 πύθοιτ' ἂν ἐπιτρίψειε :

i.e.—as he describes the “constructio verborum paullo durius trajectorum”—ὁ Ζεὺς μὲν οὖν οἶδα ὥς ἔμ' ἂν ἐπιτρίψειε, εἰ τὰ τούτων μῶρα πύθοιτο.

96. 1. So Plato *Rep.* ii. p. 376 A ὅτι ὃν μὲν ἂν ἴδῃ ἀγνώτα, χαλεπαίνει· οὐδὲν δὲ κακὸν προπεπονθώς· ὃν δ' ἂν γνώριμον, ἀσπάξεται, κἂν μηδὲν πώποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνθῃ.

96. Plat. *Rep.*  
 ii. p. 376 A.

2. As to the form of the last word here, Elmsley (on Soph. *Aj.* 278 in *Mus. Crit.* i. p. 356), with the assent of Mr. Shilleto (on Dem. *de Fals. Leg.* p. 342. 11; see his Appendix A), says that “the orators generally, if not always, express” the present perfect “subjunctive and its corresponding optative by the auxiliary verb and the participle,” rather than by their normal forms; that is, would rather say βεβληκότες ὦσιν, εἶεν than βεβλήκωσιν, -οιεν.

Hippocr. *de*  
*cap. vuln.* i. p.  
 911. F. = iii. p.  
 371. 3. K.

Present and  
 past perfect sub-  
 junctives active:  
 their forms.

3. The rule is, however, not absolute—even in the Orators.  
 . Mr. Shilleto quotes in its despite

Dem. *Lept.* p. 476. 20 ἑστῶσι : p. 482. 14 ἑστήκηγ : Lysias *c.*  
*Panleon.* p. 166. 39 ὠφλήκοι :

also from

Thuc. ii. 48. 2 ἑσβεβλήκοιεν : iv. 122. 3 ἀφεστήκοιεν : vii.  
 83. 1 παραδεδώκοιεν : viii. 108. 1 πεποιήκοι.

Further examples occur in some of the passages cited here and below in the Text.

97. ἦν μὴ πρόσθεν ἡσκηκότες ὦσι. So Louis Dindorf, with no note of any variation of reading in either MS. or edition.

97. Xen. *Cyr.*  
 iii. 3. 50.

εἰ μ. π. ἦ, however, is the reading of the Grammarian in Bekker's *Anecd. Gr.* p. 144. 20 *sqq.*, where the passage, so read, is, with others, cited in support of the use of εἰ with the present subjunctive.

98. So Hom. *Il.* i. 580 εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς | ἐξ ἐδέων στυφελίξαι· ὁ γάρ πολὺν φέρτατός ἐστιν.

98.

99. μακρὰν is the reading of the bulk of the MSS., including the Clarkian, and is no doubt correct. *Si quis autem diviturnam illi victus observationem praecipit*, as Ficinus renders it.

99. Plat. *Rep.*  
 iii. p. 406 D.

So Ast *ad l.*; and Mr. Shilleto on Dem. *de Fals. Leg.* p. 421. 22.

The objection to the reading *μικρὰν*, which is given to us by seven MSS.—an eighth which had the same reading having it corrected into *μακρὰν*—is twofold, viz.—

*δίαιτα*.

(1) *μικρὰν* *δίαιταν* would have to be taken to mean "low diet"; whereas *δίαιτα*, although including what we call "diet," is a fuller word than that, and means "regimen."

*σμικρός* not  
*μικρός* in Plato.

(2) The only form of the word which Plato would have used, had he used the word at all, would have been *σμικράν*: which indeed is given to us by one MS., and is received by Bekker into his text.

99a.

99a. *τιμίσεται* = "shall he be honoured?" Passive. Cf. *supra* subnote **lxxii**.

100.

100. *E contra* Soph. *Ant.* 710 *καί τις ἦ σοφός*: Crates *Γεῖτ.* Fr. 7 *εἰ σοφὸς ἦ*.

100a.

100a. *E contra* Theocr. v. 63 *ἀλλὰ τὸν ἄνδρα, | αἰ λῆς, τὸν δρύτομον βωστρήσομες*.

101. Hipp. *de*  
*r. v. in morb. ac.*  
i. p. 399. F. = ii.  
p. 74. 1. K.

101. Kühn reads here *συντήκη*: which being transitive can scarcely be right. Query, therefore, as in the Text, *συντακῇ* = the 2nd aor. subjunctive passive, which has the requisite intransitive meaning.

102. Thuc. i.  
34. 1.  
*μαθέτωσαν*.

102. *μαθέτωσαν* is the reading, apparently, of all the MSS., "quod retinenti ignoscat mihi velim Cobet (vid. Nov. Lect. pp. 327. 328 alibi)," says Mr. Shilleto *ad l.*, whom see as to the form.

103.

103. *ταῦτα ἄριστα*. The apodosis in such cases is generally omitted in Greek. See further Mr. Shilleto *ad l.*, and the Text §§ 101 *sqq.*, and note 170. 4.

104.

104. *ἦν δὲ μῆ. εἰ δὲ μῆ* is, perhaps, more usual. See *infra* note 170. 8 *sqq.*

105. Plat. *Protag.* p. 310 D.  
*αὐτός* followed  
by *ἐκείνος*: of the  
same person.

105. *ὃν αὐτῷ διδῶς . . . καὶ πείθης ἐκείνον*. On this junction of pronouns see Heindorf *ad Plat. Phaedon* p. 111 B (*τὰς δὲ ὥρας αὐτοῖς κράσιν ἔχειν τοιαύτην, ὥστε ἐκείνους ἀνόσους εἶναι*), and Mr. Shilleto on Thucyd. i. 132. 3 (*παιδικὰ ποτε ὃν αὐτοῦ καὶ πιστότατος ἐκείνῳ*); i. 145 (*νομίσαντες ἄριστα σφίσι παραινεῖν αὐτὸν . . . τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ . . .*)

Add to the examples given by them

Plat. *Protag.* p. 318 B *sqq.* (cited in note 180. 2 (1) below)  
 εἰ . . . ἐπανερόιτο αὐτὸν εἰς ὃ τι βελτίων καθ' ἡμέραν  
 ἔσται συγγιγνόμενος ἐκείνῳ.

106. So ἐπὴν κ' in Theocr. xi. 77 πολλὰ συμπαίσδεν με κόραι  
 τὰν νύκτα κέλονται, | κιχλίσδοντι δὲ πάσαι, ἐπὴν κ' αὐταῖς  
 ὑπακούσω. 106.

107. 1. πύσει. So Bekker, without a suggestion of πύσει  
 in any MS. or edition. See above note 53. 107. Lys. *Era-*  
*tosth.* p. 93. 14.

2. As to the πρόκλησις εἰς βάσανον in Attic Law, referred  
 to here, and also in Antipho p. 112. 41, cited in the Text, § 70,  
 see Mr. J. W. Headlam in the *Classical Review* vol. vii. pp. 1  
*sqq.*; viii. pp. 136 *sqq.*

108. So with ὅταν :— 108.

Plat. *Lys.* p. 217 D ἀλλ' ὅταν δὴ . . . τὸ γῆρας αὐταῖς  
 ταῦτ' ὅν τοῦτο χρῶμα ἐπαγάγη, τότε ἐγένοντο οἶόν περ τὸ  
 παρόν, λευκοῦ παρουσίᾳ λευκαί.

109. προσαπόλλυται. On this *graphic* use of the present  
 tense see Mr. Shilleto's notes *ad l.*, and on Thuc. i. 121. 5,  
 127. 1, and 131. 2; and also note 1. 3 (β) above and subnote  
 ii. Compare also Herod. vii. 236, cited in the Text § 45 (β),  
 and 109. Thuc. i.  
 143. 6.

Plaut. *Mil. Glor.* 604. R. = iii. 1. 9 quippe si resciverint inimici  
 consiliū tuum, | tuopte tibi consilio occludunt linguam et  
 constringunt manus, | atque eadem, quae illis voluisti  
 facere, illi faciunt tibi.

Shaksp. 2 *Henry VI.* iv. 10 "and if mine arm be heaved in  
 the air, | thy grave is digg'd already in the earth."

Compare too

*Times* newspaper 3rd Oct. 1889, p. 5 col. 2 "under the  
 shadow of the Republic they would have placed in power  
 the embryo Caesarism hid behind the man of the black  
 horse. Once in power the whole thing was accomplished.  
 A pretext would be found, etc."

109a. See on this passage *supra* note 14. 6, and sub- 109a. Thuc. ii.  
 note xliv. 80. 1.

109b. κε σβέσσω = σβέσω (past indefinite subjunctive) ἄν : 109b. Theocr.  
 equivalent to future indicative σβέσω. Even in Aristot. (?) *de* xxiii. 26.

*Plantis* i. c. 1 *init.* we have ἐὰν ζητήσωμεν εἰ πνοὴν καὶ γένος ἐκ συγκράσεως ἔχουσιν ἢ τὸ ἐναντίον, πολλὰν ἂν τὴν περὶ τούτου ἀμφιβολίαν καὶ μακρὰν ποιήσωμεν τὴν ζήτησιν.

110. 110. So ὅταν κε in Theognis 723 ὅταν δέ κε τῶν ἀφίκεται | ὥρη. See above note 84.

111. Aesch. *Ag.*  
869.

111. 1. εἰ δ' ἦν τεθνηκώς. Cf. Shaksp. 2 *Henry VI.* iv. 10 "if I do not leave you all as dead as a door-nail, I pray God I may never eat grass more."

2. "ἐπλήθυνον" [= "reports abounded"] "Porsonus. ἐπλήθυνον" [= "reports multiplied his death"] "libri." Dindorf *ad l.*

Why should not the reading of the books be retained? Cf. Shirley *Hyde Park* i. 2 "frequent intelligence hath reported him | lost, both to me, and his own life."

871. 3. Mr. Malden considered v. 871 an interpolation, arisen out of v. 875 πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης.

The late Dean of Wells, Dr. Plumptre, in his translation accepts it, with the remark: "Clytemnestra . . . pauses to make her language accurate to the very letter. She is speaking only of the earth which would have been laid over her husband's corpse, had he died as often as he was reported to have done. She will not utter anything so ominous as an allusion to the depths below him stretching down to Hades."

εἰ δ' ἔπεισι Νέμεσις, οὐ λέγω,

as Aegisthus says.<sup>lxxxvii</sup>

872. 4. With the idea contained in χθονὸς τρίμοιρον χλαῖναν, cf. Hom. *Il.* iii. 56 and the other passages cited by Blomfield *ad l.*; to which add Pind. *Nem.* xi. 15 θνατὰ μεμνᾶσθω περιστέλλων μέλη, | καὶ τελευτὰν ἀπάντων γᾶν ἐπιεσσόμενος, and Fielding's moralisation in *Tom Jones* (ii. 8) upon the subject of the intended size of Blifil's new house: "He took therefore measure of that proportion of soil, which was now become adequate to all his future purposes, and he lay dead on the ground, a great (though not a living) example of the truth of that observation of Horace: *Tu secunda marmora | locas sub ipsum fumus: et sepulcri | immemor struis domos*: which sentiment I shall thus give to the English reader: 'you provide the noblest materials for building, when a pickaxe and a spade are only necessary; and build houses

Soph. *El.* 1467. <sup>lxxxviii</sup> Soph. *El.* 1467.

Where with οὐ λέγω = "I unsay what I have said," compare Malcolm's (Shaksp. *Macbeth* iv. 3) "I . . . | unspeak mine own detraction, here abjure | the taints and blames I laid upon myself, | for strangers to my nature."



of five hundred by a hundred feet, forgetting that of six by two.' ” lxxxvib

111a. So a few lines lower, with another form of the past perfect indicative: Isaeus *de Pyrrh. haered.* p. 43. 39 οὐκοῦν δύοιεν τὰ ἕτερα προσήκε τῇ γυναικί, ἢ ζῶντι τῷ Ἐνδίῳ ἀμφισβητῆσαι τῶν πατρῴων, ἢ ἐπειδὴ τετελευτηκῶς ἦν ὁ εἰσποίητος, τῶν τοῦ ἀδελφοῦ τὴν ἐπιδικασίαν ἀξιοῦν ποιεῖσθαι, ἄλλως τε καὶ εἰ, ὥς φασιν οἱ οἱ, ἡγγυῖται αὐτὴν τῷ Ξενοκλεί ὥς γνησίαν ἀδελφὴν οὔσαν αὐτοῦ.

111a. Isaeus *de Pyrrh. haer.* p. 43. 39.

112. οὐκ ἂν πολλαὶ εἴησαν. See more on this and similar passages Text § 85.

112. Thuc. i. 9. 5.

112a. On the combination, of which this passage from Euripides and the examples of the same kind below are instances, of the protasis with the past tense indicative and the apodosis with the past subjunctive with ἂν, see above Text § 36 and note 42.

112a. Eur. *Suppl.* 764.

113. Contrast (unaccompanied by ἂν) Thuc. iii. 74. 2 (cited in Text § 60 (γ)) καὶ ἡ πόλις ἐκινδύνευσεν πᾶσα διαφθαρῆναι, εἰ ἀνεμος ἐπεγένετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν = “had-run the risk of being (= would have been) entirely destroyed, if a wind had come up upon the flame.”

113.

114. μηδὲ ταφῆναι προσυπῆρχεν οἴκοι μοι. Cf. *supra* note 54. 2.

114.

115. We have the other form of apodosis, in similar sentences, in

115.

Hom. *Il.* iii. 373 καὶ νύ κεν εἴρυσέν τε καὶ ἄσπετον ἦρατο κῶδος, | εἰ μὴ ἄρ' ὄξ' νόησε Διὸς θυγατὴρ Ἀφροδίτη: *Od.* xxiii. 241 καὶ νύ κ' ὀδυρομένοισι φάνη ροδοδάκτυλος Ἥως, | εἰ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.

116. Cf. *supra* note 23. 1 as to this passage.

116.

lxxxvib Had Fielding, when writing this passage, present to his memory the closing words of Sir Thomas Browne's *Urn Burial*?—"To live indeed, is to be again ourselves, which being not only a hope, but an evidence in noble believers, 'tis all one to lie in St. Innocent's Churchyard, as in the sands of Egypt. Ready to be anything, in the ecstasy of being ever, and as content with six foot as with the moles of Adrianus. *Tubasne cadavera solvat | an rogus, haud refert*, Lucan" vii. 809; or Hall's *Satires* ii. 2. 57 "fond fool! six feet shall serve for all thy store; | and he that cares for most shall find no more?"

"Six feet."

- 116a. *Ar. Thesm.* 596. 116a. So the books. Bentley unnecessarily corrected the word to *πεπύσμην*. See above note 7. 2.
117. 117. τῶν πεπραγμένων αὐτῷ. See above note 75 (1).
118. 118. Cf. Ps. xxxix. 5 "Lord, let me know mine end, and the number of my days: that I may be certified how long I have to live."
119. 119. So Dem. *Mid.* p. 525. 15 εἰ τοίνυν ἀπέχρη τοὺς τοῖς Διονυσίοις τι ποιούντας τούτων κατὰ τούτους τοὺς νόμους δίκην δίδόναι, οὐδὲν ἂν προσέδει τοῦδε τοῦ νόμου.
120. 120. ἂν ἔδει. So Plat. *Alcib. Pr.* p. 119 B εἰ μὲν που ἦσαν πεπαιδευμένοι, ἔδει ἂν τὸν ἐπιχειροῦντα αὐτοῖς ἀνταγωνίζεσθαι μαθόντα καὶ ἀσκήσαντα ἵεναι ὡς ἐπ' ἀθλητάς· νῦν δ' κ.τ.λ.: *Gorg.* p. 514 A; Dem. *c. Philipp.* i. p. 40. 10; *c. Aphob.* i. p. 813. 3.
121. *Eur. Bacch.* 1341 *sqq.* 121. See above Text § 36, and notes 42, 59. 4, 112a.  
 1. Spenser would have found no difficulty in translating εὐδαιμονοῦντ' ἂν by "you would be rejoicing" directly. Cf., for example,  
*Faerie Queene* i. 6. 42. 7 "but had he beene, where earst his armes were lent, | th' Enchaunter vaine his errour should not rew"—so perhaps i. 8. 18. 9 "what mortall wight could ever beare so monstrous blow?"  
 2. So we have in  
*Lyly Endymion* v. 1 "tell what thou hast seen in thy sleep all this while . . . For it is impossible but in so long time, thou shouldst see things strange"; Congreve *Old Bachelor* v. 12 "Adam, sure, could with more ease abide | the bone when broken, than when made a bride"; Scott *Lady of the Lake* vi. 18. 26 "where was Roderick then! | one blast upon his bugle-horn | were worth a thousand men!"  
 3. We have a kind of half-way between the two constructions in  
 Head and Kirkman *English Rogue* pt. ii. c. 7 "he so buffeted the shopkeeper, that had not the smith interposed, I suppose he would go near to have killed him."  
 4. Shirley even goes so far as to give us such a collocation as the following, in his

*Hyde Park* iii. 1 "if she had been half so wise as in | my conscience she is honest, you have missed | that excellent occasion, to show | your notable skill in dancing,"

where the meaning required is "you would have missed."

122. On *χρῆν*, *ἐχρῆν*, see above note 46.

122.

Pind. *Scol.* Fr. 100. 1 *χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι*, *θυμέ*, *σὺν ἀλικίᾳ* = "you ought to have plucked."

123. On *εἴπερ ἦσθα μὴ κακός* see above note 54. 2.

123.

123a. Cf. Judges xiii. 23 "if the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hand."

123a.

123b. "*φονεύς libri omnes*," says Bekker *ad l.*; "Reiskius *φονέας*. Praestiterit *φονεύσιν*. Conf. p. 122. 8."

123b. Antipho  
*Tetral.* ii. 2. p.  
121. 29.

It would certainly seem so.

124. See above note 113; and Xen. *Anab.* iv. 1. 11, one of the passages on which that note is written.

124.

124a. 1. "*παρέσχεν* Ald. et MSS. *παρέσχ'* ἄν primus repouendum monuit Heathius," Porson *ad l.*: who is followed by Monk *ad Eur. Alc.* 901 (= 926 ed. suae).

124a. Eur. *Hec.*  
1113.  
· Elision of -ε in  
verbs before ἄν.

Again, in the passage just referred to—

Eur. *Alc.* 897 *τί μ' ἐκώλυσας ῥῖψαι τύμβον | τάφρον ἐς κοίλην, καὶ μετ' ἐκείνης | τῆς μέγ' ἀρίστης κείσθαι φθίμενον; | δύο δ' ἀντὶ μιᾶς Αἰδὸς ψυχὰς | τὰς πιστοτάτας γε συνέσχεν ὁμοῦ | χθονίαν λίμνην διαβάντε—*

Porson (*Advers.* p. 222) proposes to read *συνέσχ' ἄν* for *συνέσχεν*: in which he is again followed by Monk. So also (according to the latter) Gaisford; while Dindorf in his Text edits *τὰς πιστοτάτας σὺν ἄν ἔσχεν, ὁμοῦ*.

2. But, in the first place, as Elmsley (*ad Eur. Med.* 416, 7) points out, "*nihil apud Atticos poetas rarius vocali ε ante particulam ἄν elisa. Citius in eorum scriptis decies ἔγραψ' ἄν scripsissem repereris, quam semel scripsisset*": whence he would correct the passage of the *Hecuba* cited here in the Text by reading, if necessary, *φόβον παρέσχεν οὐ μέσως ὅδ' ἄν κτύπος*.

And again, in the second place, all these changes are unnecessary, although of course not without defence, as is shown by such passages as

Herod. iv. 118 εἰ γὰρ ἐπ' ἡμέας μόνους] ἐστρατηλάτεε ὁ Πέρσης . . . , χρὴν αὐτὸν πάντων τῶν ἄλλων ἀπεχόμενον οὕτω ἵνα ἐπὶ τὴν ἡμετέραν· καὶ ἂν ἐδῆλου πᾶσι, ὥς ἐπὶ Σκύθας ἐλαύνει, καὶ οὐκ ἐπὶ τοὺς ἄλλους = "if he was coming against us only, it was his duty . . . : and (if he had done so) he would have been making it clear to all . . ."

So earlier in Herod., ii. 173, we have

σὲ γὰρ ἐχρὴν ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα, δι' ἡμέρης πρήσσειν τὰ πρήγματα. καὶ οὕτω Αἰγύπτιοι τ' ἂν ἐπιστάτο ὥς ὑπ' ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινον σὺ ἂν ἤκουες· νῦν δὲ ποιέεις οὐδαμῶς βασιλικά.

Again

Eur. *Or.* 496 ἐπεὶ γὰρ ἐξέπνευσεν Ἀγαμέμνων βίον, | . . . χρὴν αὐτὸν ἐπιθεῖναι μὲν αἵματος δίκην | ὅσῃαν διώκοντ', ἐκβαλεῖν τε δωμάτων | μητέρα· τὸ σῶφρον τ' ἂν ἔλαβ', ἀντὶ συμφορᾶς, | καὶ τοῦ νόμου τ' ἂν εἶχετ' εὐσεβῆς τ' ἂν ἦν. | νῦν δ' ἐς τὸν αὐτὸν δαίμον' ἦλθε μητέρι: Id. *Hipp.* 925 sqq. χρὴν . . . | . . . ἔχειν . . . | ὥς ἡ φρονούσα τᾶδικ' ἐξηλέγχετο | πρὸς τῆς δικαίας, κοῦκ ἂν ἡπατώμεθα: Plat. *Crito* p. 44 D εἰ γὰρ ὠφελον, ὦ Κρίτων, οἷοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα οἷοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα· καὶ καλῶς ἂν εἶχε.

3. In point of fact the passage from Eur. *Alc.* 897 above cited is equivalent to τί μ' ἐκόλυσας ῥῖψαι, ἵνα δύο "Αἰδης ψυχὰς συνέσχεν; = "why did you prevent me from throwing myself, so that (if I had done so) Hades had had two victims?"—on which construction see note 127 below.

125. Soph. *O. T.*  
1387.  
*ἀνεσχόμεν.*

125. *ἀνεσχόμεν* with the simple augment—the middle verb being used in the sense of "to bear"—is, in the passage of Sophocles cited in the Text, the reading of all the best MSS.

"ἂν ἐσχόμεν"—see above subnote lxxxviii 1, and below, note 154. 2.—"Brunckius," says Dindorf *ad l.*, "ex paucis codicibus. Plerique *ἀνεσχόμεν*, ut Ald."; and also (see Elmsl. *ad l.*) the Juntine edition: "perpauci neque optimi *ἠνεσχόμεν*."

Cf. Aesch. *Cho.* 747 *ἀνεσχόμεν*: Eur. *Hipp.* 687 *ἀνέσχου*: with in neither case any variation of reading in the books. lxxxvii

*ἀνέχεσθαι*: forms  
of its aorist;

lxxxvii 1. The more usual form was that with the double augment: e.g. *ἠνεσχόμεν* Aesch. *Ag.* 1274; Ar. *Nub.* 1363; *Egg.* 412; *Ach.* 709; *ἐξηνεσχόμεν* Ar. *Nub.* 1373 (with no variation in the books on the point of the double augment); *ἠνέσχετο* Soph. *Tr.* 276; Ar. *Egg.* 537; Plat. *Charmid.* p. 162 D (with a marginal variation in the Clarkian MS. *ἠνέχετο*); *ἠνέσχεσθε* Dem. *Androt.* p. 614. 17 (with various readings *ἀνέσχεσθε* in the Paris MS. S., and *ἠνέχεσθε* in three others of the Paris MSS.); *ἠνέσχοντο* Eur. *Herc. Fur.* 1319.

126. On ἦ, as the proper form of the first person singular of the past imperfect of εἰμί, "I am," as opposed to the more common ἦν, see above note 7. 4 (b).

126. ἦ) ( ἦν.

127. οὐκ ἀνεσχόμην . . . , ἢ ἡ τυφλός.

1. Eur. *Hipp.* 645 sqq. is a passage which is thus framed:—

127. Soph. *O. T.* 1389.

χρῆν δ' ἐς γυναιῖκα πρόσπολον μὲν οὐ περᾶν, | ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη | θηρῶν, ἢν' εἶχον μῆτε προσφωνεῖν τινά, | μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν :

Final particles (ἴνα, ὥς, ὅπως) with past indicative.

upon which (= 641 sqq. ed. suae) Monk writes a note, of which the following is an abridgement:—

"Quum," he says, "significare vellent Graeci aliquid futurum fuisse, si alia quaedam res contigisset, tum conjunctiones istas"—he is referring to ἴνα, ὥς, ὅπως, ὅφρα—"praefigebant indicativi temporibus, prout res postularet, imperfecto, aoristo, plus quam perfecto. . . . Exempla quaedam apponam, quibus haec syntaxis, Atticorum fere propria, melius percipiatur."

He cites accordingly

Soph. *Oed. Tyr.* 1386 (cited above in the Text); 1391 τί μ' οὐ λαβὼν | ἔκτεινας εὐθύς, ὥς ἔδειξα μῆποτε | ἔμαντ' ἄνθρώποισιν ἔνθεν ἢ γεγώς; *El.* 1131 ὥς ὠφελον . . . ἐκλιπεῖν βίον, | . . . ὅπως θανὼν ἔκεισο . . . : Aesch.

So in the past imperfect: e.g. ἠέλχετο Soph. *Phil.* 411; Ar. *Thesm.* 593; and imperfect. ἠνείχμεσθα Aesch. *Ag.* 905.

2. In Soph. *Ant.* 466. 467 ἀλλ' ἂν, ἐλ τὸν ἐξ ἐμῆς | μητρὸς θανόντ' ἀθαρτον ἐσχόμην (so Eustathius p. 529. 20 with v.l. ἡσχόμην) νέκυν, | κείνοις ἂν ἤλγουν, Dindorf would, for ἐσχόμην, read ἡνσχόμην (= ἠνεσχόμην): a form stigmatised—not unduly, one would think—by Porson (*Eur. Hec. : Suppl. ad Praef.* p. 15 Schol.) as a 'portentum.' A most ingenious correction of Semitelos—ἡσχυαν κύνες for ἐσχόμην νέκυν, the Laurentian A MS. having ἡσχύμην—is adopted by Professor Jebb *ad l.*, who, comparing Hom. *Il.* xxii. 74 sqq., remarks—"if es of κύνες had been obliterated, νέκυν would easily have arisen (esp. after ν), and a change of ν into ο would have taken ἡσχυαν far towards ἡσχύμην."

Soph. *Ant.* 467.

3. In Ar. *Lys.* 507, where the books give us either ἠνεσχόμεσθα or ἠνείχμεσθα—both of which, however, the metre rejects—Kuster (after Florens Christianus) replaces ἠνείχμεσθα, which is accepted by Brunck and Invernizius, and praised as an "excellent emendation" by Buttmann (*Irreg. Gr. Vbs.* s.v. ἔχω), who defends it against "Porson and others" (see Pors. and Jebb *U. cc.*). Dindorf overlooking the various readings in Plat. *Charmid.* p. 162 D, and Dem. *Androt.* p. 614. 17, respectively above referred to, speaks of ἠνείχμεσθα as "forma praeteriti aliunde non cognita," and would reject as an interpolation the whole line in which it occurs.

Ar. *Lys.* 507.

4. In Ar. *Pac.* 347, where the books give us πολλὰ γὰρ ἠνεσχόμην, Brunck, with the adhesion of Dindorf *ad l.*, Buttmann *ubi supra*, Dr. Rutherford *New Phrynichus* p. 85, corrected the reading into πολλὰ γὰρ ἀνεσχόμην. Mr. Shilleto preferred to read πολλὰ δ' ἠνεσχόμην.

*Pac.* 347.

*Prom.* V. 152 εἰ γάρ μ' ὑπὸ γῆν . . . | . . . ἦκεν, | . . .  
 ὥς μήτε θεὸς μήτε τις ἄλλος | τοῖσδ' ἐπεγίθει: 747 τί  
 δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει | ἔρριψ' ἐμαυτὴν  
 . . ., | ὅπως . . . | ἀπηλλάγην; *Cho.* 195 εἴθ' εἶχε φωνὴν  
 εὐφρον' ἀγγέλου δίκην, | ὅπως δίφροντις οὔσα μὴ' κινυσσό-  
 μην: *Eur. Iph. Taur.* 354 ἀλλ' οὔτε . . . ἦλθε . . . |  
 . . . ἢν' αὐτοὺς ἀντετιμωρησάμην: *Hipp.* 925 χρῆν  
 βροτοῖσι τῶν φίλων τεκμήριον | σαφές τι κεῖσθαι καὶ  
 διάγνωσιν φρενῶν, | ὅστις τ' ἀληθὴς ἐστὶν ὅς τε μὴ φίλος·  
 | δισσάς τε φωνὰς πάντας ἀνθρώπους ἔχειν, | τὴν μὲν  
 δικαίαν, τὴν δ' ὅπως ἐτύγχανεν [on the euphemism see Mr.  
 Shilleto on *Dem. de Fals. Leg.* p. 428. 12], | ὥς ἡ φρονοῦσα  
 τᾶδ' ἐξηλέγχετο | πρὸς τῆς δικαίας, κοῦκ ἂν ἡπατώμεθα:  
 1078 εἴθ' ἦν . . . | . . ., ὥς ἐδάκρυσ' . . .: *Ar. Pac.*  
 135 ἐχρῆν σε . . . | ζεύξαι . . ., | ὅπως ἐφαίνου . . .  
*Ecc.* 151 ἐβουλόμην μὲν ἕτερον ἂν τῶν ἡθάρων | λέγειν  
 τὰ βέλτισθ', ἢν' ἐκαθήμην ἡσυχος: divers passages—by  
 reference—from the Orators, after Valckenaer (*Diatrib.* p.  
 149 A, being in fact passages from the *Androtion* and  
 other speeches of Demosthenes (so there cited as that the  
 present writer cannot verify them), and also the fragment of  
 Isaeus quoted below, § 3, in this note); and also (this also  
 after Valck. *l.c.*) *Eur. Ἰππόλ. καλυπτ.* Fr. 12 Dind. (= 442  
 Nauck) φεῦ, φεῦ, τὸ μὴ τὰ πράγματ' ἀνθρώπους ἔχειν |  
 φωνήν, ἢν' ἦσαν μηδὲν οἱ δεινοὶ λέγειν.

2. Similarly Elmsley, on the passage of Sophocles cited in the Text, writes thus:—

“Quoties . . . prior sententiae pars non quid factum sit sed quid fieri oportuerit, designat, particulae ἵνα, ὥς, ὅπως indicativum post se adsciscunt, modo de re praesenti aut praeterita sermo sit. Nam de re futura adhibetur subjunctivus aut optativus. Exempla hujus structurae nonnulla post alios indicabo.”

This he, in his turn, accordingly does, citing

*Eur. Hipp.* 645, and the passages thereon cited by Monk;  
*Eur. Iph.* Fr. 14 χρῆν . . . ὅτι πλείστας ἔχειν | γυναῖκας  
 . . ., | ὥς τὴν κακὴν μὲν ἐξέβαλλε δωμάτων, | τὴν δ'  
 οὔσαν ἐσθλὴν ἡδέως ἐσώζετο: *Astydamas* Fr. i. 1 εἴθ' ἐγὼ  
 . . . γενόμεν . . ., | ὥς . . . ἐκρίθην: *Ar. Vesp.* 959  
 κιθαρίζειν γὰρ οὐκ ἐπίσταται. | Φ. ἐγὼ δ' ἐβουλόμην ἂν  
 οὐδὲ γράμματα, | ἵνα μὴ κακουργῶν ἐνέγραφ' ἡμῖν τὸν  
 λόγον: *Ecc.* 422 εἰ δ' ἐκείνά γε | προσέθηκεν, οὐδεὶς  
 ἀντεχειροτόνησεν ἂν, | . . . ἵνα τοῦτ' ἀπέλαυσαν Ναυσί-  
 κύδους τάγαθόν: *Menand. Μέθη* Fr. i. 11 ἐγὼ . . . οὐκ  
 εἶσα . . ., | ἵνα Καλλιμέδων ἀπέθανεν εἰς τῶν συγγενῶν:

*Fr. Incert.* 3. 1 τοῦτον ἡμᾶς τὸν τρόπον γαμεῖν ἔδει | . . . ,  
ὥς ὠνήμεθα.

And he winds up by remarking: “Haec qui inspiciat, nemo, opinor, dubitabit quin apud Eur. *Hec.* 818”—

τί δῆτα θνητοὶ τᾶλλα μὲν μαθήματα | μοχθοῦμεν, ὥς χρῆ,  
πάντα, καὶ μαστεύομεν, | πειθῶ δέ, τὴν τύραννον ἀνθρώποις  
μόνην, | οὐδέν τι μᾶλλον ἐς τέλος σπουδάσομεν, | μισθοὺς  
διδόντες, μανθάνειν, ἵν' ἥ (so Porson) ποτὲ | πείθειν ἃ τις  
βούλοιοτο, τυγχάνειν θ' ἅμα ;

Eur. *Hec.* 818.

—“scribendum sit ἵν' ἦν ποτέ.”

3. To the examples given by Monk and Elmsley there may be added, by way of supplement,

Lysias *de Eratosth. caed.* p. 95. 27 εἴτα δοκῶ ἂν ὑμῖν τὸν  
συνδευπνούντα ἀφίς μόνος καταλειφθῆναι καὶ ἔρημος  
γενέσθαι, ἣ κελεύειν ἐκείνον μένειν, ἵνα μετ' ἐμοῦ τὸν  
μοιχὸν ἐτιμωρεῖτο : *de Vulnere* p. 101. 2 ἐβουλόμην δ' ἂν  
μὴ ἀπολαχεῖν αὐτὸν κριτὴν Διονυσίους, ἵν' ὑμῖν φανερός  
ἐγένετο ἐμοὶ διηλλαγμένος, κρίνας τὴν ἐμὴν φυλὴν νικᾶν :  
Plat. *Protag.* p. 335 C ἀλλὰ σὲ ἐχρῆν ἡμῖν συγχωρεῖν . . . ,  
ἵνα συνοουσία ἐγίγνετο : Isaeus *Fr.* 3 (in Bekker's *Or. Att.*  
vol. iii. p. 167 ed. Oxon. 1823—cited by Valck. *Diatrib.*  
c. 14. p. 149 A) ἡβουλόμην μὲν . . . , ἵνα βελτίων  
τ' ἐδόκει πᾶσιν εἶναι . . . καὶ . . . χρησιμώτερον ὑμῖν  
πολίτην παρείχεν ἑαυτόν : Dem. *Phil.* i. p. 47. 17 οὐ γὰρ  
ἐχρῆν . . . ταξιάρχους παρ' ὑμῶν, ἱππάρχους παρ' ὑμῶν  
ἀρχοντας οἰκείους εἶναι, ἵν' ἦν ὥς ἀληθῶς τῆς πόλεως ἡ  
δύναμις ; c. *Tymocr.* p. 715. 23 καίτοι χρῆν σε . . . γράψα-  
σθαι . . . διαλεχθῆναι . . . γράφειν καὶ νομοθετεῖν περὶ  
τούτων, . . . ἵνα . . . εἰ καὶ τις ἐπεχειρεῖ . . . , μὴ οὖν  
ἐπιβουλεύειν γ' ἐδόκεις ἀλλὰ . . . : *pro Phorm.* p. 958. 28  
ταῦτα ἀντὶ τοῦ κοσμεῖν καὶ περιστέλλειν, ἵνα καὶ τοῖς δοῦσιν  
ὥς εὐσχημονέστατα ἐφαίνετο καὶ τοῖς λαβοῦσιν ὑμῖν, ἄγεις  
εἰς μέσον : Dinarch. c. *Dem.* p. 91. 19 δυοῖν γὰρ θάτερον ἐχρῆν  
αὐτοῦς, ἣ καὶ τὴν προτέραν ζήτησιν . . . ζητεῖν, . . . ἵνα τότε  
. . . ἀπηλλάγμεθα . . . ἥ κ.τ.λ. : Theocritus vii. 86 αἶθ' ἐπ'  
ἐμεῦ ζωοῖς ἐναρίθμος ὠφελὲς ἦμεν, | ὥς τοι ἐγὼν ἐνόμηνον . . . :  
xi. 54 ὧμοι δτ' οὐκ ἔτεκεν μ' ἅ ματὴρ βράγχι' ἔχοντα, | ὥς  
κατέδυν ποτὶ τίν, καὶ τὰν χέρα τεύς ἐφίλασα, | αἰ μὴ τὸ  
στόμα λῆς· ἔφερον δέ τοι . . .

4. So much for the form of the locution.

5. As to its meaning and translation, Monk (ad Eur. *Hipp.* 645) says that

View of the  
construction  
taken

“Haec sane structura ab usibus particularum ὥς, ἵνα, etc., cum  
subjunctivo et optativo prorsus distinguenda est. —by Monk ;

"Dixissent quidem, *χρὴ πρόσπολον οὐ περᾶν—ἔν'* ἔχωσι μήτε κ.τ.λ., *i.e.* 'that they may be able neither, etc.'

"Dixissent etiam οὐκ εἶων πρόσπολον περᾶν—ἔν' ἔχοιεν μήτε κ.τ.λ., 'that they might be able neither, etc.'

"Diversa autem ratio est sententiae *χρὴν πρόσπολον οὐ περᾶν—ἔν' εἶχον μήτε κ.τ.λ.*, 'in which case they would be able neither, etc.'"

6. But, if there had really been the constitutional difference between the three formations which is here supposed, and if the particles had really been in the last case translatable by the English "in which case," we should have had in sentences, where the member following the particle is not affirmative but negative—for example (of those cited above) *Aesch. Prom. V. 152*; *Cho. 195*; *Soph. Oed. Tyr. 1391*; *Ar. Vesp. 959*; *Dem. c. Timocr. p. 715. 23*—that negative expressed by οὐ or one of its combinations, and not by μή or any of its combinations.

Thus we should have had in

*Aesch. Prom. V. 152* εἰ γὰρ μὲν ὑπὸ γῆν . . . | . . . ἦκεν, |  
 . . . ὥς οὔτε θεὸς οὔτε τις ἄλλος | τοῖσδ' ἐπεγῆθει: *Cho.*  
*195* εἴθ' εἶχε φωνήν . . . | ὅπως δίφροντις οὔσα οὐ κινυ-  
 σόμην:

and so on.

Moreover "they would be able" would be in Greek—not εἶχον, but—ἔχοιεν ἄν: and of such a sentence we have an actual example in

*Moschus iii. 122* εἰ δυνάμην δέ, | ὥς Ὀρφεὺς . . . | . . .  
 κήγῳ τάχ' ἂν ἐς δόμον ἦλθον | Πλουτέος, ὥς κεν ἴδοιμι,  
 καὶ, εἰ Πλουτῆϊ μελίσδεις, | ὥς ἂν ἀκουσαίμην, τί  
 μελίσδεαι="if I had had the power, I would have come,  
 so that I should see, and—if you are singing—that I should  
 hear." lxxxviii

So also after an opening more distinctly expressive of present time,

*Hom. Il. ii. 371* αἶ γὰρ . . . | τοιοῦτοι δέκα μοι συμφράδ-  
 μονες εἶεν Ἀχαιῶν· | τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο  
 ἄνακτος:

and where the consequence is regarded as a possibility only,

*Moschus iii. 125.*

lxxxviii "Mihi semper visa sunt," says Hermann *ad l.*, in his *Obs. ad Schäferi Bucolica*, "conjungi debere, ὥς κεν ἴδοιμι καὶ εἰ Πλουτῆϊ μελίσδεις, sic ut per hyperbaton καὶ εἰ pro εἰ καὶ dictum sit: ut viderem, an etiam Plutoni caneres. Certe καὶ saepe mirum in modum non suo loco ponitur."

One is tempted to ask whether this is not going out of one's way to make difficulties.



Eur. *Hec.* 836 εἴ μοι γένοιτο φθόγγος ἐν βραχίονι | καὶ χερσὶ  
καὶ κόμαισι καὶ ποδῶν βάσει, | . . . ὥς πάνθ' ὁμαρτῇ σῶν  
ἐχοίτο γουνάτων | κλαίωντ'.

7. Elmsley's translation of Soph. *Oed. Tyr.* 1389, cited in the —by Elmsley.  
Text, shows a better appreciation of the construction.

"Sensus est," he says, "*utinam aurium sensum occludere possem, ut etiam surdus essem*";

which would have been more acceptable if, for the last two words, he had written *surdus futurus eram*.

8. In fact, the key to the appearance in sentences such as those under consideration in this note of the past tenses of the indicative mood after the particles *ἵνα*, *ὥς*, and the like, is to be found in such a fuller form of sentence, of the like character, as the following, viz.— Suggested true view.

Dem. *adv. Callicl.* p. 1273. 4 καίτοι . . . ἐξῆν δὴπον τόθ' ὑμῖν, ὁρῶσιν ἀποικοδομουμένην τὴν χαράδραν, ἐλθούσιν εὐθὺς ἀγανακτεῖν καὶ λέγειν πρὸς τὸν πατέρα "Τισία, τί ταῦτα ποιεῖς; ἀποικοδομεῖς τὴν χαράδραν; εἴτ' ἐμπεσείται τὸ ὕδωρ εἰς τὸ χωρίον τὸ ἡμέτερον," ἢ εἰ μὲν ἐβούλετο παύσασθαι, μὴδὲν ὑμῖν δυσχερὲς πρὸς ἀλλήλους ἦν, εἰ δ' ὠλιγώρησε καὶ συνέβη τι τοιοῦτον, μάρτυσιν εἶχες τοῖς τότε παραγενομένοις χρῆσθαι = "it was open to you so to act; so that, if on the one hand he had been willing to put a stop to his operations, there had been no disagreeableness between you, but if on the other hand he had paid no attention to your remonstrances and any unpleasantness had supervened, you had had witnesses in the persons of those who had accompanied you."

Such a sentence is one belonging to the division (C') *a*; and in the sentences under consideration in this note the past tenses of the indicative mood, after the particles *ἵνα*, *ὥς*, and the like, are used as apodoses, to denote—not actual, but—conditional facts, the protases to which they really belong being omitted.

Thus, taking the two first examples cited by Monk (para. 1 of this note), and developing them, we have

Soph. *Oed. Tyr.* 1386 ἀλλ' εἰ τῆς ἀκουούσης ἔτ' ἦν | πηγῆς δι' ὧτων φραγμός, οὐκ ἀνεσχόμην | τὸ μὴ ἀποκλείσαι τοῦμδν ἄθλιον δέμας, | ἢ [εἰ ἀπέκλεισα] ἢ τυφλός τε καὶ κλύων μὴδέν = "if there had yet been any mode, I had not refrained, so that [if I had shut it off] I had been both blind and deaf"; 1391 τί μ' οὐ λαβὼν | ἔκτεινας εὐθύς, ὥς [εἰ ἔκτεινας] ἔδειξα μήποτε κ.τ.λ. = "why, when you took me, did you

not slay me at once, so that [if you had slain me] I had never shown . . ."

So again in (also cited by him)

Aesch. *Cho.* 195 εἴθ' εἶχε φωνὴν εὐφρον' ἀγγέλου δίκην, | ὅπως, [εἰ εἶχε,] δίφροντις οὖσα μὴ 'κινυσσόμενην = "would that it had had a voice, like a messenger, so that, [if it had had one,] I had not—tossed about in mind—been in a state of disturbance."

In the sentence thus viewed, the negative in the second member in the shape of *μή* is seen to be strictly correct.

So also is the past subjunctive βούλοιτο in (cited by Elmsley—para. 2 of this note)

Eur. *Hec.* 818 τί δῆτα . . . | πειθῶ . . . | οὐδέν τι μᾶλλον ἐς τέλος σπουδάζομεν, | μισθοὺς διδόντες, μανθάνειν, ἢ, [εἰ ἐσπουδάζομεν,] ἦν ποτὲ | πείθειν ἃ τις βούλοιτο, τυγχάνειν θ' ἅμα = "why then do we not press forward to acquire it, so that, [if we had been pressing forward,] it had been in a man's power to make acceptable what he wished."

## 9. In a passage like

Moschus *Epigrammatis Fragmentum* (ed. Weise, Lips. 1843, p. 158) αἶθε πατήρ μ' ἐδίδαξε δασύτριχα μῆλα νομεῖν, | ὥς κεν, ὑπὸ πτελέγῃσι καθήμενος, ἢ ὑπὸ πέτραις, | συρσίδων καλάμοισιν ἐμὰς τέρπεσκον ἀνίας = "would that he had taught me, so that [if he had taught me] I should have been soothing,"

we have the fuller, the (C) *a* division form, viz.—the past tense indicative with *ἄν* (κεν) used after ὥς: and in

Hom. *Od.* xxiv. 376 αἶ γάρ . . . | τοῖος ἑὼν τοι χθιζὺς ἐν ἡμετέροισι δόμοισιν, | τεύχε' ἔχων ὤμοισιν, ἐφειστάμεναι καὶ ἀμύνειν | ἄνδρας μνηστήρας. τῷ κε σφέων γούνατ' ἔλυσα | πολλῶν ἐν μεγάροισι, σὺ δὲ φρένας ἔνδον ἰάνθης = "would it had been my lot so to fare! whereby, [if it had been so with me,] I had laid low and you had delighted,"

we have the same form used after the connecting particle τῷ.

Compare too

Herod. ii. 173; iv. 118; Eur. *Or.* 496 (all cited above in note 124a. 2); *Med.* 1 εἴθ' ὦφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος | Κόλχων ἐς αἶαν κνανέας Συμπληγάδας | . . . οὐ γὰρ ἂν δέσποιν' ἐμῇ | Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας.

## 10. In (cited in full above in para. 1 of this note)

Eur. *Hipp.* 925 sqq. χρῆν . . . | . . . ἔχειν, | ὥς, [εἰ εἶχον,] ἡ φρονούσα τὰδικ' ἐξηλέγχετο | . . . , κοῦκ ἂν ἡπατώμεθα = "they ought to have had, so that, [if they had had,] the ill-conditioned voice had been confuted, and we should not have been lying open to deception";

## and (cited in full above in the Text § 115 and note 124a. 2)

Plat. *Crito* p. 44 D εἰ γὰρ ὤφελον . . . οἰοί τε εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἵνα, [εἰ ἦσαν,] οἰοί τε ἦσαν αὐ καὶ ἀγαθὰ τὰ μέγιστα· καὶ καλῶς ἂν εἶχε = "would they had been able, so that, [if they had been able,] they had had it in their power: and it would have been well";

we have the (C') *a* form and the (C) *a* form side by side.

## 11. And see further Text §§ 112 sqq.

128. Critics who dogmatise autocratically<sup>lxxxix</sup> about such and such a form not being found in such and such a dialect always seem to the writer to forget—in *fact*, whatever they may profess in *word*—that only a fraction of the writings of the olden time has been preserved to us; and that consequently their deductions are based upon insufficient materials.<sup>xc</sup>

128. Paucity of remains of classical literature.

<sup>lxxxix</sup> "The more we know," says Doricus in Marston's *What you Will* (*Induction*), "the more we know we want: | what bayard bolder than the ignorant? | believe me, Phylomuse, i' faith thou must, | the best best seal of wit is wit's distrust"; and again says Marston in the epilogue to *The Malcontent*, "He that knows most, knows most how much he wanteth."

Dogmatism.

Such is the feeling of the true scholar.

See it in action with one of the finest that our time has produced: "I am sorry," says Mr. Shilleto (*Thucyd.* i. p. ix.), "to leave a promise unfulfilled, an Excursus upon a passage in chapter 2. If I had sent out an Edition several years ago I probably should have defended the text, as I still believe I shall be able to do. But the longer one lives and reads the more one is conscious of one's ignorance, and shrinks from dogmatism. So I defer my Excursus."

And again Dr. Arnold (*Thucyd.* vol. iii. p. vii. ed. 2): "And here I confess that further consideration has induced me to accede to many of those notions of Niebuhr and Müller which I formerly regarded as unreasonably sceptical. I had not deferred sufficiently to the tact which is gained in these matters by great natural ability aided by long experience."

So, in earlier days, Aristotle: *Eth. Nicom.* vi. 11. 6 ὥστε δὲ προσέχειν τῶν ἐμπεῖρων καὶ πρεσβυτέρων ἢ φρονιμῶν ταῖς ἀναποδείκτοις φάσεσι καὶ δόξαις οὐχ ἥττον τῶν ἀποδείξεων· διὰ γὰρ τὸ ἔχειν ἐκ τῆς ἐμπειρίας ὄμμα ὁρώσαν ὀρθῶς.

Mr. Shilleto, who also cites these two last passages in his *Thucydides or Grote?* p. 28 note, adds: "An attention to this rule would produce sometimes a mis-giving of one's own opinion being correct, when it is at variance with that of others."

<sup>xc</sup> Since the above note was written, the present writer has come again upon the following passage written by Monk, the editor, in the *Museum Criticum* vol.

Certainly the facts disclosed by every successive addition to our means of knowledge, such for example as was some seven and forty years ago the discovery of some of the speeches of Hyperides, ought to make us hesitate more and more, before we decline—especially out of any respect for mere preconceived theories—to accept as members of the true Attic dialect such forms as

ἀκούσω (as the future of ἀκούω, instead of ἀκούσομαι):  
Hyperid. *Orat. Funer.* col. 13 l. 1 τίς ἂν λόγος ὠφελή-  
σειεν μᾶλλον τὰς τῶν ἀκουσόντων ψυχὰς τοῦ τὴν ἀρετὴν  
ἐγκωμιάσαντος καὶ τοὺς ἀγαθοὺς ἀνδρας; <sup>xci</sup>

New canons of criticism. i. p. 135: "The only material fault that we find in Mr. Elmsley's works is, too great a fondness for establishing new canons of criticism. When by unwearied observation he has discovered that a particular form or construction occurs but seldom in the Tragedians or Aristophanes, he is much too apt to conclude that it never ought to occur, and to alter the exceptions to his rule of exclusion. It happens, of course, that some of these alterations are violent, and consequently improbable. An attention to instances of rare usage is highly useful and important to the critic: the circumstance of an expression, a construction, or a metrical arrangement, being seldom used, is sufficient to decide a controverted reading, and to prevent the introduction of anything similar in an emendation. But before we alter the authorised reading in such cases, we should reflect, that of the writings of those poets only a small proportion has descended to our times; and that if three or four lines occur, containing an unusual, though legitimate, form either of metre or of syntax, it is agreeable to all just reasoning upon probabilities to believe, that the lost writings, could they be restored, would present many other lines corroborative of those instances."

Herodas (Herondas). And later on, again, the recovery, a year or two back, of the mimes of Herodas—why does Dr. Rutherford (followed indeed later on by Bücheler and Crusius) prefer to insert a *ν* into his name, and, following a single passage in Athenaeus (iii. 86 B), call him Herondas?—has given even that learned Doctor a momentary qualm; causing him to write in the Introduction to his *First Recension of Herondas* (July 1891), "The work of almost every philologist is bound to be affected more or less by the discovery of any six or seven hundred lines of Greek verse . . . Some books, many chapters, very many pages, even of works issued within the year, will have to be rewritten in the light of the knowledge furnished by the new papyrus. A Curtius or an Osthoff will have to settle henceforward with the perfects ὁρώρηκα and ἀκήκουκα"; and more to the like effect.

Hyperid. *Or.* <sup>xci</sup> i. This is a passage which—leaving apart, as not within the four corners of the Attic dialect, such passages as Pind. *Ol.* iii. 45 (δῶξω) and *Isthm.* viii. (vii.) 35 (δῶξεi)—is like Xen. *Anab.* i. 4. 8 (δῶξω) and Dem. *Nausimach.* p. 989. 9 *sqq.* (δῶξετε) in justifying the cautious qualification of John Wordsworth (*Philol. Mus.* i. p. 236 note) in his *dictum* as to the appearance "in the MSS. of the Attic writers" of such futures in active form, viz. that "the verb is *almost*"—the italics are the present writer's—"always in the second person singular, and is *often* followed by a word beginning with *σ*; as in Aristoph. *Nub.* 1296 οὐκ ἀποδῶξεις στανρὸν ἀπὸ τῆς οἰκίας;" a caution which, one might perhaps venture to suggest, Dr. Rutherford (*New Phrygineus* p. 92) might have done well to imitate: although it is fair to add that he has in another place (p. 378) "confessed and" tried to "avoid," as lawyers say, the above cited passages from Xenophon and Demosthenes.

See also, as to forms like δῶξεις *sim.*, Elmsley ad Ar. *Ach.* 278.

or

ἀπολανθάνεσθαι: Hyperid. *pro Lycophr.* col. 8 l. 3.

2. Even in the passage of Hyperides now being referred to (*Orat. Funerbr.* col. 13 l. 1) Sauppe (see Babington's edition) would read—"ohne Zweifel"—ἀκούοντων, and just below, ἐγκωμιάζοντος.

3. The former of these two corrections also finds favour with Dr. Rutherford (*New Phrygichus* pp. xi. 92. 383. 390. 409) as being "unquestionably" correct. "The innumerable well-authenticated instances of the future middle" ἀκούσομαι "give," he says, "authority sufficient to alter this one passage."

4. Unfortunately Dr. Rutherford is in the Caudine Forks, having to defend a "cogent rule" of his own enunciation, which, the present writer would venture to suggest, is, like a previous rule of the same learned Head-master, which has already come under consideration, framed with a too narrow view of all the facts of the case. At any rate, it excludes ἀκούσω as a future of ἀκούω, and therefore one of the two, the form or the rule, must be in fault; and the maker of the rule can scarcely be expected to find the fault in his own creation.

5. To his view of the effect of the existence of "the innumerable well-authenticated instances of the future middle," one would respectfully tender in reply an adaptation of Mr. Shilleto's remark—on Thuc. ii. 37. 3 (τὸν πέλας)—with reference to Elmsley's (ad Eur. *Med.* 85) doubt as to the use of the singular τοῦ πέλας in the passage of Euripides in question: "why the many examples which he" (Elmsley) "gives of the plural should eliminate the few instances of the singular might satisfy Prof. Cobet"—whose disciple Dr. Rutherford earnestly professes himself to be,—"but passes, I confess, my comprehension."

6. The "cogency" of Dr. Rutherford's "rule" will strike different minds, no doubt, with different force. Still, the present writer would suggest for consideration whether that can be called a "rule" at all—especially if by that term is meant, as Dr. Rutherford does in the present case mean (see him *l.c.* pp. 92. 138. 376. 387. 400. 411), an invariable rule—which depends for its actual formulation upon the exclusion from even decent hearing of all facts which militate against it.

7. Lastly, it may be added that the passage of Hyperides under discussion is not the "one passage" in which the future of ἀκούω in active form appears in Attic Greek. We have it, whatever other correction the passage may need, in Ar. *Ach.* 295 σοῦ γ' ἀκούσομεν; ἀπολεῖ κατὰ σε χώσομεν τοῖς λίθοις.

So the Ravenna, and the good Florentine Γ, MSS. In their despite, nevertheless, Elmsley introduced the correction ἀκούσωμεν: and Dindorf followed him in accepting it.

8. To Dobree the active form of the future of the particular verb ἀκούω seems to have been peculiarly offensive. In Ar. *Thesm.* 1167, where the books have ἦν οὖν κομίσωμαι τοῦτον, οὐδὲν μὴ ποτε | κακῶς ἀκούσαιτ'—not in itself impossible, if the past subjunctive be taken to represent possibility: "if then truly I shall have-got him safely off, there is no possibility of your being ill spoken of,"—he (in Pors. *Aristoph.* p. 222) refused to admit ἀκούσετ'—the correction of even Porson, after Bentley and Brunck—and preferred Elmsley's (*l.c.*) ἀκούσῃ, which also Dindorf accepted. Again in Soph. *Fr. Incert.* 821 Dind. (= 897 Nauck.), notwithstanding the express words of the Grammarian in Bekker's *Anecd. Gr.* p. 372. 14 in citing it, viz. "ἀκουσέτην"—ἀκούσετον Ellendt, qy. after John Wordsworth *ubi supra*—"Σοφοκλῆς ἔφη, ἀκούσεσθαι δὲ Ἀριστοφάνης," Dobree (in Pors. *Aristoph.* p. (147)) suggested as a correction, which was adopted by Nauck, ἀκουσελεῦ.

Dobree, yet once again, does not (*l.c.*) indeed openly attack, although he cites, Menander, *Ἀνδρα* Fr. 8 τί δὴ ποτ' ἀκούσω; which Donatus on Ter. *Andr.* iii. 4. 13—reading "quidnam audio?"—cites as authority for the proper (see Bentley *ad l.*) reading "quidnam audiam?" and Meineke adopts in Menander the reading without remark. Perhaps the reason for Dobree's silence in this particular case is one of those which Dr. Rutherford (*New Phrygichus* p. 398) employs against

ἀκούσω as a future active indicative of ἀκούω.

Ar. *Ach.* 295.

*Thesm.* 1167.

Soph. *Fr. Inc.*  
821 D. = 897 N.

Menand. *Ἀνδρ.*  
Fr. 8.

or again,

Δίδυμ. Fr. 1.

a word which sins against his "cogent rule," and therefore requires elimination at all hazards, viz. *συμπεριπαρήσεις* in Menander *Δίδυμοι* Fr. 1, viz. that the form "has no authority in a writer so late as Menander."

If so, *Valeat quantum*.

Authority of  
MSS.,

9. Faith has been placed in what has been said above in the readings of the MSS., as well of Hyperides (*Orat. Funebr.* col. 13. l. 1) as of Aristophanes (*Ach.* 295); but it is, in fact, idle to appeal to the MSS. with Professor Cobet and his school.

10. "Alii," says the Hierophant (*Recens. Orat. Hyperid. pro Euxenipp.* in *Mnemosyne*, July 1853, p. 329, cited by Professor Churchill Babington in his edition of the *Funeral Oration* p. vii.), "alii formas Atticas subinde tantum revocarunt, si libri, tanquam aves, addicerent. Sed non minus futile est hoc auspiciorum genus, quam quae olim ex pullis capiebantur. Erit aliquando ille dies quum istam quoque eruditam superstitionem mens sanior delebit ac desinent studia nostra impedire homunculi, qui quam sint in antiquis Graecis litteris et sermone plumbei in Hyperidis librario nunc satis ostendisse videor."

"The texts were altered," says Dr. Rutherford (*New Phrynichus* p. 378), "by copyists of an age in which Dionysius of Halicarnassus could use *διᾶφοροι* in a passive sense"; again (pp. 378, 379) "The history of these two futures . . . teaches the valuable lesson that manuscripts are of no authority in establishing the true form of a future when it has survived only in the second person singular. In other cases in which the two forms were nearly alike, the copyists have blundered by using the one for the other"; again (p. 391) "Little more reliance can be placed upon the usage of Tragedians than upon the readings of manuscripts"; again (p. 412) "No faith can be put in such authorities, no reliance at a pinch"; and *passim*.

11. The present writer, however, agrees with Professor Babington (in his remarks upon the passage of Cobet just above cited) in thinking "that our views of Attic forms and Attic constructions must be taken as much as possible from MSS. and inscriptions, and as little as may be from preconceived opinions or the dicta of late and pedantic grammarians"<sup>bb</sup>; and that "Buttmann's view" is "at least as judicious and sober as Cobet's. 'Ego cum in talibus nullam omnino normam praeter codicum auctoritatem, qualemcumque illam, noverim; formam minus Atticam ubique restitui, ubi olim vulgata lecta, neque e codd. mutata erat.' (In Demosth. *ad Mid.* § 8 [= p. 522. 9])."

Mr. Babington, having given instances of alterations in support of a foregone thesis, adds—and the present writer regrets to be obliged [to agree with him— "It would be easy enough to produce other instances of rash assertion on the part of M. Cobet, but this is a fair sample of his imperious method."

So too Curtius (*Das Verbum* ii. p. 107), speaking of forms like *καθήμην, καθήτο, καθήμεθα*, "welche für Arist. *Lys.* 149; *Ran.* 919; *Xen. Oyr.* v. l. 8 nach den Spuren der Handschriften vielleicht anzuerkennen sind," says that they

<sup>bb</sup> Similarly Blass in the Preface to his *Hyperides* (Lips. 1869) p. xvi.: "at non ideo statim Περαιῶς pro eo quod in codice est Περαιέως"—he is referring evidently to Hyperid. *pro Euxenipp.* col. 19. l. 21—"cum Cobeto reposerim, neque omnia ad normam severissimi Atticismi exegerim: quid enim? Hyperidem vel in vocabulis ipsis neglegentiorum num scimus in declinandis eis tam diligentem fuisse? Relinquitur igitur ut codices sequamur, non tamquam auctores fide dignos, sed tamquam solos qui suppeditent."

So, in earlier days, Wolf had written on Dem. *Lept.* p. 491. 25 "ἡβουλήθησαν scripsit Reisk. . . . Ac poterat non male rejici vulgatum ἐβουλήθησαν . . . Quamquam codices in ea re paene solos sequendos putem; quod ipsum statuo de simili varietate, quae est § seq. i.e. p. 492. 2 "ἡπόρει. Certe hoc alterum non constanti usu dixerunt Attici . . ."

ἀπολαύσω (as the future of ἀπολαύω, instead of ἀπολαύσομαι):

Hyperid. *Orat. Funer.* col. 11 l. 42.<sup>xcii</sup>

καθέστακα (as a transitive form of the present perfect):

Hyperid. *pro Euxenipp.* col. 38 l. 24.<sup>xciii</sup>

σχοίησαν (=σχοῖεν): Hyperid. *pro Euxenipp.* col. 42 l. 18.<sup>xciv</sup>

and so on.

129. In cases, however, where critics have from a given number of examples—it may even have been, of extended range<sup>xcv</sup>—evolved to their own satisfaction a law of expression,

129. Temptations of makers of rules.

“wandeln sich, was Cobet *Nov. Lect.* 225 in seinem Rigorismus freilich bei Atikern nicht zugeben will, in καθολῆν (Plat. *Theag.* 130) καθόιτο (auch κάθιτο).”

So also Bishop Lightfoot (*Journ. of Class. and Sac. Philology* i. p. 113), speaking of Cobet's Recension above mentioned: “The tone adopted by M. Cobet is strongly to be deprecated.”

12. To return to the MSS. and their authority, let there be here added three notes of Mr. Shilleto on Thucydides i., viz.—that on c. 28. 4 “ὠφέλειαι hic et alibi scribo: ὠφελίας Br. et Poppo. Utraque forma utuntur Tragici . . . equidem a Codd. standum censeo”; that on c. 17. 1 “Cobet would of course alter all” examples of ἀπό (for ὑπό) of the agent after passive verbs, whether those passive verbs be λέγομαι or πράσσομαι or verbs of similar meaning, or otherwise; “but why should copyists constantly change ὑπό into ἀπό after such verbs and very rarely after others?” [with which compare Buttmann *Irreg. Gk. Vbs.* by Fishlake ed. 2 p. 65 note †: s.v. δέω]; and that on c. 34. 1 “μαθέτωσαν omn. ut vid. codd. quod retinenti ignoscat mihi velim Cobet (vid. *Nov. Lect.* pp. 327, 328 alibi).”

<sup>xcii</sup> “In our only manuscript of Hyperides,” says Dr. Rutherford (*New Phrynichus* p. 409), “ἀπολαύσομεν is read (*Orat. Fun.* col. 11. 142” [read l. 42]) “but must be corrected to ἀπολυσόμεθα, as in *id.* col. 13. 3 ἀκουσόντων has already been replaced by ἀκούοντων.”

ἀπολαύσω as a future indicative active of ἀπολαύω.

One would still, with Shylock, respectfully ask, “On what compulsion”—save for the defence of the “cogent rule”—“must” the correction be made?

<sup>xciii</sup> Which Bp. Lightfoot (*Journ. of Class. and Sac. Philology* i. pp. 115, 123) nevertheless tries to get rid of—not indeed on Cobet's contemptuous theory of its being part of an “additamentum Graeculi,” but because, mainly, in col. 47 l. 4, the word καταστάντας was first written in the MS. in the shape of καθεστάντας. He admits, however, that “the form is not entirely indefensible.”

καθέστακα.

<sup>xciv</sup> Where Babington aptly cites δόησαν for δοίεν from Damoxenus *Σύντροφοι* Fr. i. 66 οὐκ οὐκ ἔχουσιν, ἀγνοοῦσι δέ, | οὐδ' ἂν ἐτέρῳ δόησαν. Add Herodas iii. 1.

σχοίησαν: δόησαν: σίμ.

“ἐπισχοίης,” says Curtius *Das Verbum* ii. p. 106, “die Lesart des Alexander von Kotyaea [in Hom. *Il.* xiv. 241 τῷ κεν ἐπισχοίης λιπαροῦς πόδας εἰλαπινάξων] hat im attischen σχοίην (Isocr. i. 45 [=ad *Demon* p. 11. ε], σχοίη (Plato *Apol.* 34 [C]), σχοίησαν (Hyperides *pro Euxen.* col. xlii. 19) seine Stütze.”

<sup>xcv</sup> Dr. Rutherford indeed is easily satisfied on this head, so far as what constituted the Attic dialect is concerned. “There are,” he says in one place of his *New Phrynichus*, “seven lines in which the correct construction is unquestioned . . . These at once elevate the construction . . . into a rule” (pp. 342, 343). Nay, seven instances may be too many; for “every usage which is true in three cases out of four should be elevated into a rule” (*ib.* p. 266); and it was the superior excellence of the Grammarian Phrynichus that “like all true scholars, he disregarded exceptions, and considered the knowledge of anomalies not science but pedantry” (*ib.*)!

Number of instances to constitute a rule.

they have always been liable to succumb to the temptation of correcting away all other passages which contravened their law

*E contra*, the same writer, having in another place laid down as a *fact* that "in Attic ἔρχομαι appears in no mood but the indicative, and is never used in the imperfect tense," is constrained to admit that his alleged fact is—nevertheless, and even "if Xenophon be excluded as hopelessly un-Attic"—contravened by two passages of Thucydides, one of Lysias, one of Antipho, and one of Aristophanes,<sup>c</sup> but "even if these instances were genuine beyond question, they might be disregarded, as opposed to the infinite number of passages in which the law is observed" (*New Phrynichus* p. 106).

ἐρχομαι :  
its usage in  
Attic Greek.

<sup>c</sup> 1. Dr. Rutherford refers to, and attempts—with no very great success, in the judgment of the present writer—to avoid the effect of the forms—the two first of which he reverts to and would turn out as adscripts in his subsequently published *Fourth Book of Thucydides*; see pp. xl., 101, 103, 132—ἐπέρχοντο Thuc. iv. 120. 1 (for which no doubt ἐπελύνοντο as in Thuc. ii. 1 would have been more usual; and cf. ἐπιμασγομένους in Thuc. iv. 118. 3; ἐπιμύνουσθαι in Xen. Cyr. vii. 4. 5); προσήρχοντο Thuc. iv. 121. 1 (the passage is cited by Julius Pollux iii. 30. 152, but as from Xenophon, and with the reading προσήσαν : which Mr. Shilleto was accordingly inclined to consider the true reading, and the other as a gloss; but the MSS. of Thucydides are in accord in exhibiting no variation of reading); ἀπερχόμενοι Lysias *pro Mantih.* p. 147. 34; ἐπεξερχόμενοι Antipho *Tetral.* i. p. 115. 9; περιήρχετο Ar. *Thesm.* 504.

2. But in fact there are other instances, as any one will see who will look at Elmsley's note on Eur. *Herac.* 209 (=210 ed. suae); e.g. (cited by him):—ὑπέρχεσθαι Andoc. *in Alcib.* p. 31. 43, Dem. *Aristocr.* p. 623. 22; ὑπερχόμενος Plat. *Criton* p. 53 E; to say nothing of the occurrence of the same form, Xen. *de Rep. Ath.* 2. 14; παρερχόμενος Xen. *Anab.* ii. 4. 25; ἐπερχομένω Ar. *Nub.* 311; ἐπερχόμενον Aesch. *Prom.* V. 98; ἐρχομένα Soph. *Trach.* 850; ἀπέρχοντο Xen. *Anab.* iv. 6. 22; ἐξέρχοντο Xen. *Cyr.* iv. 1. 1; none of which passages Dr. Rutherford would admit to a hearing in the matter.

3. Some of them, however, he does mention, while seeking to avoid them, on the grounds that (1) as to anything from Xenophon, "sober criticism" is, as to his language, "almost impossible"; (2) as to the particular verb ὑπέρχεσθαι, it was occasionally used in the metaphorical sense of "to fawn upon, to cringe to, and when so used followed a different course to that" which was usual [one would respectfully ask, why?]; while as to the last but one, viz. Xen. *Anab.* iv. 6. 22, he is fortunate in finding a various reading—ῶχοντο.

4. In none of all these passages, however, is there the slightest hesitation in the manuscriptal readings. In none of them is there the slightest real reason for impugning the forms given.

5. Is it uncharitable to suppose that in none of them would any impugnement have ever been attempted, had it not been necessary to impugn them for the defence of the foregone conclusion against which they militate? Is not Buttmann's view (*Irreg. Gr. Vds.* by Fishlake ed. 2. p. 107) more reasonable and more just?—

"It is evident that the forms of εἶμι were preferred on account of their slightness (particularly in their numerous compounds) to the corresponding heavy-sounding forms of ἐρχεσθαι and ἐλθεῖν, in addition to which there was the ambiguity of ἡρχομην. Still, however, the latter were never entirely obsolete, but always introduced where they contributed to the perspicuity or fulness of the sentence. Thus we find περιήρχετο Ar. *Thesm.* 504; ἡρχετο Arat. *Phaen.* 102. 118; ἐλεύσεται Soph. *Oed. Col.* 1206 etc."

On which last-mentioned passage of Sophocles, Schäfer cites ἐλεύσεται also from Sophocles *Trach.* 595; and Elmsley from Aesch. *Prom.* V. 854; *Suppl.* 522.

In his note on Eur. *Herac.* 209 Elmsley also cites it from Lysias *contra Frumentarios* p. 165. 13; but with the remark—query on what ground made?—"corruptus videtur locus."

ἐλεύσομαι.



so evolved,<sup>xcvi</sup> instead of honestly confessing that their law was not sufficiently wide, and seeking to find a wider one, which should comprehend, not only the admitted, but also the reprobated passages—always assuming, of course, that these reprobated passages were not in themselves illogical or unintelligible, or open, on some valid ground, other than mere preconception, to reprobation.

These insufficient laws—at any rate so far as they affect the question of the construction of Conditional Sentences in Greek—have, to a considerable extent, arisen from the fact of their inventors having confined their attention to—all that is extant, only—it must be remembered (see note 128)—of the writers of one dialect only; and having drawn their ideas of the propriety and logic and intelligibility of any given mode of expression from the results of such a limited view.

130. Cf. Elmsley on Soph. *Oed. Tyr. Praef.* (ed. 3) p. xxviii.; 198; *Oed. Col.* 1443; Hermann on Soph. *Aj.* 496; Malden in *Philological Museum* i. pp. 99 sqq.; John Wordsworth *ib.* p. 237; Arnold on Thucyd. vi. 21. 1; Ast on Plat. *Phaedr.* p. 234 C; Paley on Aesch. *Pers.* 790.

130. *ei* with the present subjunctive.

See further the Grammarian in Bekker's *Anecd. Gr.* p. 144. 3 sqq.; and with Dindorf's reading in Soph. *Aj.* l.c. ἢ γὰρ θάρῃς σὺ κ.τ.λ. cf. Pors. ad Eur. *Or.* 141; and *supra* note 53. 9.

131. ἐπιθεῖντο and ἐπιθειμέθ' would seem to be of more authority than the forms ἐπίθουσιντο and ἐπιθοίμεθ', which Arnold adopts.

131. ἐπιθεῖντο (Thuc. vi. 11. 4): προοῖντο: *sím.*

Arnold's remark (on Thuc. vi. 11. 4) that Bekker "retains προοῖντο in i. 120 [3] as he has done also in Demosth. *de Pace* p. 61. 3" seems to be erroneous in point of fact. See Mr. Shilleto ad Thuc. l.c., *Annot. Crit.*

"Die entsprechende Bildungen," says Curtius (*Das Verbum* ii. 107. ed. 2) "aus den Wurzeln ἐ und θε sind erst bei den Attikern nachzuweisen, doch auch hier mit beträchtlichem Schwanken der Handschriften zwischen *ei* und *oi*, so wie in der

xcvi "Dawes's error," sc. as to the non-user of *δπως* with the subjunctive of the first aorist active or middle (*Misc. Crit.* pp. 227. 459), "seems to have been one into which he, in common with other English scholars, too frequently fell; the laying down a rule from a number of instances too generally, and not caring to inquire whether there were any grammatical or logical grounds for it to rest upon, and then altering all the passages to suit his canon." Jelf *Gr. Gr.* § 812. 1 note (a). Cf. Porson ad Eur. *Hec.* 298 "Dawesius canonem paullo temerius, ut solet, statuit, etc."

Dawes: his hastiness in laying down rules.

Betonung: so Plato *Gorg.* 520 [C] προοίτο: Dem. 18. 254 προοίντο (Westermann προείντο), ἀφίοιτε Plato *Apol.* 29 D, κατάθιοιτε mit der Variante καταθείτε Dem. 14. 27, πρόσθιοιτο Dem. 6. 12 nach Voemel, ἐπιθούμεθα mit der Variante ἐπιθείμεθα Thuc. vi. 34 [5]. Eine reiche Sammlung solcher Formen und ihrer Varianten gibt La Roche Ztsch. f. österr. Gymn. 1876, S. 586."

132. Thuc. vi  
34. 5.

132. On the construction here, see above note 14. 10, and subnote xlv.

133. Plat. *Protag.* p. 351 B.  
δοκοῖ (δοκοίη:  
sim.

133. 1. The past subjunctive is required here—cf. Isocr. *Panath.* p. 238 a, cited in the Text—and is given to us by seven MSS., amongst which is the best, the Clarkian.

So Thucyd. iii. 16. 1 ἡ δοκοῖ αὐτοῖς (notwithstanding that two MSS. prefer εἶ, and five δοκεῖ); Plat. *Lys.* p. 206 A (where the Clarkian and four other MSS. properly give us) ποῖός τις οὖν ἂν σοι δοκοῖ θηρευτῆς εἶναι, εἰ ἀνασοβοῖ θηρεύων καὶ δυσάλωτοτέραν τὴν ἄγρην ποιοῖ; *Symp.* p. 196 C (where all the best MSS. read) εἰ δὲ ἤττους, κρατοῖντ' ἂν ὑπὸ Ἑρωτος, ὁ δὲ κρατοῖ. κρατῶν δὲ ἡδονῶν καὶ ἐπιθυμιῶν ὁ Ἑρως διαφέροντως ἂν σωφρονοῖ: *Rep.* iii. p. 412 D (where neither MS. nor edition proffers aught else than) καὶ μὴν τοῦτό γ' ἂν μάλιστα φιλοῖ: *Rep.* vi. p. 493 A οἶδν περ ἂν εἰ . . . τις . . . καλοῖ: *Protag.* p. 327 E ὥσπερ ἂν εἰ ζητοῖς . . .

2. But that "forms like δοκοῖ" should be "recognised as legitimate," in place of δοκοίη and the like, is, in the eyes of Dr. Rutherford, quite enough to condemn the MSS. which give it to us.

Silently catching—with reference to Plat. *Lys.* p. 206 A just above mentioned—at the reason which Heindorf gives as one which would support the indicative δοκεῖ instead of δοκοῖ—or, rather, instead of δοκῇ—his conclusion of the whole matter, in speaking of the past subjunctive active, is (*New Phrynichus* pp. 446-448):—

"While the shorter endings were in the singular not altogether avoided by the antiquated dialect of Tragedy, the longer were the only forms used in Comedy and prose, and even in Tragedy were decidedly preferred. The manuscripts of *prose* writers are on this question quite untrustworthy, and must be consistently corrected."

3. Is it indeed so? Cf. *supra* subnote xci. 9 sqq.

4. Dr. Rutherford is, in effect, merely enlarging on his more careful master, Professor Cobet (*Nov. Lect.* p. 364): "Tragicis licet vorsoῖμι et δοκοῖμι et similia dicere, populo et Comicis et Oratori-

bus non licet, sed δοκοῖν, νοσοῖν et sim. sola in usu sunt." The passage is cited by Curtius (*Das Verbum* ii. p. 110, note, *q.v.*)

5. Curtius (*l.c.*) supplies us with a calmer view of the facts; except, however, that in *Ar. Pac.* 1075 οὐ γάρ πω τοῦτ' ἐστὶ φίλον μακάρεσσι θεοῖσιν, | φυλόπιδος λῆξαι, πρίν κεν λύκος οἶν ὕμεναιοῖ the concluding verb is not in the past, but in the present, subjunctive.

*Ar. Pac.* 1075.

6. That in *Ar. Vesp.* 1405 Mr. Shilleto, while properly objecting to the *reading*, saw no objection to the *form*, δοκοῖς, see his note on *Thuc.* i. 22. 1.

*Vesp.* 1405.

7. Before leaving the subject one may perhaps express one's curiosity as to the reason of Dr. Rutherford's having finished his quotation of *Plat. Lys.* p. 206 A with the word εἶναι, and having left the manuscriptal ἀνασοβοῖ and ποιοῖ without remark.

133a. Compare *Shaksp. Jul. Caes.* iv. 3 "there is a tide in the affairs of men, | which taken at the flood leads on to fortune: | omitted, all the voyage of their life | is bound in shallows and in miseries."

133a.

134. "Diversos modos jungit Euripides," says Porson on *Eur. Phoen.* 92 *sqq.* (= 90 *sqq.* ed. suae)—ἐπίσχες, ὡς ἂν προῦξε-  
ρευνήσω στίβον, | μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, | κάμοι μὲν  
ἔλθῃ φαῦλος, ὡς δούλῳ, ψόγος | σοὶ δ', ὡς ἀνάσση—"quoniam ad  
tempora diversa spectant.<sup>xovia</sup> Poterat, si metrum pateretur,  
dicere ἕξεται, sed ἔλθῃ praetulit . . . Similiter modus variavit  
*Aristophanes Plut.* 329 . . . ; ubi alterum (τὸ ὥστιξομαι) revera  
quotidie fiebat: alterum vero (τὸ παρίεναι τὸν Πλοῦτον) ex futuri  
temporis eventu pendeat."

134. *Eur. Ph.*  
92 *sqq.*

*Ar. Plut.* 329.

Dobree ad *Ar. Plut.* *l.c.*, in Porson's *Aristophanica*, after referring to Porson's remarks just cited, adds references to *Ar. Av.* 1225 δεινότατα γάρ τοι πεισόμεσθ', ἐμοὶ δοκεῖ, | εἰ τῶν μὲν ἄλλων ἄρχομεν, ὑμεῖς δ' οἱ θεοὶ | ἀκολαστανεῖτε: and *Thucyd.* vi. 79. 2 καὶ δεινόν, εἰ ἐκεῖνοι μὲν . . . σωφρονοῦσιν, ὑμεῖς δ' . . . τοὺς μὲν φύσει πολέμιους βούλεσθε ὠφελεῖν, τοὺς δὲ ἔτι μᾶλλον φύσει ξυγγενεῖς . . . διαφθεῖραι: with a remark as to this latter, "ubi fere malim βούλοισθε vel βουλήσεσθε."

*Av.* 1225.  
*Thuc.* vi. 79. 2.

134a. See on this passage Mr. Shilleto's note on *Thucyd.* i. 136. 3.

134a.

<sup>xovia</sup> Rather, because he wishes to express different ideas. Translate "so that, if you do so, I may first examine the path, lest any one of the citizens is appearing on the track, and to me may possibly come, etc." ἔλθῃ denotes possibility. Cf. note 5. 2 above.

- 134b. 134b. εἰ δὲ οὐδὲν ἡμάρτηται μοι. Cf. *supra* note 54. 5.
- 134c. Plat. 134c. Bekker reads διαβέβληντο (see above note 7. 1).  
*Phaedon* p. 67 E But the bulk and best of the MSS. are against him.  
 sqq.
- 134d. 134d. Cf. *supra* note 111. 4.
- 134e. 134e. On the use of παρὰ here, see above note 75 (3).
135. Ar. *Lys.* 135. A good example of changes of construction will be  
 146 sqq. found in Ar. *Lys.* 146 sqq.; where in v. 149 there is no reason  
 to interfere with the common reading—evidently (see however  
 above subnote xci. 11) that of the MSS.—καθήμεθ' ("if we had  
 taken up our places"). Nor does the change of ἄνδρες into ἄνδρες  
 in v. 152 seem more necessary.
- 135a. Lys. *de* 135a. Bekker reads this sentence affirmatively. But see  
*Vuln.* p. 101. 39. Mr. Shilleto on Thucyd. i. 121. 7.
- 135b. Changes 135b. Compare such change of idea in passages like  
 of idea. Defoe *Moll Flanders* p. 36 "you shall be my dear sister,  
 as now you are my dear —," and there he stopt.  
 'Your dear whore,' says I, 'you would have said, and  
 you might as well have said it'; Sheridan *The Critic*  
 iii. 1 "and Whiskerandos quits this bustling scene |  
 for all eter—. B. —nity—he would have added,  
 but stern death | cut short his being and the noun  
 at once"; Wordsworth *Rob Roy's Grave* st. 14 "so was  
 it—would at least have been | but through untoward-  
 ness of fate."  
 Aretino *Ragionamenti* i. 1 "la havrei spinto . . . A.  
 Tu facesti bene, cioè haresti fatto bene."
136. Plat. *Pro-* 136. Where see Heindorf, who, amongst other examples, of  
*tag.* p. 340 E. which that just cited above in the Text from Xenophon is one,  
 refers to Plat. *Apol.* p. 25 B, *ubi vid.* Stallbaum. See also  
 Heindorf on Plat. *Theaet.* p. 171 B.
- 136a. 136a. For corresponding examples in English and other  
 modern languages, see below note 139.
- Thuc. ii. 39. 5. In the passage cited in the Text three MSS. have ἐθέλομεν  
 —evidently by correction, although Arnold—as also Bekker—  
 adopts the reading.

Mr. Shilleto accepts *ἐθέλομεν*: but adds "vere Poppo 'nihil nisi modestius dicendi genus est pro indic.'" That is, the present writer supposes, he would translate *εἰ ἐθέλομεν*—"if we might possibly be willing," a somewhat unusual, but hardly impossible, use of the construction.

"Dionysius," confesses Dr. Arnold, "read *ἐθέλομεν*, and criticised Thucydides accordingly for writing incorrectly."

137. *ἂν δύνῃσθε*, the reading of the MSS., apparently without exception, is equivalent, as we have seen (*supra* Text § 24), to the future indicative *δυνήσεσθε*: and the sentence is consequently absolutely on all fours in point of construction with that from Thuc. i. 121. 5, just before cited in the Text here.

137. Xen. *An.*  
ii. 5. 19.

So again we have in Xen. *Anab.* v. 6. 9 *εἰ δὲ καὶ δυνήθετε τά τε ὅρη κλέψαι ἢ φθάσαι λαβόντες, καὶ ἐν τῷ πεδίῳ κρατῆσαι τοὺς . . . ἵππεῖς . . . , ἥξετε ἐπὶ τοὺς ποταμούς, πρῶτον μὲν . . . , δευτέρον δ' . . . , τρίτον δ' Ἄλυν . . . ὃν οὐκ ἂν δύνῃσθε* (so again the MSS. and again, apparently, without exception) *ἄνευ πλοίων διαβήνα*.

v. 6. 9.

Porson (on the passage cited in the Text) needlessly branded the reading in either case as a solecism, and in either case suggested *δύναισθε* as a correction; and he has been hastily followed by the editors.

In the same way he also, needlessly, altered the universal reading of the MSS. in the opening of the speech of Tissaphernes, from which the passage in the Text is taken, viz. *Anab.* ii. 5. 16 *ἡδομαι . . . ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλευοῖς ἅμα ἂν μοι δοκῇσ καὶ σαρτῷ κακόνους εἶναι*, which is equivalent to *εἰ βουλευοῖς, δόξεις εἶναι*, a construction of which examples are being here given in the Text—by proposing to read *δοκεῖς* instead of *δοκῇς*. Again the editors have followed him.

ii. 5. 16.

In the passages which he cites from Plato, manuscriptal authority needs no correction for the restoration of the indicative in *Rep.* iv. p. 422 B and *Gorg.* p. 514 E. The present writer has failed to find the passage which he cites from *Rep.* iv. p. 430 A.

138. *κε . . . ἀποτίσεται*: the Homeric subjunctive = *ἀποτίσεται* rather than (as Jelf *Gr. Gr.* § 855 *Obs.* 5) the future indicative.

138. Hom. *Od.*  
xvii. 540.

So in *Il.* ii. 488, cited below in the Text § 81, *μυθήσομαι* = *μυθήσωμαι*, the aorist subjunctive, like *ονομήνω*, which follows.

And in *Od.* xii. 347 *τεύξομεν* is to be taken rather as = *τεύξωμεν*, and not as (with Jelf *l.c.*) a future indicative.

139. (B) *a* ii.  
protasis; followed,  
in modern lan-  
guages, by — the  
future indicative;

Marlowe *Edw.*  
*II.* p. 186 *b*.

### 139. Compare

1. Greene *Looking-Glass for Lond. and Engl.* p. 123 *b* "were a goddess fairer . . . , | I'll scale the heavens . . ." [where Mr. Dyce compares, as another instance of a common usage in the early writers, Shaksp. *Coriol.* i. 9 "if I should tell thee . . . , | thou'lt not believe . . ." One would scarcely have imagined that he would have been ready in Marlowe *Edward II.* p. 186 *b*—"were all the earls and barons of my mind, | we'll hale him from the bosom of the king"—to correct the "weele" (= "we'll") of the old editions into "we'd." Even only two pages further on in the play (p. 188 *a*) he might have found, to keep him straight, "were he a peasant, being my minion, | I'll make the proudest of you stoop to him"; and, again, further on (p. 219 *b*), "thy heart, were it as Gurney's is, | . . . yet will it melt."

Other examples of the use we have in]

Dekker i. *Honest Whore* i. 12 (13) p. 70 "stood Bergamo | . . . , I'll to her"; ii. *ib.* i. 1 p. 166 "I'll to her, stood armed fiends to guard the doors"; p. 133 "I'll on, stood armed devils staring in my face"; p. 130 "were it my father's father, . . . I'll kill him"; *Shoemaker's Holiday* p. 23 "use thyself friendly . . . ; if not, thou shalt be fought with, wert thou bigger than a giant"; Heywood *Fair Maid of the Exchange* p. 19 "I'll court my love and will solicit thee, | were Ferdinand himself in company"; Shirley *Hyde Park* ii. 2 "he will save much in perfume for my chamber, | were he but constant here"; Fletcher *The Captain* iii. 1 "'tis a way dangerous, and xcvib will deceive thee, | hadst thou the constancy of all men in thee"; Dryden *Indian Emperor* ii. 4 "if you should die, my death shall yours pursue"; *Sir Martin Marfall* v. 1 "if he should prove a fool, . . . I shall be a miserable woman"; *Limberham* iv. 1 "I will tear her limb from limb—if I could believe it"; v. 1 "he will easily mistake you for her, if he should look in upon you."

Omission of relative in English.

xcvib Note the omission of the relative here: "and will deceive"="and which will deceive."

So Shaksp. *Rom. and Jul.* iv. 3 "I have a faint cold fear thrills through my veins"; Ben Jonson *Sejanus* i. 1 "'tis we are base"; i. 2 "this is a case | deserves our fear"; *The Forest: To Sir Robert Wroth* "how blest art thou canst love the country. . . !" Daniel *To the Lady Margaret* v. 5 "the storms . . . | appal not him, that . . . | . . . knows the worst can fall"; Tennyson *Ode on the Death of the Duke of Wellington* vi. "this is he | was great by land as thou by sea."

The use is quite a mannerism with Shirley, e.g. *Witty Fair One* i. 3 "I . . . | . . . shall be happy to | convey him any knowledge may concern him"; *Hyde Park* i. 2 "what is in your condition makes you weary?" *Lady of Pleasure* iv. 1 "'twas I sent for thee"; and *passim*.

2. Rabelais *Gargantua* i. 6 "si ce pendant vous survenoit quelque mal, je me tiendray prés"; Le Sage *Diable boiteux* c. 18 "cependant quand ils l' (sc. la porte) élèveroient jusqu'aux nues, jamais elle ne sera digne des deux vers latins . . ."; Balzac, *Splendeurs et Misères des Courtisanes* (Œuvres ix. p. 51) "dussé-je mourir en restant loin de mon bien-aimé, je mourrai purifiée . . ., et mon âme deviendra . . ."; *La Cousine Bette* (x. p. 349) "eût-il des enfans, Célestine recueillera toujours la moitié de ce qu'il laissera."
3. Machiavelli *Mandragola* iii. 3 "se voi vi voleste confessare, io farò . . ."; *Principe: Dedicaz.* "questo piccolo dono . . . se da quella (sc. vostra magnificenza) fia diligente considerato e letto, vi conoscerà dentro . . ."; c. 13 "e se si considerasse la prima rovina . . ., si troverà essere stato . . ."; Bibbiena *La Calandria* i. 7 "io l'arò, se io dovessi andar nudo e scalzo"; ii. 2 "ci starai, se crepassi"; v. 2 "con man lo toccherò, se mi ammazzassi"; Aretino *La Cortigiana* iv. 9 "io non ci verrò, se tu mi coprissi d'oro"; iv. 11 "e le porterai, se tu crepassi"; Alfieri *Filippo* iii. 5 "se tanto pur la fulminante spada | di Dio tardasse, io nol vedrò."
4. Cervantes *Novel. Ej.* i. 18 *La Gitamilla* "si vinieren duros, seré yo blanda en recebirlos"; i. 200 *El amante liberal* "si te pareciere darle indicios de mi deseo, haráslo por el mejor modo que pudieres"; iii. 69 *Las dos doncellas* "si en algun tiempo Teodosia supiere mi muerte, sabrá de vos . . ., como . . ."; iii. 209 *Los Perros de Mahudes* "yo la haré así, si pudiere"; Tirso de Molina *El burlador de Sevilla* iii. 16 "¿ no comes tú? Don J. Comeré, | si me dieres áspid, y áspides | cuantos el infierno tien."

5. Indeed we find in the apodosis of such sentences, not the future indicative only, but also

(a) the present indicative

and

(β) the past indicative.

Thus we have the following as instances of apodoses containing

#### 6. (a) The present indicative.

7. Lyly *Alex. and Campasp.* iii. 4 "were you as cunning as report saith you are, you may paint . . ."; Marlowe *Edw. II.* p. 215 b "how fares your grace? | Q. Well, if my lord your brother were enlarg'd"; Heywood *Fair Maid of the Exchange* p. 42 "what lack you . . .? G. Faith, nothing, had I thee"; Beaum. and Fletcher

—the present indicative;

Acts viii. 30.

*Philaster* ii. 2 "the strength of all the guard cannot hold it (sc. her wit), if they were tied to it"; Fletcher *The Captain* i. 3 "were we saints, thus we are still rewarded"; iv. 3 "so is a resty jade, a horse of service, | if he would leave his nature"; iv. 4 "if you would cry, I cannot let you in"; *Nice Valour* iii. 3 (song) "there's nought in this life sweet, | if man were wise to see't | but only melancholy"; Massinger and Dekker *Virgin Martyr* iv. 2 "if I were to beat a buck, I can strike no harder"; Acts viii. 30 "understandest thou . . . ? . . . how can I, except some man should guide me?" [where our purist Revisers substitute "except some one shall"; marvelously, too, altering the  $\epsilon\acute{\alpha}\nu \mu\acute{\eta} \tau\upsilon\varsigma \omicron\delta\eta\gamma\gamma\acute{o}\sigma\eta \mu\epsilon$  of the Received Text into  $\epsilon\acute{\alpha}\nu . . . \omicron\delta\eta\gamma\gamma\acute{o}\sigma\epsilon\iota$ ]; St. Paul 2 Cor. v. 1; Buckingham *Rehearsal* i. 1 "and then . . . for a whole day together, I am not able to say you one good thing, if it were to save my life"; iv. 1 "if you should not be a master of your own works, 'tis very hard"; Sedley *Bellamira* iii. 1 "if he should discover . . ., I can prevail with him not to prosecute"; Etherege *She Would if She Could* iii. 2 "she's a mistress for Alexander, were he alive again"; Dryden *Mock Astrologer* ii. 1 "you know the men, if their masking habits were off"; *Spanish Friar* v. 1 "if he were vanquished, I am still unconquer'd"; *Indian Emperor* iii. 1 "Justice already does my right approve, | if him, who loves you most, you most should love"; *Limberham* i. 1 "they are all of them too good for us, unless we had the grace to follow them"; i. 1 "then if you were overtaken, and should offer violence, . . . I am blameless"; i. 1 "if he should know me, I am ruined"; Parnell *A Night Piece on Death* "fools! if you less provok'd your fears, | no more my spectre form appears"; Philips *Splendid Shilling* v. 60 "if he his ample palm | should haply on ill-fated shoulder lay | of debtor, straight his body . . . | to some enchanted castle is conveyed"; Disraeli *Lothair* ii. c. 17 "(gifted beings like you) never will (=are willing to) think they have done anything, even were they to save the world."

See too above note 28, and below note 167.

8. Le Sage *Diable boiteux* c. 2 "il ne pense point à moi : et quand il y penseroit, il ne me fait jamais l'honneur de m'entretenir"; Beaumarchais *Tarare: Prol.* sc. 2 "ce pouvoir absolu . . ., | l'exercez-vous aussi sur les individus ? | *La N.* Oui, si je descendais à quelques soins perdus !"
9. Machiavelli *Discorsi* ii. 17 "se tu difendi una terra grande e che tu abbia comodità di ritirarti, sono nondimeno senza



comparazione più utili le artiglierie a chi è di fuori che non a chi è dentro . . . Perchè se il nimico ti giunge addosso e abbia un poco di vantaggio del paese . . . e trovisi più alto di te, o che nell' arrivar suo tu non abbi ancor fatti i tuoi argini e copertoti bene con quelli, subito e senza che tu abbi alcun rimedio ti disalloggia e sei forzato uscire delle fortezze tue e venire alla zuffa"; ii. 28.

*Discorsi* i. 4 "e se alcuno dicesse . . ., dico . . ."; i. 58 "e se alcuno mi allegasse la ingratitude che . . ., rispondo . . ." (and cf. *Principe* c. 3 extr.); ii. 29; *Principe* c. 8 "perchè se si considerasse la virtù d' Agatocle . . . e la grandezza del animo suo . . ., non si vede perchè egli abbia ad esser tenuto inferiore a qual si sia eccellentissimo Capitano"; c. 11; Bibbiena *La Calandria* iii. 7 "questa cosa non si saprà giammai, e se pur si dovesse sapere, egli è meglio . . ."; Aretino *La Cortigiana: Prol.* "se io credessi creparci di disagio, la voglio udire"; i. 7; iii. 6; 7; Alfieri *Filippo* i. 2 "e s' anco | pur tu l'osassi, a te sconvienisi"; iii. 5; *Congiura de' Pazzi* i. 1 "ma, se pur nato da null' altro io fossi, | marito qui securamente e padre | uomo esser può?" v. 1.

10. Tirso de Molina *El burlador de Sevilla* ii. 4 "si di mi | algo hubiereis menester, | aquí espada y brazo está."

11. (β) The past indicative.

—the past indicative;

12. Greene *Friar Bacon and Friar Bungay* p. 178 b "if but a third were added to these two, | they did surpass those gorgeous images, | that . . ."; Shaksp. *Taming of the Shrew* iv. 1 "the meat was well, if you were so contented"; Warren *Diary of a Late Physician* 2nd series p. 59 "her constitution had evidently been dreadfully shattered . . . The least shock, the least agitation of her exquisitely excitable feelings might bring on a second fit of blood-spitting, and then all was over."

13. Schiller *Maria Stuart* ii. 9 "sie mag wohl vor der Zeit gealtert haben, | ja, und was ihre Kränkung bitterer machte, | das wäre dich als Braut zu sehn"; iv. 6 "trotz eurer Spürkunst war Maria Stuart | noch heute frei, wenn ich es nicht verhindert."

14. Occasionally too we find the apodosis in such sentences in the form of an imperative: e.g. —the imperative;

15. Philips *Cider* bk. i. "but if . . . | . . . an happy soil should be withheld; . . . think it not | beneath thy toil."

16. Louvet *Faust* ii. p. 485 "il doit . . . vous arriver . . . un paquet . . . qui changera probablement les dispositions de M. de Belcour. Si pourtant votre père s'obstinait toujours à vous emmener, mandez-le moi tout de suite."
17. Aretino *La Cortigiana: Prol.* "se voi vedessi uscire i personaggi più di cinque volte in scena, non ve ne ridete."

Machiav. *Disc.*  
ii. 17.

18. The first passage cited above in para. 9 of this note, that from Machiavelli's *Discorsi* ii. 17—"se tu difendi una terra grande e che tu abbia comodità di ritirarti, sono nondimeno senza comparazione più utili le artiglierie a chi è di fuori che non a chi è dentro"—invites a few remarks on its closing words.

Redundant in-  
sertion of the  
negative;

19. Note, then, in such sentences, the insertion in Italian, where we in good English should omit it, of the *negative*.

"If you have to defend," means Machiavelli, "a large tract of country, and it should so happen that you have the means of withdrawing, nevertheless without comparison is artillery more useful to the party without *than* to the party within"; but he says, as a Scotchman or a provincial Englishman or ill-educated Londoner might do, "more useful to the party without *nor* to the party within."

"A vulgar phrase," says Mr. Key, *Lat. Gr.* § 1286 note, "is generally an old one"; and the Scotchman or in England the yokel or cockney who should use "nor" in such a case for "than" has at least a "method in his madness."

If we say that "A is better *than* B," we mean that "Among good things A *is* in a prominent position and that B is *not* in one equally prominent." In other words, in the idea which follows the "than" a negative is implied. We in good English leave it so; but the express insertion of the negative is not wrong, but only—with us—unconventional. Other languages are not so shy of the insertion. Thus

—in various  
languages, *e.g.*

—Italian.

20. In Italian the express insertion of the negative in such cases is so common, that it would seem somewhat difficult to say which, as between its insertion and its omission, is the more normal use.

Of its insertion, take as examples

Petrarca *In Vit. di Laura: Canzon.* 2 "più devota che non sole"; id. *ib.* 12 "duolmene forte assai più ch' i' non mostro"; Boccaccio *Decamerone* iii. 9 "per che speriamo che molto più lieta vita con lei avrete, che con una dama di più alto legnaggio non avreste"; Machiavelli *Mandragola* ii. 3 "un gran valentuomo. S. Più che voi non dite"; *Ist.*

*Fiorent.* iv. p. 143 “queste calunnie . . . mossero . . . l’ . . . animo suo più che a un grave uomo non si conveniva”; iv. p. 145; vii. pp. 245 extr., 247; viii. pp. 286, 287 med., 288, 295 extr., 297, 298, 318; *Principe* c. 25 extr. “io giudico ben questo, che sia meglio essere impetuoso che non rispettivo, per chè la fortuna è donna, ed è necessario volendola tener sotto, batterla e urtarla; e si vede che la si lascia più vincere da questi che non da quelli che freddamente procedono”; *Discorsi* i. 11 “quelli cittadini temevano più assai rompere il giuramento che non le leggi, come coloro che stimavano più la potenza di Dio che non quella de li uomini”; ii. 20; iii. 9; Bibbiena *La Calandria* i. 2 “più saviamente l’ ho consigliato io sempre, che tu fatto non hai”; i. 3; ii. 6 (bis); v. 12; Ariosto *La Lena*: *Prolog.* 12 “parle che, . . . | . . . abbia d’aver più grazia, | che non ebbe l’altro anno”; v. 1; Aretino *Il Marescalco* i. 4 “egli ti tratta meglio, che tu non meriti”; i. 6; ii. 5; 7; v. 2; *La Cortigiana*: *Prolog.* “si vive d’ un’ altra maniera a Roma, che non si vivea in Atene”: i. 17; 21; ii. 4; 10; 11; 14; iii. 7; 9; iv. 1; 13; *La Talanta* i. 2 “Cupido perderia più tempo in tentar di fermargli, che non gettano gli Alchimisti dietro a la congelazione d’esso”; i. 14; ii. 10; 12; iv. 13; v. 1; *Epilog.*; Il Lasca *Le Cene* (ed. Milan 1810): *Introduz.* p. 64 “già a terreno sono tante camere fornite, che molti più che voi non sete, vi alloggierebbero agiamente”; i. 1 p. 77; 2 p. 87; 6 p. 135; 10 p. 175; Casa *Sopra il Forno* v. 152 “gli ha più maniffattura che non pare”; Goldoni *Il Burbero benefico* i. 12 “ella m’ ha creduto più ricco che non lo era”; Alfieri *Filippo* i. 3 “più che non credi, il re sa il ver; lo abborre | più ch’ ei nol sa”; ii. 2; iv. 1; 5; *Saul*. i. 2 “m’ami, e più che non merto”; *Congiura de’ Pazzi* iv. 6 “presto, più ch’ io non l’ era, e a più vendetta, | voi noi trovate”; ii. 1; iii. 2; v. 1.

#### Of its omission

Bibbiena *La Calandria*: *Prolog.* “le cose moderne e nuove diletano sempre e piacciono più che le antiche e le vecchie” . . . “bene è di si inimico, chi l’ altrui lingua stima più che la sua propria”; i. 1 (bis); 2 (ter); ii. 1; 22; iv. 6; Aretino *Il Marescalco* iv. 3 “son più facili le vie che gli fanno perdere, che quelle che gli fanno trovare”; *La Talanta* i. 6 “non si dee stimar più cinquanta scudi, ch’ ella vi costò, che la baja del perderla”; ii. 7 (bis); iii. 10; 13; iv. 17; v. 8; 22.

Of, at once, its insertion and omission, the following:—

Bibbiena *La Calandria* i. 2 “e’ mi sforza ad amare questa nobil

donna più che me stesso . . . come in una donna è grandissimo senno il guardarsi dall' amore di maggior uomo che ella non è, così è gran valore negli uomini di amare donne di più alto lignaggio che essi non sono"; iii. 12 "ella mi fa più carezze, e meglio mi bacia, che tu non fai. Ella mi piace più che la zuppa del vin dolce: e luce più che la stella Diana; e ha più magnificenza che la quinta-decima: ed è più astuta che la Fata Morgana"; Aretino *La Cortigiana* v. 15 "si mangia sopra una tovaglia di più colori che non è il grembiale de i dipintori, e se non che non è onesto, direi che fosse di più colori che le pezze che dipingono le donne, quando elle hanno il mal che Dio dia a' tinelli."

—Spanish.

## 21. In Spanish we have, on the one hand,

Cervantes *Novel. Ej.* i. 155 *El amante liberal* "me socorrió la ventura con un remedio, que fuera mejor haber dexado allí la vida, que no restaurándola por tan no pensado camino, venir á perderla cada hora mil y mil veces"; 189 "tambien le conozco, respondió Leonisa, y podré decir mas por mi mal que no á Ricardo"; iii. 126 *La Señora Cornelia* "las infamias mejor es que se presuman y sospechen, que no que se sepan de cierto y distintamente"; 151 "alborotóse de nuevo D. Antonio, y mas quisiera que no hubiera parecido Cornelia (que sin duda pensó que era la que el page tenia escondida), que no que la hallaran en tal lugar";

and on the other,

Cervantes *Novel. Ej.* iii. 114 *La Señora Cornelia* "entreguéme de toda mi voluntad á la suya por intercesion de una criada mia, mas blanda á las dádivas y promesas del duque, que lo que debia á la confianza que de su fidelidad mi hermano hacia"; iii. 303 *Los Perros de Mahudes* "digo que tienes razon, Cipion hermano, y que eres mas discreto de lo que pensaba"; Sarmiento *Obras Posth.* p. 323 (cited by Bouterwek *Portuguese Literature* bk. i.) "el cancionero Portuguez contiene muchisimos mas poetas que el Castellano."

—Portuguese.

## 22. In Portuguese we have no negative in

*Os livros de Linhagens* iii. 21. 17. p. 189 (in *Portugaliae Monument. Historic.* Lisbon 1856-61) "desemperasti meus filhos que me escusauam nas fazendas que eram iá melhores que mim"; iv. 21 p. 275 "nom me as tu amor pois daqui leuaste Artiga que mais preças que mim"; p. 276 "este homem rrepemdido he de seu peccado, mais ey eu errado a elle que elle a mym, gram torto faria em o matar pois se

poeem em meu poder"; p. 276 "mataste aquella mouro que era melhor que ti"; Camoens *Os Lus.* v. 63. 1 "as mulheres queimadas vem em cima | dos vagarosos bois, alli sentadas, | animaes que elles tem em mais estima, | que todo o outro gado das manadas"; ix. 93. 7 "melhor he merece-os sem os ter, | que possui-os sem os merecer."

### 23. In French we have a negative in

—French.

*Cent Nouvelles nouvelles* xx. p. 88 (ed. Paris 1885) "nostre Champenois . . . devint ung pou plus gentil compaignon qu'il n'estoit par avant"; lxiii. p. 287; lxxvii. p. 333; xcvi. p. 388; Rabelais *Pantagr.* ii. : *Prolog.* "il y a plus de fruit que par adventure ne pensent un tas de gros talvassiers" . . . "il en a esté plus vendu par les imprimeurs en deux mois, qu'il ne sera acheté de Bibles de neuf ans"; Reine de Navarre *Heptaméron* i. 10 p. 55 (ed. Paris, Stereot.) "il épousa celle dont il étoit plus aimé qu'il n'aimoit" . . . "qu'elle aimoit plus que nulle autre"; ii. 12 pp. 92, 96; v. 45 p. 339; Montaigne *Essais* ii. 8 p. 216 a (ed. Paris 1834) "je le hais un peu plus par complexion, que je ne l'accuse par discours"; iii. 5 pp. 504 a, 521 b; Brantôme *Dam. Gall.* i. p. 274 a "si l'on ne s'assure que d'une seule ancre en son navire, venant à se décrocher, aysement on le perd, et mesmes quand l'on est en pleine mer et en une tempeste, qui est plus subjecte aux orages et vagues tempes-tueuses que non en une caline ou en un port"; ii. p. 290 a; iv. p. 321 b; vi. pp. 407 b, 417 b, 418 a; viii. p. 430 a, b; Fontenay-Mareuil *Mémoires* i. p. 46 (in Petitot *Collect. des Mém.*, Paris 1819-26) "ce grand Roy, qui estoit en plus de considération dans le monde que pas un de ses prédécesseurs n'avoit esté depuis Charlesmagne, . . . trouva . . ."; Racine *Bérénice* i. 4 "je pars plus amoureux que je ne fus jamais"; *Mithridate* ii. 4; La Bruyère *Caract.* iv. "l'on n'est pas plus maître de toujours aimer qu'on ne l'a été de ne pas aimer"; Voltaire *Candide* c. 19 "ils étoient encouragés par l'idée de se voir possesseurs de plus de trésors que l'Asie, l'Europe et l'Afrique n'en pouvaient rassembler" . . . "il nous reste encor deux moutons avec plus de trésor que n'en aura jamais le Roi d'Espagne"; Laclos *Les liais. dang.* : *Lett.* ix. "encore plus faux et dangereux, qu'il n'est aimable et séduisant"; x. ; li. extr. ; lvii. ; lxxiv. ;

### but no negative in

*Cent Nouvelles nouvelles* c. p. 408 "il m'est trop plus convenable vivre que mourir"; Rabelais *Gargantua* i. 6 "aime beaucoup mieulx ouir telz propos de l'Evangile, et mieulx m'en trouve que de ouir la vie de Sainte Marguarite [as to

La vie de Sainte  
Marguarite.

which, by the way, see the Prologue to the 2nd book of *Pantagruel*] ou quelque autre capharderie"; i. 1 ; 2 ; 36 ; 39 ; 45 ; *Pantagruel* ii. 10 "en toutes compagnies il y a plus de folz que de sages, et la plus grande partie surmonte tousjours la meilleure"; ii. 34 ; Reine de Navarre *Heptam.* ii. 11 p. 87 "les bonnes gens de village . . . avoient tels prédicateurs en plus grande révérence que ceux qui leur prêchoient purement et simplement le saint Evangile"; ii. 12. pp. 89, 93, 95 ; v. 45 p. 329 ; 47 pp. 339, 340 ; Montaigne *Essais* iii. 5 p. 497 b "je ne veoïs point de mariages qui faillent plus tost . . . que ceux qui s'acheminent . . ."; p. 519 a ; J. de la Jessé (cited by Burgaud des Marets and Rathery on Rabelais, *Pantagr.* ii. Prol. *supra cit.*) "tenant ma boutique au palais, | en moins de neuf ou dix journées | j'ai vendu plus de Rabelais, | que de Bibles en vingt années"; Molière *Les Amants magnifiques* ii. 1 "je ne crois pas qu'on puisse mieux danser qu'ils dansent"; *Tartuffe* v. 4 "on n'en peut pas user mieux que je fais"; Marivaux *Les Sincères* sc. 1 "voulez-vous qu'il parle de vous en meilleures termes que de son ami?" Voltaire *Candide* c. 17 "voilà pourtant . . . un pays qui vaut mieux que la Westphalie"; cc. 27. 28.

We have both in

Montaigne *Essais* iii. 5 (p. 504 b) "confessons le vray, il n'en est gueres d'entre nous, qui ne craigne plus la honte qui luy vient des vices de sa femme, que des siens ; qui ne se soigne plus (charité esmerveillable !) de la conscience de sa bonne espouse, que de la sienne propre ; qui n'aimast mieulx estre voleur et sacrilege, et que sa femme feust meurtriere et heretique, que si elle n'estoit plus chaste que son mary : inique estimation de vices ! Nous et elles sommes capables de mille corruptions plus dommageables et desnaturees, que n'est la lascifveté ; mais nous faisons et poisons les vices, non selon nature, mais selon nostre interest ; par où ils prennent tant de formes ineguales. L'aspreté de nos decrets rend l'application des femmes à ce vice, plus aspre et vicieuse que ne porte sa condition, et l'engage à des suites pires que n'est leur cause : elles offriront volontiers d'aller au palais querir du gain, et à la guerre, de la reputation, plustost que d'avoir, au milieu de l'oisifveté et des delices, à faire une si difficile garde"; Scarron *Roman Comique* i. 1 extr. "la maîtresse du tripot, qui aimait la comédie plus que sermon ni vêpres . . ."; Voltaire *Candide* c. 23 "ces deux nations sont en guerre pour quelques arpens de neige vers le Canada et . . . elles dépensent pour cette belle guerre plus que tout le Canada ne vaut. De vous dire précisément s'il y a

plus de gens à lier dans un pays que dans un autre, c'est ce que mes faibles lumières ne me permettent pas."

24. The writer has failed to notice any instance of the insertion of the negative in Portuguese.

—Portuguese.

Nor—oddly enough—does it seem to have been ever inserted in Latin, the very language to which all these southern languages owed so much.

—Latin.

But *μᾶλλον ἢ οὐ* is reasonably common in Greek: *e.g.*

*μᾶλλον ἢ οὐ* in Greek.

Thuc. ii. 62. 3 (a negative sentence) οὐδ' εἰκὸς χαλεπῶς φέρειν αὐτῶν μᾶλλον ἢ οὐ κηπίον καὶ ἐγκαλλώπισμα πλούτου πρὸς ταύτην νομίσαντας ὀλιγορῆσαι: iii. 36. 3 (an affirmative sentence) καὶ τῇ ὑστεραίᾳ μετάνοιά τις εἰθὺς ἦν αὐτοῖς καὶ ἀναλογισμὸς ὥμὸν τὸ βούλευμα καὶ μέγα ἐγνώσθαι, πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους.

See the notes of Dr. Arnold and Mr. Shilleto on the former passage; also Buttmann *Excurs.* xi. ad Demosth. *Mid.* (pp. 142-146 ed. 1833).

Mr. Shilleto, in the course of *his* note, quotes two German examples from the opening scene of Schiller's *Don Carlos*, which—more fully transcribed—run thus:

So in German;

(Schiller *Don Carlos*) i. 1 "doch hab' ich immer sagen hören, dass | Geberdenspäher und Geschichtenträger | des Uebels mehr auf dieser Welt gethan, | als Gift und Dolch in Mörder's Hand nicht konnten"; *ib.* "ich weiss, dass . . | dass König Philipp seinen einz'gen Sohn | an seiner Knechte schlechtesten verkaufte, | und jede von mir aufgefangene Sylbe | dem Hinterbringer fürstlicher bezahlt, | als er noch keine gute That bezahlte."

And we find the construction also in Scotch: *e.g.*

—Scotch;

Nicoll *Diary* p. 13 (ed. Edinb. 1836—Bannatyne Club) under date May 1650 "to be schoirt, nothing wes heir deficient to honour his pure careage, moir beseiming a brydegrome nor a criminal going to the gallowes"; Epitaph on Sir John the Grahame (in Sir Walter Scott's *Tales of a Grandfather* c. 7 note) "ane better knight not to the world was lent | nor was gude Grame of truth and hardiment";

and in vulgar English: *e.g.*

and vulgar English.

George Eliot *Mill on the Floss* i. c. 2 "he's had a fine sight more schoolin' nor I ever got"; *ib.* "Lucy takes more after me nor my own child does"; vi. c. 4 "I've got more brains nor I know what to do wi'"; and *passim*.

Express insertion of implied negative: after—  
(a) words expressing “other,” “otherwise”;

Dem. *Mid.* p. 537. 4.

25. Other instances of the express insertion of an implied negative are

26. (a) after words expressing “other,” “otherwise”: *e.g.*

Greek—

Dem. *Mid.* p. 537. 4 εἰ τοίνυν τις ἑμῶν . . . ἄλλως πως ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν ἢ ὥς οὐ [so the MSS., other than the corrected MS. Par. S; see Mr. Shilleto's note above referred to, and also his Preface to his edition of Dem. *de Fals. Leg.*] δέον αὐτὸν τεθνάναι, οὐκ ὁρθῶς ἔχει.

Italian—

Boccaccio *Decam.* ix. 2 “in tutta altra guisa che fatto non avea, cominciò a parlare”; Il Lasca *Le Cene* ii. 2 (p. 210) “pareva . . . sentire altra gioia e conforto che . . . non era usata sentire.”

Spanish—

Cervantes *Novel. Ej.* iii. 116 *La Señora Cornelia* “envolvió la criatura en otros paños, que no los que tiene la que á vuestra puerta echáron”; iii. 269 *Los Perros de Mahudes* “hacer otras monerías, tan ajenas de poder aprenderlas otro perro que no fuera yo.”

(*E contra*,

Id. *ib.* i. 21 *La Gitanilla* “los ingenios de las Gitanas van por otro norte que los de las demas gentes, siempre se adelantan á sus años.”)

And so in Portuguese—

Camoens *Os Lus.* ix. 89. 1 “que as nymphas do Oceano tão formosas | . . . | outra cousa não he, que as deleitosas | honras, que a vida fazem sublimada.”

French—

Reine de Navarre *Heptam.* ii. 12 (p. 96) “vraiment, dit Guebron, je vous pensois autre que vous ne dites, et que la vertu vous fût plus plaisante que [affirmatively] le plaisir”; iii. 30 (p. 241) “nature . . . lui apprint une autre leçon que son docteur ne faisait”; v. 45 “le tapissier . . . lui bailla les innocents d'autre façon qu'il n'avoit dit à sa femme.”

(β) a superlative;

27. (β) After a superlative: *e.g.*

Camoens *Os Lus.* v. 81. 1 “e foi que de doença crua e feia, | a mais que eu nunca vi, desampararam | muitos a vida.”

But the usual construction after the superlative is the affirmative one; as in



- Os livros de Linhagens* iii. 21. 17 p. 187 “pelos muy grandes golpes que se ali faziam”; iv. 21 p. 275 “fallou com ho iffamte que sse deitassem a ssô as aruores o mais emcubertamente que o fazer podesse.”
- Cervantes *Novel. Ej.* iii. p. 103 *La Señora Cornelia* “tengo debaxo de llave y en mi aposento la mayor belleza que humanos ojos han visto.”
- Boccaccio *Decam.* iii. 3 “disse la maggior villania che mai ad uomo fosse detto”; Machiavelli *Mandrag.* iv. 9 “egli è il più bel garzonaccio che voi vedeste mai”; Bibbiena *La Calandria* i. 7 “io credo che ’l fatto tuo sia la più sollazevol cosa, che si trova in Maremma”; ii. 9; iii. 17; Aretino *La Talanta* i. 3 “è il più bel tempio che mai si facesse”; iii. 11.
- Rabelais *Gargantua* i. 52 “la plus vraie perte du temps qu’il sceust, estoit de compter les heures”; *Pantagr.* iii. 2 “c’estoit le meilleur petit et grand bon hommet, que onques ceignit espée”; Reine de Navarre *Heptam.* ii. 12 (p. 91) “aurois tu bien le cœur de me suivre en un lieu, où je me veux venger du plus grand ennemi que j’aie en ce monde?” v. 45 (p. 329); 47 (pp. 337, 338); Montaigne *Essais* ii. 5 (p. 207 b) “c’est le seul esvanouissement que i’ aye senty iusques à cette heure”; ii. 37 (p. 447 a); Brantôme *Dam. Gall.* vi. p. 412 a “un pasquin . . . le plus scandaleux que j’ai point vu”; Laclos *Les liais. dang. : Lett.* 4 “je vais vous confier le plus grand projet que j’aie jamais formé.”

## 28. (γ) After expressions of

## 29. (α) Fear.

(γ) Expressions  
of  
(α) Fear.

- Eur. *Iph. Taur.* 1379 δεινὸς γὰρ κλύδων ὤκειλε ναῦν | πρὸς γῆν, φόβος δ’ ἦν ὥστε μὴ τέγξαι πόδα.
- Machiav. *Mandrag.* ii. 6 “ho paura che non sia mal coperta”; iv. 4 “temendo che non nasca qualche cosa”; Bibbiena *La Calandria* i. 1 “temendo che tal fiamma non si coprisse”; Ariosto *La Lena* iii. 9 “sto in timor che non gli tolgano | una mia botte, di che, etc.”
- Molière *Tartuffe* iv. 1 “je crains | que tout ce bien ne tombe en de méchantes mains ; | qu’il ne trouve des gens qui, l’ayant en partage, | en fassent dans le monde un criminel usage, | et ne s’en servent pas, ainsi que j’ai dessein, | pour la gloire du ciel et le bien du prochain” ; Laclos *Les liais. dang. : Lett.* 113 “à present que vous vous enflammez si vite et si moralement, j’aurois peur que vous ne devinssiez subitement amoureux de votre vieille tante, et que vous ne vous enterrassiez avec elle dans le tombeau où vous vivez déjà depuis si long-temps” ; 127 “je crains

qu'il ne me faille beaucoup de temps . . . avant de changer de sentiment."

*E contra,*

Rabelais *Gargantua* i. 33 "j'ay grand peur que toute ceste entreprise sera semblable à la farce du pot au lait."

(b) Anxiety.

30. (b) Anxiety.

Eur. *Androm.* 643 τοῦτο δ' . . . | ἐξευλαβούνται μὴ φίλοις τεύχειν ἔριν: Thuc. iv. 40. 2 ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνέωσιν ὁμοίους . . .

Montesquieu *Lettres Persanes* 106 "je tremble toujours qu'on ne parvienne à la fin à découvrir quelque secret qui fournisse une voie plus abrégée pour faire périr les hommes, détruire les peuples et les nations entières."

(c) Prevention.

31. (c) Prevention.

Herod. i. 158 Ἀριστόδικος . . . ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους: Thuc. iii. 6. 2 τῆς μὲν θαλάσσης εἰργον μὴ χρῆσθαι τοὺς Μυτιληναίους, τῆς δὲ γῆς . . .

Machiav. *Ist. Fiorent.* iv. p. 149 "come potreste voi mai . . . ovviare che non ci ritornasse?" Ariosto *La Lena* iv. 4 "vietarmi tu | vuoi che non si eseguisca la licenzia, | che ho di levargli i pegni"; Il Lasca *Le Cene* i. 2 "pure il meglio che sepperò si sforzavano di racconsolarlo, non potendo qualche volta tenerse di non ridere"; ii. 2 (p. 211) "guardate a non m'impregnar mogliama!"

(d) Denial.

32. (d) Denial.

Herod. iii. 66 ἔξαργος ἦν μὴ μὲν ἀποκτεῖναι Σμέρδιν, κ.τ.λ.: 99 ἀπαρνέμενός ἐστι μὴ μὲν νοσέειν. κ.τ.λ.: Dem. *Apoph.* i. p. 818. 22 πῶς οὐκ . . . εὐρεθήσεται . . . λίαν ἀναιδῶς μὴ λαβεῖν ἔξαρνούμενος;

Aretino *Il Marescalco* iv. 5 "non nego che non ci sieno de le cattive."

Cervantes *Novel. Ej.* iii. 38 *Las dos doncellas* "no quiero ni puedo negaros, . . ., que vuestra sospecha no haya sido verdadera."

Compare in English

Spenser *F. Q.* i. 1. 22. 3 "his forces faille, ne can no lenger fight"; Lord Darcy v. *Askwith* Hobart 234 "it is generally true, that the lessee hath no power to change the nature of the thing demised; he cannot turn meadow into arable, nor . . ., nor . . ., nor . . ., nor . . ., nor may he not destroy or drive away the stock or breed of anything"; Defoe *Roxana* pp. 25; 163; 278 "this is not all neither";

302; 304; 314; *Moll Flanders* p. 15 "you don't know that neither"; 91.

### 33. (e) Doubt.

(e) Doubt.

- (1) Machiav. *Ist. Fiorent.* viii. p. 301 "quel Re dubitava che i Fiorentini in tanta sua necessità non si spicassero da lui"; Aretino *La Talanta: Argomento* "i nostri compagni di dentro dubitano che voi che sete di fuori non capiate la cosa, che essi vengono ad esporvi"; *Il Marescalco* i. 12 "dubito che la Gatta non abbia mangiato la pernice, che trafugaste istamattina del piatto del signore"; iv. 1 "dubitando che ciascuna che parla non parli di lui"; v. 6 "sai tu ciò che io dubito? A. No. M. Ph. Che non faccia venir il Signore in collera con la sua ostinazione, e che per ciò non lo cacci a le forche."

*Cent Nouv. nouv.* c. (p. 421) "je mettray, s'il vous plaist, la fiance en vous, que jamais n'ay ozé mettre en freres ne amis que j'aye, doutant que faulte ne feissent touchant la jeusne"; Laclos *Les liais. dang.*: Lett. 131 "je ne doute même pas que nous ne sachions assez l' [sc. la soirée] embellir pour ne la voir finir qu'à regret."

### (2) *E contra*,

Ariosto *La Lena* iii. 2 "almen non avrò dubbio | che 'l giudice alle fosse me li scortichi."

Molière *Le Tartuffe: Preface* "je doute qu'une si grande perfection soit dans les forces de la nature humaine"; Marivaux *Les Sincères* sc. 4 "un fat se doute toujours un peu qu'il l'est"; Voltaire *Candide* c. 24 *ad fin.* "je souhaite . . . qu'elle fasse un jour votre bonheur; mais c'est de quoi je doute fort."

(3) It may be remarked of *dubito* in Latin and its correspondents in English, and in the languages more directly dependent upon the Latin, that the primary signification is simply that of the *halting between two alternatives*.

*Dubito*, and its correspondents in modern languages.

"Quid dubitas?" says Iris to Turnus in Virgil (*Aen.* ix. 12) "Nunc tempus equos, nunc poscere currus. | Rumpe moras omnes et turbata arripe castra." Just as in English, "Why, master mayor," says Hastings to the Mayor of York in Shakespeare (3 *Hen. VI.* iv. 7), "why stand you in a doubt? | open the gates; we are King Henry's friends"; and in the next scene of the same play, "The doubt is that he will seduce the rest" is Exeter's reply to the King's suggestion that Edward's power in the field would not be able to encounter his. So "I doubt," says Bruce in Sir Walter Scott (*Tales of a Grandfather* c. 8),

"that I have slain the Red Comyn"; to which Kirkpatrick answers "Do you leave such a matter in doubt? I will make it sicker!"

So there is only the notion of *halting* in such passages as

Ter. *Adelph.* iv. 5. 57 hæc dum dubitas, menses abierunt decem.

Cic. *p. Rosc. Amer.* 31. 88 restat . . . ut hoc dubitemus, uter potius Sex. Roscium occiderit.

Verg. *Aen.* ix. 190 percipe porro, | quid dubitem, et quae nunc animo sententia surgat.

(4) But the conclusion of the halting between two alternatives is a decision against or in favour of one or other of the propositions submitted. And the words in question are most generally used now to express dissent from the proposition which follows them: so that

I doubt {his coming  
that he will come} = I think that he will *not* come.

(5) But this was not always so, and the words are constantly found also used to express assent to, and not dissent from, the proposition which follows them. So that

I doubt {his coming  
that he will come} = I think that he *will* come.

and practically "I doubt" = "I think," "I imagine."

(6) The following are a few examples of this:—

"Doubt" =  
"think."

Shaksp. *Merry Wives* i. 4 "I doubt he be not well, that he comes not home"; *Much Ado* v. 1 "had we fought, I doubt we should have been too young for them"; *Macbeth* iv. 2 "I doubt some danger does approach you nearly"; *Troilus and Cressida* i. 2 "I doubt he be hurt"; *K. John* v. 6 "I doubt he will be dead or ere I come"; *K. Rich. II.* iii. 4 "depress'd he is already, and depos'd 'tis doubt he will be"; *Hamlet* i. 2 "all is not well: I doubt some foul play"; Dekker ii. *Honest Whore* i. 1 p. 157 "I doubt then you have all those stinking breaths, | you might be all smelt out"; Head and Kirkman *English Rogue* pt. ii. c. 19 "but she, doubting that we would sit up a nights after she was gone to bed . . ., she called her son to watch"; Shirley *Hyde Park* iv. 3 "she must | accept, or I shall doubt we are not friends"; Defoe *Roxana* pp. 78. 109 "honestest than I doubt I should have been, if . . ."; 248; Sedley *Mulb. Garden* iii. 2 "I doubt we are a little too free with our servants"; Dryden

*Wild Gallant* iv. 1 "faith, I doubt I am past that noble sin"; *Limberham* ii. 2; v. 1 (bis); Swift *Gulliver's Travels* pt. ii. c. 8 "my answer was, that . . . I doubted some authors less consulted truth than their own vanity or interest or the diversion of ignorant readers"; Chesterfield *Letters to his Son* 218 "your exterior air and carriage . . . I doubt, are not the genteeldest in the world"; Sheridan *The Duenna* iii. 7 "he's mad, I doubt"; *School for Scandal* i. 2 "the worst of it is, I doubt I love her, or I should never bear all this"; ii. 2 "it has led me into so many cursed rogueries that I doubt I shall be exposed at last"; ii. 3 "'tis a long time since we met—fifteen years, I doubt, Sir Oliver"; George Eliot *Mill on the Floss* i. c. 3 "it'll turn to trouble, I doubt."

(7) In the old legal case of *Tenant v. Goldwin*, before the Court of Queen's Bench in the third year of Queen Anne, in which Chief-Justice Holt delivered the judgment of the Court, there occurs, in Lord Raymond's verbatim report (2 Raym. 1089. 1093), the following passage:—

*Tenant v. Goldwin* :

"But if he had sold the vacant piece of ground and kept the house without reserving the benefit of the lights, the vendee might build against his house."

2 Raym. 1093 ;

In the non-verbatim report of this same judgment in the *Modern Reports* (6 Mod. 311. 314) this passage appears thus:—

6 Mod. 314.

"But if in that case he had sold the vacant ground without reserving the benefit of the lights, the Court doubted, in that case, that the vendee might build so as to stop the lights of the vendor, because he parted with the ground without reserving the benefit of the lights":

where "doubted" obviously means "thought," as the present writer nevertheless had occasion to point out, when arguing the case of *Wheeldon v. Burrows* (12 Ch. D. 31. 39), as leading counsel for the plaintiff, before Vice-Chancellor Bacon in 1878.

(8) It is this use of "doubt" as equivalent to "think" which renders admissible the use of "but" in such sentences as

"Doubt but."

Shaksp. *Mids. Night's Dr.* iv. 2 "and, most dear actors, eat no onions nor garlic, for we are to utter sweet breath: and I do not doubt but to hear them say, it is a sweet comedy"; 2 *Hen. IV.* iv. 4 "both which we doubt not but your majesty | shall soon enjoy"; 1 *Henry VI.* ii. 5 "and for those wrongs, those bitter injuries | which Somerset hath offer'd to my house, | I doubt not but with honour to redress";

3 *Henry VI.* iv. 7 "but being enter'd, | I doubt not, I, but we shall soon persuade | both him and all his brothers unto reason"; *K. Richard III.* v. 2 "I doubt not but his friends will turn to us"; *Jul. Caesar* iv. 2 "your master . . . | . . . hath given me some worthy cause to wish | things done, undone: but if he be at hand, | I shall be satisfied. *P.* I do not doubt | but that my noble master will appear | such as he is, full of regard and honour. | *B.* He is not doubted" [where we have the word used in both its senses]; *Job* xii. 2, 3 "no doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you."

*Dubito quin.*  
sim.

(9) Compare with this the use in Latin of *quin*—"how not," by way of origin—in such cases: *e.g.*

Plaut. *Aulul.* ii. 1. 40 *póst mediam aetatém, qui mediam dúcit uxórém domum, | sí eam senex aním praegnantem fórtuitu fécerit, | quíd dubitas quin sit paratum nómen puero Póstumus?* Ter. *Andr.* i. 2. 1 *non dúbiumst quin uxórém nolit filius;* Cic. *p. Leg. Manil.* p. 23. 68 *quare nolite dubitare, quin huic uni credatis omnia, qui . . . ; p. Flacc.* 17. 40 *quum vero is, quem nemo vestrum vidit unquam: nemo, qui mortalis esset, audivit; tantum dicit, "Dedi": dubitatis, iudices, quin ab hoc ignotissumo Phryge nobilissimum civem vindicetis?* de *Sen.* 10. 31 *dux ille Graeciae nusquam optat ut Ajacis similes habeat decem, at ut Nestoris: quod si acciderit, non dubitat quin brevi sit Troja peritura;* Caes. *Bell. Gall.* i. 3 *illis probat . . . non esse dubium quin totius Galliae plurimum Helvetii possent;* Liv. xxiv. 26 *si quis Zoippo nuntiet interfectum Hieronymum ac liberatas Syracusas, cui dubium esse quin extemplo consensurus sit navem atque in patriam rediturus?* xl. 56 *quum in Thracia Perseus abesset, circumire Macedoniae urbes, principibusque Antigoni commendare: et si vita longior suppetisset, haud dubium fuit quin eum in possessione regni relicturus fuerit.*

"Se douter,"  
"douter" =  
"think."  
—in French.

(10) Again, in French, we have as examples of *se douter*, *douter*, used in the sense of *think, imagine, have an idea of*, or the like,

Rabelais *Pantagr.* ii. 15 "regarde que la plaie est grande . . . Je me doute que la plaie soit vieille"; Marivaux *Les Sincères* sc. i. "je me doutais bien que je ne lui étais pas indifférent"; sc. xvi. "je doutais même que vous m'aimassiez, et je résistais à mon penchant pour vous"; Laclos *Les liais. dang.*: Lett. 76 "vous vous doutez bien, sans que je vous le dise, que la petite a répondu à Danceny"; 113 "je ne parle pas de son

cœur, dont je me doute bien que vous ne vous souciez guère"; 140 "elle ne s'en [=de son état] doutoit pas"; Balzac *La Cousine Bette* p. 225 "te doutes-tu d'être père pour la seconde fois?" "vraiment, tu serais grosse?"

34. (f) In miscellaneous cases such as the following:—

Miscellaneous cases of express insertion of implied negative.

- (i.) Cervantes *Novel. Ej.* iii. 25 *Las dos doncellas* "y así por esto como por parecerle que aún no había cerrado la fortuna de todo en todo las puertas á su remedio, quería ántes procurársele por todas las vias posibles, que no tomar venganza del agravio que de su mucha liviandad en él redundaba."

*Os livros de Linhagens* iv. 21 (p. 275) "fallou com ho iffante que . . . per nenhuma guisa nom sse abalassem atáa que ounissem a uoz do seu corno" . . . (p. 276) "de máa ventura he ho homem que sse fia per nenhuma molher" . . . "alli morrerom . . . todos os mouros e mouras que estauam no currall, e nom ficou em essa villa de Gaya pedra com pedra que todo nom fosse em terra" . . . "eu sey quem he rrey Ramiro, e sey de certo se o saluas de morte que lhe nom podes escapar que a nom premdas delle."

- (ii.) Cervantes *Novel. Ej.* i. 151 *El amante liberal* "qual ellos quedáron con mi vista, no lo sé, de mí sé decir que quedé tal con la suya, que perdí la de mis ojos, y me quedé como estátua sin voz ni movimiento alguno."

Molière *Le Tartuffe* v. 4 "un ordre de vider d'ici, vous et les vôtres, | mettre vos meubles hors, et faire place à d'autres, | sans délai ni remise."

- (iii.) Cervantes *Novel. Ej.* i. 178 *El amante liberal* "ántes que otra cosa dixesen ni preguntasen, mandáron al judío que, etc."

140.  $\mu\upsilon\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$  = (Homeric subjunctive for)  $\mu\upsilon\theta\acute{\eta}\sigma\omega\mu\alpha\iota$ . See note 138.

140. Hom. *Il.* ii. 488.

141. Cf. Dem. *de Fals. Leg.* p. 395. 7  $\xi\gamma\omega\lambda\eta\varsigma \acute{\alpha}\rho\omicron\lambda\omicron\iota\mu\eta\gamma\eta\kappa\alpha\iota \pi\rho\omega\lambda\eta\varsigma, \epsilon\iota . . .$  : *et ib.* Mr. Shilleto.

141.

142. 1. In a sentence like Xen. *Symp.* 8. 22  $\kappa\alpha\iota \sigma\kappa\omicron\pi\omega\tilde{\nu} \delta' \acute{\alpha}\nu \tau\iota\varsigma \epsilon\ddot{\upsilon}\rho\omicron\iota$  . . . the protasis is—in participial form—expressed, which in sentences like those in the Text is to be mentally supplied.

142. Xen. *Symp.* 8. 22.

2.  $\eta\kappa\omicron\iota$ —perfect in meaning, if not in form. "Erfurdit justly remarks," says Elmsley (on Soph. *Aj.* 278 in *Mus. Crit.* i. 355), "that  $\eta\kappa\omega$  does not signify *venio* but *veni*."

Soph. *Aj.* 186  $\eta\kappa\omicron\iota$ .

γάρ = "verily."

3. γάρ would certainly be as well, if not better, rendered here by "verily"; which, or "soothly," or "truly," or "of course," or the like, Mr. Shilleto (on Thuc. i. 17. 1; 25. 4; 120. 2; and Index in the same volume *s.v.*) suggests was the primary meaning of it in Greek, and of *nam* in Latin.

*Enim, nam.*

*Acc.* Mr. Key *Lat. Dict.* s.vv. *Enim* ("akin to *nam* . . . *nam* having lost the *e*") and *Nam*: to the former of which words Mr. Key assigns, as the primary meaning, the English "indeed," and to the latter the English "thus," or "for example"; in each case relegating the meaning "for" to a secondary place in the use of the respective words.

These two really great men and independent thinkers are thus in agreement upon the point in question: which fact should practically settle it.

A modern depreciation of Mr. Shilleto.

Yet one has arisen, in the shape of a writer, who—for his own sake—shall be nameless, in the *Classical Review* (vi. 303) to "push them from their stools," and proclaim aloud the incompetence of at least the former: "So did Shilleto, and he explained γάρ as 'in fact' in both places. But"—can the present writer, who knew Mr. Shilleto in the flesh, who was his pupil, and knew to the full not his modesty only, but his worth, believe his very eyes?—"probably no one would admit this use of γάρ in Attic"!

Is it possible? What an idle dreamer poor "Shilleto" must have been! Why did he obtrude his officious meddling into the domain of classical literature, and not remain, wherein he was called, and there meditate at large upon the lessons to be drawn from the 12th Chapter of the First Book of Kings?

143. Conditional = practically, absolute form of expression — in various languages.

143. 1. This use of a conditional form of expression as a practical equivalent to one of absolute type is common in other languages than Greek.

2. Of it in Latin, examples may be found in the Text in the proper place.

And, so far as other languages are concerned, take the following citations as additional to those contained in notes 146, 148, and 149 below:—

—English.

3. "You could": "—not come soon enough," Lyly *Alex. and Campasp.* v. 4.

"I'd": "—have your opinion, gentlemen," Buckingham *Rehearsal* iv. 1.

"I should": "—look upon faithfulness or unfaithfulness to it



- as indicating . . ." C. Beard *Unitarian Christianity* p. 150, ed. Lond. 1881.
- "It should": "—seem, he was safe," Prof. Blunt *Sermon on the Late Duke of Wellington* p. 9.
- "I would": "—wish thee reconcile the lords," Marlowe *Edw. II.* p. 189 b; "—not have thee sell thy substance," Dekker ii. *Hon. Whore* i. 1; "—wish you," Fletcher *Captain* iii. 3; "—the devil in a storm would carry him," v. 1; "—give my hand to be washed from," Beaum. and Fletch. *Philaster* i. 1.
- "Thou wouldst": "—have done," Collect for 20th Sunday after Trinity.
- "She would": "—request to know," Shaksp. *Rape of Lucrece* v. 1283.
- "It would": "—seem," J. Ll. Davies *Social Questions* p. 362; "—appear," *Edinburgh Rev.* vol. 166 p. 137.
- "Who would": "—fain leave the world a little better than they found it, and, if they might, would see before they go the gray dawn in the East of a brighter and a happier day," C. Beard *Unitarian Christianity* p. 154.
- "Who might": "—that favored person be?" O. Wendell Holmes *Autocrat of the Breakfast Table* i. p. 5.
4. "Aimerais": "moi, Monsieur, j'aimerois le chevalier," Le —French. Sage *Turcaret* ii. 3.
- "Aurais": "je n'aurais pas besoin de t'interroger. Il me suffit de te voir ainsi," Guy de Maupassant *Une vie* c. 7.
- "Aurait": "quelle plus grande absurdité qu'une fatalité aveugle qui aurait produit des êtres intelligents?" Montesquieu *Esp. des Lois* i. 1; "le mariage aurait donc de grands charmes pour vous?" Marivaux *Le Jeu de l'Amour et du hasard* i. 1; add Balzac *La Cousine Bette* pp. 9. 9—; 14. 4—.
- "Auriez": "la nuit passée, avec qui l'auriez-vous passée?" Abbé Prévost *Manon L'Escart*; "auriez-vous commis quelque imprudence?" Laclos *Les liaisons dangereuses*: *Lett.* 65; *Lett.* 126; Le Sage *Diabl. Boit.* cc. 4. 5. 11; Guy de Maupassant *Une vie* c. 8 med.
- "Connaîtrais": "est-ce que tu connoitrois ma comtesse?" Le Sage *Turcaret* v. 8.
- "Gagerais": "je gagerois que c'est un original," Le Sage *D. B.* c. 17.
- "Plairait": "le garçon nous plaît. Te plairait-il . . . à toi?" Guy de Maupassant *Une vie* c. 4.
- "Pourriez": "vous pourriez vous fier à un misérable qui . . ." Le Sage *D. B.* c. 15.
- "Saurais": "ce sein que je ne saurais voir," Molière *Le Tartuffe* iii. 2; "je ne saurois disputer, si l'on ne m'interrompt," *Festin de Pierre* iii. 1; "je ne saurois le concevoir,"

—Italian.

- Laclos *Les liais. dang.*: Lett. 152; add Rabelais *Pantagr.* ii. 21; Balzac *La Cousine Bette* p. 5. 4.
- "Saurait": "un sentiment indépendant, que la prudence peut faire éviter, mais qu'elle ne sauroit vaincre," Laclos *Les liais. dang.*: Lett. 126; add 164; Le Sage *Turcaret* i. 6.
- "Sauraient": "ce miracle de la nature . . . conserve une tristesse mortelle, que le temps et mon amour ne sauroient dissiper," Le Sage *D. B.* c. 15.
- "Serais": "me serois-je nui par ma confiance?" Laclos *Les liais. dang.*: Lett. 77: "vraiment, tu serais grosse?" Balzac *La Cousine Bette* p. 225.
- "Serait": "vous ne m'en parlez pas: seroit-ce que vous n'en partagez plus le désir?" Laclos *Les liais. dang.*: Lett. 80; add *ib.* Lett. 125; Le Sage *D. B.* cc. 4. 5. 10. 13.
- "Seriez": "seriez-vous par hasard . . . le démon qu'on appelle Lucifer?" Le Sage *D. B.* c. 1; "seriez-vous réellement guéri du mal . . . ?" Th. Gautier *Mlle. de Maupin* c. 16.
- "Viendrait": "— il d'arriver quelque malheur?" Le Sage *D. B.* c. 3; add *ib.* c. 5.
- "Voudrais": "vous avez un moyen . . . en le recompensant. Le C. Je le voudrais souvent," Beaumarchais *La Mère Coupable* ii. 23; add Le Sage *D. B.* c. 4; *Turcaret* v. 9; Guy de Maupassant *Une vie* c. 10 init.
5. "Armerebbe": "a danno vostro | or si armerebbe Roma . . . ?" Alfieri *Congiura de' Pazzi* iv. 4.
- "Avresti": "Madonna tale, averesti voi un poco di scarlatto?" Sacchetti *Novell.* 1; Nota *Il nuov. ricc.* ii. 11.
- "Avrebbe": "— | forse il mio amor—? Ma no," Alfieri *Filippo* iv. 4.
- "Avreste": "—veduto il gioielliere?" Aretino *Il Marescalco* iii. 4; Nota *Il nuov. ricc.* iii. 9.
- "Devreste": "voi devereste andar ballando per la strada, e andate piangendo," Aretino *Il Marescalco* iv. 8.
- "Doverebbe": "—corrompersi ne' vecchi nel giudicare i tempi . . .," Machiavell. *Discors.* ii.: *Pref.*
- "Dubitereste": "—forse della veracità de' miei detti?" Nota *Il nuov. ricc.* iii. 11.
- "Faresti": "—il meglio starti a casa," Aretino *La Cortigiana* iv. 11.
- "Fia": "oh ciel! fia ver?" Alfieri *Merope* iv. 1.
- "Meritereste": "siete un pazzo, e meritereste la sorte che vi sta preparata," Nota *L'ammalato per Immaginazione* ii. 7 extr.
- "Opporrebbe": "e qual consiglio | si opporrebbe a un tal re?" Alfieri *Filippo* iv. 5.
- "Parebbe": "che bestemmia. Vi parebbe zibetto," Aretino *Il Marescalco* iv. 3.

- "Piacerebbe": "che ti pare . . . ? *L. Mi piacerebbe a dirvela,*" Nota *Il Filosofo Celibe* ii. 5.
- "Saprei": "mio fratello dorme ancora? *D. Non saprei,*" Nota *L'ammal. per immag.* i. 2; ii. 3 (bis); 5; v. 5; *Il nuov. ricc.* i. 5; iv. 8.
- "Sapreste": "O, o, Signore, saprestemi voi dire a che fine sia fatto un così pomposo apparato," Aretino *La Cortigiana: Prol.*
- "Saresti": "—tu mai imbrocchiato?" Bibbiena *La Calandria* v. 3; "—tu mai il guadagnator de la taglia?" Aretino *La Talanta* v. 15; "tu, padre, | di cotant' opra or tu minor saresti?" Alfieri *Congiura de' Pazzi* iii. 2.
- "Sarebbe": "meglio sarebbe | ritrarti, o re, nel padiglione," Alfieri *Saul* ii. 2; "come? Sarebbe egli quel giovine che è venuto con voi?" Nota *Il Filos. Cel.* iii. 13; *La Vedov. in solit.* ii. 1; *Il nuov. ricc.* ii. 2.
- "Saresti": "—forse innamorato di madamigella Celestina," Nota *Il Filosofo Celibe* iii. 8.
- "Tenteresti": "oimè! che parli? | tenteresti tu forse . . .," Alfieri *Congiura de' Pazzi* i. 3.
- "Vorrei": Nota *L'ammal. per immag.* i. 1 (bis); 11; *Il nuov. ricc.* i. 6 (bis); iii. 2; *Il Filos. Cel.* i. 3; "—cantar quel memorando sdegno | ch' . . .," Tassoni *La Secchia Rapita* i. 1. 1.
- [*E contra*, Ariosto *Orl. Fur.* i. 1. 1 "le donne, i cavalier, l'arme, gli amori, | le cortesie, l'audaci imprese io canto, | che . . ."; and Tasso *Gerus. Lib.* i. 1. 1 "canto l'arme pietose, e l'Capitano | che . . ."]
- "Vorrebbe": "il cuore mi rimprovera, e non vorrebbe ch' . . .," Nota *Il nuov. ricc.* i. 10; *L'ammal. per immag.* i. 5.
- "Vorreste": Nota *Il nuov. ricc.* iii. 2; "vorreste comandare in casa mia?" *ib.* iv. 8.
- "Vorrebbero": "—riverirla," Nota *Il nuov. ricc.* iv. 5.
6. "Habria": "madre ¿ por ventura habria | quien nos diese | —Spanish. pan por esto?" Cervantes *Numancia* iii. 2.
- "Quisiera": "—haberos hecho tantas buenas obras, que os obligara á no negarme qualquiera cosa que pudiera ó quisiera pedirlos": followed at a short interval by the present indicative "quiero tambien que . . . sepais que . . .," Cervantes *Nov. Ej.* iii. p. 36 *Las dos donc.*; "—yo . . . apartarme de este pecado, y para ello he hecho mis diligencias," *id. ib.* p. 286 *Los perros de Mah.*; add p. 288 (bis).
- "Sería": "¿ dormís, señor? y no sería malo que durmiédeses, porque . . .," *id. ib.* iii. p. 21 *Las dos donc.*; "¿ luego casóse vm? . . . sí, señor, respondió Campuzano. Sería por amores, dixo Peralta," *id. ib.* p. 172 *El casam. engañ.*
- "Serían": "quando llegaron al puerto serían las ocho de la mañana," *id. ib.* i. p. 235 *El am. lib.*

"Tendria": "resolviéron que tendria de diez y seis á diez y siete años," id. *ib.* iii. p. 5 *Las dos donc.*; "tendria D. Antonio hasta veinte y quatro años, y D. Juan no pasaba de veinte y seis," id. *ib.* p. 90 *La Señ. Cornelia.*

—German.

7. "Hättest": "ich hab's gesagt . . . | D. Du hättest es gesagt? Du hast mir nichts | gesagt," Schiller *Maria Stuart* iv. 11.  
 "Hättet": "trotz eurer Spürkunst war Maria Stuart | noch heute frei, wenn ich es nicht verhindert. | B. Ihr hättet— L. Ich, my Lord," Schiller *ubi supra* iv. 6.  
 "Wird": "es wird doch nichts Böses dahinter stecken!" Schiller *Wallenstein's Lager* 11.

Dem. *Mid.* p. 575. 24.

8. In such a passage as Dem. *Mid.* p. 575. 24 we have the conditional form and the absolute form, in Greek, side by side:  $\epsilon\gamma\omega\ \delta'$  . . .  $\omicron\upsilon\tau\epsilon\ \phi\acute{\upsilon}\gamma\omicron\iota\mu' \ \alpha\upsilon\ \omicron\upsilon\tau' \ \alpha\pi\alpha\rho\nu\omicron\upsilon\mu\alpha\iota\ \tau\omicron\upsilon\tau\omicron\ \tau\omicron\upsilon\upsilon\nu\omicron\mu\alpha.$

144. Thuc. ii. 102. 8.

144. 1. This is, of course, a reported speech.

Alcmaeon's own words would have been  $\iota\kappa\alpha\nu\eta\ \alpha\upsilon\ \kappa\epsilon\chi\omega\sigma\mu\acute{\epsilon}\nu\eta\ \epsilon\iota\eta\ \delta\acute{\iota}\alpha\iota\tau\alpha$  = "on inquiry, sufficient would | have been"; "if I were to inquire, I should find that sufficient had been."

$\delta\acute{\iota}\alpha\iota\tau\alpha.$

2.  $\delta\acute{\iota}\alpha\iota\tau\alpha$  = "place of abode," as in Ar. *Eccl.* 674.

145. Thuc. viii. 1. 1.

145. This again is a reported form of expression:  $\eta\pi\acute{\iota}\sigma\tau\omicron\upsilon\nu$  . . .  $\mu\eta\ \omicron\upsilon\tau\omega\ \gamma\epsilon\ \alpha\upsilon\ \pi\alpha\sigma\sigma\upsilon\delta\iota\ \delta\iota\epsilon\phi\theta\acute{\alpha}\rho\theta\alpha\iota.$

The direct speech would have been  $\omicron\upsilon\chi\ \omicron\upsilon\tau\omega\ \gamma\epsilon\ \alpha\upsilon\ \delta\iota\epsilon\phi\theta\alpha\rho\mu\acute{\epsilon}\nu\alpha\ \epsilon\iota\eta$  = "not to this extent at any rate would utter destruction | have come upon us"; "not to this extent would it appear that it has-come, sc. if we were to inquire."

Arnold takes the phrase to mean "'they did not believe that it could have been so utterly destroyed,' i.e. that it would have been so destroyed under any conceivable circumstances." This is equivalent to saying that the direct speech would have been  $\omicron\upsilon\chi\ \omicron\upsilon\tau\omega\ \gamma\epsilon\ \alpha\upsilon\ \delta\acute{\iota}\epsilon\phi\theta\alpha\rho\tau\omicron.$  But for such a meaning as Arnold evolves we should have rather expected to find  $\delta\iota\epsilon\phi\theta\acute{\alpha}\rho\eta$ —there being no reason to insist upon the "remaining effect," which is latent in the use of the perfect tense; and then the reported form would have been  $\mu\eta\ \omicron\upsilon\tau\omega\ \gamma\epsilon\ \alpha\upsilon\ \pi\alpha\sigma\sigma\upsilon\delta\iota\ \delta\iota\alpha\phi\theta\alpha\rho\eta\gamma\alpha\iota.$

146. Further examples of conditional = practically, absolute form of expression—in various languages.  
 —English.

146. So

1.  $\beta\omicron\upsilon\lambda\omicron\iota\mu\eta\nu\ \alpha\upsilon$ : — $\acute{\alpha}\lambda\lambda' \ \omicron\rho\rho\omega\delta\acute{\omega}$ , Plat. *Euthyphr.* p. 3 A.  
 $\alpha\upsilon\ \pi\upsilon\theta\omicron\iota\mu\eta\nu$ :  $\kappa\alpha\iota\ \mu\eta\nu$  . . .  $\epsilon\sigma\tau\iota\ \gamma' \ \acute{\alpha}\ \eta\delta\acute{\epsilon}\omega\varsigma\ \alpha\upsilon\ \pi\upsilon\theta\omicron\iota\mu\eta\nu$   
 $\text{'}\text{Ιππίου}\ \delta\omega\ \nu\upsilon\upsilon\ \delta\eta\ \acute{\epsilon}\lambda\epsilon\gamma\epsilon$ , *Hipp. Min.* p. 363 A.
2. "Had": "I had rather than a thousand pound, | I had a heart but half so light as yours," Dekk. *Shoemaker. Holiday* p. 43.

- "Should": "I know | the voice ill-boding and the solemn sound. | What should I do? or whither turn?" Philips *Splendid Shilling* 40; "your plan . . . is quite of a different kind . . . I should think it ought to be very useful," F. D. Maurice *Letter to Hare* (Maurice's *Life* i. 309); "in him there is a logical rotundity, which I should wish for," *Letter to Strachey* (*ib.* i. 351).
- "It should not become us . . . to suffer this time to pass forth without . . .," *Homily for Good Friday* p. 347; "it should seem a brother of our order," Dryden *Span. Friar* iii. 1; "to aid thy mind's development . . ., | this, it should seem, was not reserved for me," Byron *Childe Harold* iii. 116.
- "Would": "though I must confess, . . . | . . . yet I would have you | think . . .," Fletcher *Captain* iii. 4; "I would not have thee sell thy substance | . . .," Dekker ii. *Hon. Whore* i. p. 113; "but yet I would not have you careless without watching," *Homily on Matrimony* p. 426; "I would learn the cause why Torrismond | . . .," Dryden *Span. Friar* ii. 2; "and indeed I would hope that a small importunity would be sufficient to prevail with them, when they see . . .," Wheatley *Common Prayer Book* p. vii. (ed. Oxon. 1839).
- "My mistress would desire you, sir, to follow," Fletcher *Captain* v. 5; "madam, your mother would speak with you," Dryden *Limberham* iii. 1 (cf. Dekker i. *Hon. Whore* sc. 10).
- "I would hope —," Shirley *Lady of Pl.* ii. 2; "We would willingly hope that several of Johnstone's other characters . . . are . . . considerably over-charged," Sir Walter Scott in Ballantyne's *British Novelists* iv. p. xxxv.
- "The men, who for this earthly life would claim | well nigh the whole . . ., | . . . might be driven | . . . to profitable shame," Trench *Poems*: "*At Brunecken*."
3. "Voudrois": "je voudrois couler sur une rivière tranquille: —French. je suis entraîné par un torrent," Montesq. *Esp. des Loix* xx. 1.
4. "Vorrei": "nol vorrei dire, e non posso tacerlo," Aretino —Italian. *La Talanta* iv. 6 (cf. *Il Marescalco* v. 6); "anch' io pace vorrei; | ma, con infamia, no . . . Ti acqueta; anch' io vo' pace," Alfieri *Congiura de' Pazzi* i. 3; "per compiacervi farò quel che volete . . . ma non vorrei che mio nipote l'avesse a male," Nota *Il Filosofo Celibe* iii. 3.
- "Vorresti": "e che vorresti?" Aretino *La Talanta* iii. 5.
- "Vorebbono": "la Lena è simile | all' altre donne, che tutte vorebbono | sentirsi dietro la coda, e disprezzano | . . .," Ariosto *La Lena: Proh.* 17.

146a.

146a. Compare

Shirley *The Lady of Pleasure* iv. 2 extr. "what should this mean? This is no jealousy, | or she believes I counterfeit."

147. "Could"  
=practically  
"can."

147. So, again,

1. "Could": "I could wish I had been anything | rather than what I am," Fletcher *Captain* ii. 1; "now could I kiss him. I. If you long for kicking, | you're best <sup>xcvi c</sup> come kiss me: do not though, I'd wish you," iii. 3; "if you like it, I could make a shift, perhaps, to show you . . .," Buckingham *Rehearsal* ii. 2; "I could wish he would have declined . . .," Dryden *Defence of Essay on Dram. Poesy: Works* ii. 277, ed. (2) Edinb. 1821; "I cannot refuse the honour . . ., though I could wish . . .," F. D. Maurice *Letter to Trench (Life* i. 192); "how much I feel your affectionate zeal in my cause . . ., I need and could not express," *Letter to Hare (ib. i. 357)*; "I could say more: but it is wisest often to be most silent," Kingsley *At Last: Dedication*.

"And who could dare to disavow his crime, | when . . .?" Dryden *Span. Friar* ii. 2.

"'I hate society' . . . 'you could hardly have seen enough of society to speak with so much decision,'" Disraeli *Lothair* i. c. 5.

So in Italian.

2. "Potrei": "—resistere a una nuova gita . . .," Nota *Il nuov. ricc.* ii. 3; *L'ammal. per immag.* v. 7.

"Potresti": "ma s'io ti chieggio e bramo, | . . . | duramente negarmelo potresti?" <sup>xcvii</sup> Alfieri *Filippo* i. 3.

"Be better, best"  
( "have better,  
best," in the older  
writers.

<sup>xcvi c</sup> Note the use, in our older writers, in such phrases, of the verb "to be" in place of the—now more usual—verb "to have."

Instances are—

Dekker i. *Hon. Wh.* p. 72 "why, you're best go see"; *Return from Parnassus* ii. i. 2=v. 300 "so slow an inventor that he were better betake himself to his old trade of bricklaying"; Beaum. and Fletch. *Philast.* ii. 4 "if it be true, | that lady had been better have embrac'd | cureless diseases"; Heywood *Fair Maid of the Exchange* p. 63 "thou hadst been better | run millions of miles barefooted, than | thus by your coy disdain to have deluded me."

We have both forms in Shirley: e.g.

*Witty Fair One* ii. 2 "were I best to discover thus much, or reserve it to welcome home the old knight withal?" *Hyde Park* i. 1 "I think we were best let him alone"; *Lady of Pleas.* i. 2 "I were best | make you my governor."

*Lady of Pleas.* i. 2 init. "you had best wrap all my chambers in wild Irish!"

Alfieri: his  
Aeschyleanism.

<sup>xcvii x</sup>. Note this last line—one of three words, like those in Aeschylus: *Prom.* v. 207. 1005; *Sept. c. Theb.* 19. 29; *Pers.* 830; *Cho.* 275; *Eum.* 626; and even in Euripides: *Iph. Aul.* 492; *Iph. Taur.* 1375. 1389.

2. Alfieri's style is, indeed, often very Aeschylean.

Witness such lines and phrases as the above, and others which will be found

"Potrebbe": "non si potrebbe dire," Aretino *La Talanta* iii. 12; "già il suo morir non nuoce | a te: potrebbe anzi la via del trono | ai figli . . . | sgombrar così," Alfieri *Filippo* iv. 5.

"Potreste": "—ancora rivolger l'animo ad una villana . . . ?" Nota *Il nuov. ricc.* ii. 9.

"Potria": "non si potria dire," Aretino *Il Marescalco* iii. 6.

147a. οὐτ' ἂν δυνάμην = "neither could I"; μήτ' ἐπιστάμην (cf. Soph. *Trach.* 582 κακὰς δὲ τόλμας μήτ' ἐπιστάμην ἐγὼ | μήτ' ἐκμάθοιμι) = "nor may I learn!" 147a. Soph. *Ant.* 686.

Cf. Aeschin. c. *Ctesiph.* p. 71. 37 sqq. πλὴν μᾶς πόλεως, ἥς ἐγὼ οὐτ' ἂν τοῦνομα εἴποιμι, μήθ' αἱ συμφοραὶ παραπλήσιοι γένοιοντο αὐτῆς μηδενὶ τῶν Ἑλλήνων. And also Dem. *de Chers.* p. 106. 23 ἐγὼ δὲ θρασὺς μὲν . . . οὐτ' εἰμὶ μήτε γενοίμην, . . .

148. 1. The use of the past subjunctive with ἂν as a practical substitute for the future indicative in Greek—as to which see also notes 45b and 93. 3 above—is very common. 148. Past subjunctive with ἂν = practically, the future indicative.

2. Add as examples

Aesch. *Ag.* 838; Eur. *Hec.* 1132—with which compare *Or.* 639, and contrast *Ar. Nub.* 143 (λέξω), both - being similar sentences—; Eur. *Suppl.* 465 λέγοιμ' ἂν: Aesch. *Eum.* 887. 888 μένοις ἂν . . . ἂν . . . ἐπιρρέποις: Soph. *Aj.* 88 μένοιμ' ἂν: Dem. *Mid.* p. 576. 2 ἂν εἴην.

Aesch. *Ag.* 622 πῶς δῆτ' ἂν . . . τύχοις; xcviia *Suppl.* 328

in his *Filippo* iii. 5; v. 1; *Mirra* iii. 2; *Agam.* i. 2; ii. 1; *Orest.* i. 2; iii. 5; iv. 2; 13; *Merope* ii. 1; iv. 3; v. 1; *Congiuura de' Pazzi* i. 1; iii. 3; iv. 2; iv. 6.

3. Lines of three words are not uncommon in Dante: e.g. *Purgatorio* canto ii. st. 23; xxvi. 46; *Paradiso* xiii. 20; xxiv. 51; xxviii. 40. 4. Nor in Camoens: e.g. *Os Lusíadas*, i. 60. 1; 106. 4; iii. 96. 4; iv. 38. 4; 40. 4; 80. 1; 96. 3; v. 16. 3; 46. 2; 72. 3; vii. 43. 2; 49. 2; ix. 5. 5; 22. 7; 47. 6; 89. 5; 94. 7; 95. 5; x. 44. 4; 142. 1; 150. 3; to say nothing of lines which are practically of three words, such as i. 63. 8; 53. 6; 67. 5; 78. 2; 87. 2, 4; 90. 4; 92. 5; ii. 17. 1, 5; 30. 3; 34. 6; 44. 6; 46. 3; vi. 9. 4; ix. 4. 4.

xcviiia 1. "How then would you succeed?" = "how will you?" = "I wish that you could."

2. With πῶς ἂν; cf. the Latin *uti-nam*; and *qui?* in Plant. *Cas.* ii. 4. 1 *quí illum di omnes deaeque perdant*; *Menaechn.* 451 = iii. 1. 6 *quí illum di omnes pérduint*, *qui* . . .; Ennius *Teleph.* 288 = 83 Müller, *quí illám di deaeque mágno mactassint malo* (with which has been compared Eur. *Teleph.* Fr. 13 (Dind. = 718 Nauck) κακῶς θλοῖτ' ἂν, which reading of the books Elmsley alters into θλοῖτην and Dobree (*Adv.* ii. p. 186) into θλοῖατ').

3. We have a practical wish expressed—

By πῶς ἂν; with the past subjunctive, also in Soph. *Oed. Tyr.* 765; *Aj.*

Three word lines in Dante: —in Camoens.

πῶς ἂν; *utinam*: *qui?*: expressive of a wish.

Soph. *Aj.* 387.

ἰδοὺς ἄν: Soph. *Aj.* 1051 ἄν εἴποις: Ar. *Nub.* 783 ἄν διδά-  
 ξαίμην: 1467 ἄν ἀδικήσαιμι: *Thesm.* 830 μεμψαίμεθ'  
 ἄν: Aristot. *Ἀθην. πολ.* c. 7 οὐδ' ἄν εἰς εἴποι.

### And compare

Guy de Maupassant *Une vie* c. 12 "faut que ça soit comme  
 ça pourtant . . . Sans ça dans quatre ans vous n'auriez  
 plus un radis."

Alfieri *Filippo* iv. 5 "e chi scoprireti | vorria?—Chi sa? fors'  
 anco un dì Filippo | . . il generoso ardire | . . .  
 premiar potrebbe"; *Congiura de' Pazzi* ii. 5 "io tutto | per  
 la pace farei. Ma . . ."

The two forms  
 side by side:

### 3. The two forms stand side by side in—for instance—

Hom. *Il.* xxiv. 664 *sqq.*; Herod. ii. 41; Eur. *Suppl.* 568  
*sqq.*; Ar. *Ach.* 1196 *sqq.*; *Nub.* 1416 *sqq.*; Thuc. iii. 38.  
 2; vi. 50. 1; Plat. *Legg.* ii. p. 654 A *sqq.*; Dem. *de Fals.*  
*Leg.* p. 573. 10 *sqq.*

### And compare

Laclos *Les liais. dang.*: *Lett.* 83 "me ferez-vous un crime de  
 ce nouvel amour? blâmez-vous votre ouvrage? vous  
 reprocheriez-vous même l'intérêt que vous pourriez y  
 prendre?"

—and yet, on  
 occasion, with  
 each its own pro-  
 per signification.

### 4. On the other hand, the two forms retain each its own proper and full signification, as they stand side by side, in indirect form, in

Ar. *Rhet.* ii. 5.  
 22.

Ar. *Rhet.* ii. 5. 18-22 αὐτοὶ δ' οὕτως ἔχοντες θαρραλέοι  
 εἰσὶν . . . ὅταν ἐπιχειροῦντες, ἢ μηδὲν ἄν παθεῖν μηδὲ  
 πείσεσθαι, ἢ κατορθῶσιν, οἴωνται = "that they would  
 not under any circumstances, nor will in fact, suffer."

149. Past sub-  
 junctive with ἄν  
 = practically, the  
 imperative.

### 149. 1. This use, again, of the past subjunctive with ἄν as a practical substitute for the imperative in Greek is very common.

#### 2. Add as an example

Soph. *El.* 1491 χωροῖς ἄν εἴσω.

### 3. The two forms stand side by side in—for instance—

Soph. *Ant.* 444 κομίζεις ἄν . . . | σὺ δ' εἰπέ μοι . . .

Thuc. i. 20. 3.

387 [in which latter passage Ajax, in saying πῶς ἄν τὸν αἰμυλώτατον | . . .  
 ὀλέσσαις . . . | . . . θάνομι καὶ τὸς; does not pray that he may die, but im-  
 plies that he would sooner die than not accomplish his wish. Cf. Thuc. i. 20. 3  
 δρᾶσαντές τι καὶ κινδυνεῦσαι; where see the notes of Arnold and Mr. Shilleto; and  
 add to the passages cited by the latter, and as requiring similar explanations,  
 Aesch. *Ag.* 1610; *Cho.* 482; Eur. *Or.* 1100; Eur. *Med.* 97.

So τίς ἄν;  
 πόθεν ἄν;

By τίς ἄν; with the past subjunctive, in Aesch. *Ag.* 1448.  
 By πόθεν ἄν; with the past subjunctive, in Aesch. *Suppl.* 792.



149a. 1. Bergk, in his *Poetae Lyrici Graeci*, says of the first of these two verses of Theognis: "locus obscurus, certe ἐῖη pro ἐῖη cum O. Schneidero scribendum videtur." 149a. Theognis 689.

But, for such a criticism—suggested, no doubt, by the use of the present subjunctive of possibility, ἦ, in the next line—there is neither ground nor necessity.

2. Nor does there seem any real reason for altering the ὃ τε of the best MSS. into ὃ τῷ, as Bergk also does. Even in the next line, one of the best (amongst others) gives us ὃ τε.

150. See on this passage note 7. 5 above.

In point of construction, compare with it

150. Ar. *Ecol.* 650.

Heywood *Fair Maid of the Exchange* p. 18 "thou canst not weep. | P. Then had I a hard heart."

150a. 1. This passage occurs in a part of the *Agamemnon*, of which three MSS. only remain to us, viz. the Venetian, the Florentine, and the Neapolitan, the first being of the thirteenth century, the second and third being of the fourteenth century. 150a. Aesch. *Ag.* 1252.

The line, as it is printed in the Text, is as it stands in the Venetian MS. It similarly so appears in the Florentine MS., with the exception that the letters -ει- of the last syllable of *παρεσκόπεις* are placed as a correction over the -η- of the last syllable of an impossible word *παρεσκόπης*: which word, but without correction, is the reading of the Neapolitan MS.

The balance of authority is, therefore, clearly with the Venetian MS.; and the passage, read as it appears there, is intelligible, and capable of construction and translation as shown in the Text.

2. Porson fell foul of the manuscriptal readings, however (Eur. *Hec.*: *Suppl. ad Praefat.* p. 25 ed. Scholefield), on metrical grounds, and arbitrarily corrected them into ἦ κάρτα χρησμῶν ἄρ' ἐμῶν *παρεσκόπεις*: while Musgrave's correction—ὄρον for ἄρ' ἄν—being deemed acceptable by Dindorf, is by him combined with Porson's, bringing out a resulting reading of ἦ κάρτα χρησμῶν ὄρον ἐμῶν *παρεσκόπεις*.

3. Hartung would get over the factitious metrical difficulty by (1) laying hold of and making sense of the impossible *παρεσκόπης* by docking it of its σ and turning it into *παρεκόπης*, (2) supplying the metrical gap so induced by doubling the last syllable of *κάρτα* and reading ἦ κάρτα τᾶρα. So that, according to him, the line ought to be read ἦ κάρτα τᾶρα *παρεκόπης* χρησμῶν ἐμῶν = "surely you went astray from my oracles."

On which says Mr. Sidgwick: "The emendation is very ingenious, being so near the MSS. (TATAP for TAP), and I have adopted it, merely keeping *ἄν* which improves the sense, 'surely thou must have gone far astray from my oracles'"; his reading being, in fact, *ἡ κάρτα τᾶρ' ἄν παρεκόπης χρησμῶν ἐμῶν*.

4. Mr. Sidgwick is quite right in keeping to the *ἄν*—not, indeed, because it "improves the sense," but because the MSS. offer no excuse whatever for dismissing it: a reason sufficiently cogent to prevent one's acceptance, in a case where there is no absolute necessity for the change, of Mr. Shilleto's proposition to replace it by *α἖* = "again," "for the second time."

5. But in point of fact all this—with the exception of Mr. Shilleto's suggestion—is merely raising a ghost for the purpose of having the pleasure of laying it again.

The reading of the MSS. shows, at least, that Porson's metrical rules were not everything for which the Tragedians thought life worth living.

151. Soph. *Aj.*  
534.

151. 1. "γέ τ' ἄν ἦν La. Γ. γ' ἔτ' ἄν ἦν Lb. Alii cum Aldo γέ τ' ἦν ἄν, quod servavit Brunckius," Dind. *ad l.*

Brunck is followed by Lobeck in his text, who, however, in his note suggests that we ought perhaps to read *πρέπον τ' ἄν ἦν γε*. The reading in the Text is due to Porson, who in his note to Eur. *Med.* 867 (= 863 ed. suae), after quoting the passage of Sophocles in its Aldine form, adds "ubi si τ' pro τε accipis, γέ τε numquam conjungunt Attici; si pro τοι, non elidi potest οἱ ante ἦν. Legendum igitur ex vetustis Scholiorum editionibus *πρέπον γέ τ' ἄν ἦν*"—as in fact La. Γ. has. Hermann follows Porson; writing however, as would seem better, *γέ τᾶν ἦν*: and so Dindorf.

Eur. *Med.* 867.

2. On the passage of Euripides—viz. *Med.* 867, which formed the text for Porson's note, and where his anxiety was to get rid of *ἄν* with a long *α*—see above note 12. 3.

Greek models  
of Latin Comic  
writers.

3. Mr. Shilleto called the construction *πρέπον ἦν* with the *genitive*, in the passage of Sophocles cited in the Text, in aid to explain the *ablatives* in

Plaut. *M. G.*  
618=iii. 1. 24.

Plaut. *Mil. Glor.* 618=iii. 1. 24 *mé tibi istuc aetátis homini  
fácina puerília | óbicere, et neque té decora néque tuís  
virtútibus | á te expetere,*

thinking that Plautus' Greek model, which he was copying, might have had a like construction. [As though, for example, it had run—*ἀπαιτῆσαι δὲ σέ | τὰ μήτε σοῦ πρέποντα μήτ' εὐδοξίας | τῆς σῆς.*]

4. Mr. Shilleto thought that the recollection of a Greek model would often explain constructions found in Plautus: *e.g.*

*Rud.* iii. 4. 6 *meás mihi ancillás invito me éripis?*

*Rud.* iii. 4. 6.

as though, for example, the original had been ἀποστρεῖν με τοῦμὸν ἀκοντός γ' ἐμοῦ—ἐμοῦ being used, although με had preceded.

151a. 1. *Soph. Oed. Tyr.* 523 ἀλλ' ἦλθε μὲν δὴ τοῦτο τοῦνειδος τὰχ' ἄν | ὀργῇ βιασθὲν μᾶλλον ἢ γνώμῃ φρενῶν, which is sometimes cited as an instance of this same construction, being translated "but, as you must see, this ill report would perhaps (on inquiry turn out to) have arisen, set forward in anger rather than in judgment," is nevertheless not an example.

151a. *Soph. O. T.* 523.

The ill report *had* come. There was no manner of doubt as to *that* fact; and "plerumque," says Mr. Shilleto on *Dem. de Fals. Leg.* p. 382. 16, "τὰχ' ἄν, τάχα πον, τὰχ' ὥς conjungunt Graeci, quando τάχα fortasse valet."

That is, for τάχα = "perhaps" the Greeks preferred to say, amongst other variations, τὰχ' ἄν = τὰχ' ἄν εἴη = "perhaps it would (on inquiry turn out to) be." In other words, for the more positive form of expression τάχα the Greeks preferred the less abrupt expression τὰχ' ἄν.

It follows that the passage in Sophocles should be rendered "but there came, indeed, in fact—as you know—this ill report; perhaps (as would on inquiry turn out to be the case) set forward—set forward, it would be—in anger rather than in judgment"; τὰχ' ἄν—going together, and the ἄν having no relation to the coming participle—qualifying the idea of the coming clause.

2. So in *Soph. Oed. Col.* 964 θεοῖς γὰρ ἦν οὕτω φίλον, | τὰχ' ἄν τι μνηίνουσιν εἰς γένος πάλαι = "for so to the gods did it seem good; perhaps (as would on inquiry turn out to be the case) in something—in something, it would be—of anger from of old time against our house." "Cave," says Schäfer *ad l.* "ἄν jungas cum participio μνηίνουσιν."

*O. C.* 964.

3. Elmsley would in both passages of Sophocles correct the reading into τὰχ' οὖν: which is mere conjecture, and as to which Mr. Shilleto *l.c.* has already recorded his, and the proper, verdict, in the two words—"frustra opinor." Equally unnecessary is it to alter τὰχ' ἄν in the first of the two passages, with Dindorf, into τάχα.

4. *Soph. Phil.* 572, again, is not an example of the construction here noted in the Text—πρὸς ποῖον ἂν τόνδ' αὐτὸς οὐδυσσεὺς ἔπλει;

*Phil.* 572.

To take this as if it meant "after whom such would Ulysses himself (on inquiry turn out to) have been voyaging?" would be to throw a doubt on the fact of his voyaging; whereas Neoptolemus is dealing with the positive assertion of that fact just before made to him—*κείνός γ' ἐπ' ἄλλον ἀνδρ' ὁ Τυδείης τε παῖς | ἔσπελλον, ἥνικ' ἐξανηγόμην ἐγώ*. The doubt was about the object of his quest, and not about the reality of the quest itself.

The sentence is equivalent to *ποῖος ἂν εἴη ὅδε πρὸς ὃν αὐτὸς οὐδυσσεὺς ἔπλει*; "what manner of man would (or, better, should) this be, after whom Ulysses himself was voyaging?"

152. Soph. *O.*  
*T.* 1368.

152. 1. There is absolutely no variation of reading here, and yet Porson (*Advers.* p. 174) altered the reading, quite unnecessarily, into *ἦσθ' ἄν*.

2. On which Erfurdt (*ap. Elmsl. ad l.* (= 1354 ed. suae) in *Praef. ad Soph. Oed. Tyr.* ed. Oxon. 1825 p. xliv.) remarks "non opus est corrigi *ἦσθ' ἄν*, ut perspecte monuit Schaeferus in melet. crit. p. 55"; and Elmsley adds "exempla vide *εἰκὸς ἦν* v. 256, *μηδὲν ἦν* v. 1330 [read 1331 = 1335 ed. Dind.], *οὐκ ἦν* v. 1345 [= 1355 ed. Dind.], quorum non nisi primum attulit Schaeferus."

3. Probably this self-restraint on the part of Schaefer was right.

1334, 1335.

In vv. 1334, 1335 *τί γὰρ ἔδει μ' ὁρᾶν, | ὅτῳ γ' ὁρῶντι μηδὲν ἦν ἰδεῖν γλυκύ*; the meaning simply is "what need was there, in the case of a man for whom there was," not "what need would there have been, in the case of a man for whom there had been."

1354, 1355.

And in vv. 1354, 1355 *τότε γὰρ ἂν θανῶν | οὐκ ἦν φίλοισιν οὐδ' ἐμοὶ τοσόνδ' ἄχος*, the *ἂν* belongs to the following *ἦν*—although thrown forward on the principles discussed above in note 23, and not (as Elmsley by placing a comma after *θανῶν* would seem to suggest) to *θανῶν*.

*Tr.* 112 sqq.

4. Porson's correction above referred to is in a note upon Soph. *Trach.* 112 sqq. *πολλὰ γὰρ ὥστ' ἀκάμαντος | ἢ Νότου ἢ Βορέα τις | κύματ' εὐρέϊ πόντῳ | βάντ' ἐπιόντα τ' ἴδοι, | οὕτω . . .*: where Porson proposed to fill a deficient syllable by reading *κύματ' ἂν εὐρέϊ*—influenced possibly by a desire to get rid of *ἴδοι* unattended by *ἂν*—which construction, however, we have seen to be legitimate: "one might possibly see." Erfurdt, who is followed by Dindorf, prefers to read *κύματ' ἐν εὐρέϊ*.

152a. Plat. *Protag.* p. 319 A.  
*Thuc.* ii. 35. 2.

152a. Perhaps, however, this is scarcely an example. See Mr. Shilleto, who on *Thuc.* ii. 35. 2 *ἐμοὶ δ' ἀρκοῦν ἂν ἐδόκει εἶναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ καὶ δηλοῦσθαι τὰς τιμὰς, οἷα καὶ νῦν περὶ τὸν τάφον τόνδε δημοσίᾳ παρασκευασθέντα ὁράτε, καὶ*

μή κ.τ.λ., writes: "If ἄν belongs to the infinitive, it is not necessary to read δοκεῖ, for ἡγοῦμην, ᾤμην, *putabam*, literally 'I used to think,' 'my own impression was,' answer to what in our idiom is 'I should have thought.' ἄν ἐδόκει would imply 'I should have thought under certain conditions, which conditions not existing I do not think,' incongruous, at least to my mind, with what follows. Cp. Plat. *Protag.* 319 A οὐκ ᾤμην διδασκὸν εἶναι, followed by ἡγοῦμαι οὐ B, οὐχ ἡγοῦμαι 320 C. If ἄν had been added to ᾤμην, Socrates would have meant 'but I do not think so now,' obviously not as yet meant, nor said till—and then not said without qualification—ἐπειδὴ δέ σου ἀκούω ταῦτα λέγοντος κάμπτομαι καὶ οἶμαί τί σε λέγειν. So Pericles here, while complying with the usage of former men, does not change his own opinions, though he modestly says 'it *was* my notion' in preference to saying 'it is my notion.'"

153. 1. "Malim ἐβουλόμην μὲν ἄν," says Bekker *ad l.*, without reason or necessity.

Compare, similarly used, ἐβουλόμην in Ar. *Ran.* 866 ; Aeschin. c. *Ctesiph.* p. 53. 6 ; ἡγοῦμην in Isaeus *de Menecl. Haered.* § 1.

So in the New Testament we have

Acts xxv. 22 ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι<sup>xcviii</sup> ;  
St. Paul *Philém.* 13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν  
κατέχειν, ἵνα . . . χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα  
ποιῆσαι.<sup>xcix</sup>

<sup>xcviii</sup> That is, not as A.V. "I would hear" ; nor as R.V. "I could wish to hear" ; but "I had been wishing, had you offered me the chance."

"Bp. Lightfoot proposed," says Canon Cook, *ad l.* in the Speaker's Commentary, "I myself also could have wished to hear the man, if the favour had not been too great to ask."

<sup>xcix</sup> In the same way may be interpreted St. Paul *Rom.* ix. 3 *ἠύχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου*="for I had been wishing," sc. "if the choice had been lying open to me"—wrongly both A.V. and R.V. "I could wish."

Luther, however, accepts the expression here literally—"ich habe gewünscht . . . verbannt zu seyn," referring, as also does our own A.V., to Exod. xxxii. 32 : *εἰ δὲ μή, ἐξάλειψόν με ἐκ τῆς βίβλου σου, ἧς ἔγραψας*. So also Archdeacon Gifford *ad l.* in the Speaker's Commentary : "The form of expression . . . implies a real but passing wish : not calmly weighed, or deliberately retained, already resigned as impracticable."

On the other hand, Dr. Bandinel in his well-known *Vindication of St. Paul from the charge of wishing himself accursed* (annexed to his *Bampton Lectures* 1780 ed. 2 pp. 6-11) will not allow the passage to express either a condition or a wish : nor will he accept the ordinary version of the word *ἠύχόμην*. "The word," he says, ". . . does undoubtedly often signify to *wish* or *pray for* ; it moreover signifies to *profess*, and is likewise very frequently pleonastical. One single sentence, which occurs in almost every page of Homer, will fully explain my meaning. That poet usually observes, upon the introduction of a distinguished hero, that *διὸς παῖς ἠύχετο εἶναι*, i.e. *he gloried in being, or he*

153. Isaeus *de Ar. haer.* p. 79. 1.

Acts xxv. 22.

St. Paul *Rom.* ix. 3.

2. On the other hand, the forms with *ἄν* are equally common.

Thus we have *ἐβουλόμην ἄν* in Phrynichus *Μίστ.* Fr. 2; Ar. *Iesp.* 960; *Eccl.* 151; Lysias *de Vulnere* p. 101. 2; Plat. *Phaedr.* p. 228 A; *Protag.* p. 335 C; Lycurg. *c. Leocr.* p. 148. 9; *ἡθελὸν κεν* (or *ἄν*) in Solon *Fr.* 33. 5; Pind. *Pyth.* iii. 1; Eur. *Suppl.* 769.

### 3. So

Otway *Orphan* iii. 1 "I could have found in my heart to have beat them, for they made me ashamed"; Bp. Thirlwall to Bunsen, *Letters* series i. ed. 1881, p. 108 "I could have wished, for several reasons, that so large a part of the contents had not come from my hand"; Vice-Chancellor Stuart in *Ridgway v. Newstead*, 2 Giff. 492, 503 "at the same time, the case . . . has been argued with much less research than I could have wished"; *Times* newspaper, 15th Sept. 1888, p. 9 col. 2 "yet we could have wished this return to be something more than a bald enumeration of laws."

154. Soph. *El.*  
1022.

154. 1. πάντα γὰρ κατειργάσω is clearly the right reading.

It is that of the Laurentian A manuscript, where an *ἄν* inserted after γὰρ is expressly struck through as an error; and Dawes (*Misc. Crit.* p. 260) does not even affect to give any reason for his correction πᾶν γὰρ ἄν κατειργάσω—in which he is followed by Dindorf—except a *petitio principii*, and a reference to his own inner consciousness.

### 2. In

Eur. *Med.* 1181  
*sqq.*

Eur. *Med.* 1181 ἤδη δ' ἀνέλκων κῶλον ἐκπλέθρου δρόμον |  
ταχὺς βαδιστῆς τερμόνων ἀνθήπτετο· | ἢ δ' ἐξ ἀναΐδου καὶ  
μύσαντος ὄμματος | δεινὸν στενάξας· ἢ τάλαιν' ἡγείρετο,

the construction is the same as that under illustration here in the Text.

The MSS. show no sign of an *ἄν* in either of the two first lines. The editors weary themselves with conjectures to insert it. See Elmsley *ad l.* (=1150 ed. suae), whose suggestion, indeed,—viz. to read ἀνέλκων in two words ἄν ἔλκων: see above

*professed that he was, or simply he was the son of Jupiter.* St. Paul's phraseology is exactly the same; and therefore I conclude that in the same plain natural and obvious sense of the word, he here declares that *he himself once gloried in being, he himself once professed that he was, or simply he himself once was ἀνάθεμα ἀπὸ τοῦ Χριστοῦ*"; and his final version of the whole passage, in which the words occur, is "I have great heaviness and continual sorrow in my heart (for I myself likewise once was an excommunicate outcast from Christ) on account of my brethren, my kinsmen according to the flesh."

subnote lxxviii 1—is by far the neatest of all such conjectures. It is moreover recommended, as a restoration of the right reading, by the consideration, which he advances—"compositum . . ἀνέλκων ascensum significat, quae notio ab hac sententia aliena est."

3. In Soph. *El.* 914 οὔτε δρῶσ' ἐλάνθαν' ἄν is pointed to—rather than ἐλάνθανεν—by the reading of Laur. A ἐλάνθαν̄.

Soph. *El.* 914.

See, however, note 124a. 2 above.

154a. 1. Not unfrequently, both in Greek and in Latin,

154a. Protasis (virtual) in form of independent sentence.

- (1) An actual fact,
- (2) A fact of frequent recurrence,
- (3) A conditional fact,

is made, in the shape of an independent sentence, a virtual protasis of a compound sentence.

2. In such cases the verb, which denotes the fact in question, is part of an apodosis of

- (1) The (A) *a*, (A) *b*, (A) *c* type,
- (2) The (B) *a* i. or the (B) *b* i. type,
- (3) The (B) *a* ii. or the (B) *b* ii. type,

as the case may be, with the corresponding protasis omitted.

3. Thus

When, among the examples in the Text, Alexis says τυγχάνει μικρά τις οἶσα,—τυγχάνει is the apodosis of a sentence, which in full might have run εἰ πυνθάνεσθε, τυγχάνει τις οἶσα . . . = "if you inquire, a girl turns out to be . . ."

Alexis Ἴσοστ.  
Fr. i. 7 sqq.

When Aristophanes says ἡμαρτες, ἡράσθης, κ.τ.λ., those verbs are part of the apodosis of a sentence, the omitted protasis of which would have contained εἰ with the past subjunctive, in the sense of "if soever so and so happened."

Ar. *Nub.* 1076.

And similarly, in Demosthenes' words πράττεται τι τῶν ὑμῶν δοκούντων συμφέρειν,—πράττεται is the apodosis belonging to an omitted protasis, which would have contained εἰ with the present subjunctive, in the sense of "if soever so and so happens."

Dem. *de Cor.* p.  
294. 19.

And so on: and see further note 311 below, for the corresponding Latin usage, and generally.

4. Such a passage as that of Alexis cited in the Text is particularly valuable as showing to us that the usage in Greek—and by consequence in Latin also—is by no means—what it is so often described as being—the omission of the conditional particle from a protasis.

The usage not one of the omission of the conditional particle from a protasis.

5. Had such been the case, we must have had in the words

which follow those above cited—not what Alexis wrote, viz. οὐκ ἔχει τις ἰσχία, but—μὴ ἔχει τις ἰσχία: that being the result of omitting εἰ from εἰ μὴ ἔχει τις ἰσχία.

6. A similar fact is taught us by the οὐκων in Herod. iv. 118; the οὐ in Dem. *Ol.* iii. p. 33. 13; the οὐκ in Philemon 'Αδελφ. Fr. 1. 11; all respectively cited in the Text.

### 7. In

Plat. *Theæt.* p. 192 E.  
192 E.

Plat. *Theæt.* p. 192 E Σωκράτης ἐπιγινώσκει Θεόδωρον καὶ Θεαίτητον, ὁρᾷ δὲ μηδέτερον, μηδὲ ἄλλη αἰσθησις αὐτῷ πάρεστι περὶ αὐτῶν· οὐκ ἂν ποτε ἐν ἑαυτῷ δοξάσειεν ὡς ὁ Θεαίτητός ἐστι Θεόδωρος,

Mr. Shilleto was certainly right in more properly dividing the letters, and—for ἐπιγινώσκει—reading εἰ τι γινώσκει.

8. See further note 157, paras. 1. 8. 9.

155. Eur. *Med.*  
386.

155. 1. *Ubi vid.* Elmsl. = 380 ed. suae; and in *Museum Criticum* ii. p. 16. Add to the examples there given

Plato (Comicus) Λάκων. Fr. 1. 7 στέφανον δ' ἔπειθ' ἐκάστω | δώσω φέρων τῶν ξυμποτῶν. νεοκράτᾳ τις ποιείτω. | καὶ δὴ κέκραται. τὸν λιβανωτὸν ἐπιτίθησιν ἡ παῖς (so Elmsley, *Edinb. Rev.* xix. p. 85 cited by Meineke *ad l.*, corrects the last words).

### 2. In

Xen. *Cyr.* iv.  
3. 5.

Xen. *Cyr.* iv. 3. 5 ἔχομεν . . . ὅπλα οἷς δοκοῦμεν τρέπεσθαι τοὺς πολεμίους ὁμοσεῖ ἰόντες· καὶ δὴ τρεπόμενοι, ποίους ἢ ἱππέας, ἢ τοξότας, ἢ . . . ἄνευ ἵππων ὄντες δυναίμεθ' ἂν φεύγοντας ἢ λαβεῖν ἢ κατακινεῖν; = "well then, if we were to turn them, what should we be able to do in the way of . . ."

we have the collocation καὶ δὴ with a participle; and τρεπόμενοι = εἰ τρεποίμεθα.

156. Alexis  
'Ισοστ. Fr. i. 7  
*sqq.*  
Timocles Διον.  
Fr. i. 13 *sqq.*

156. 1. This passage of Alexis—as does Timocles Διονυσιάζ. Fr. 1. 13 *sqq.*—contains a whole string of examples of the usage now under mention; and the special value of the former passage, as showing the nature of the usage, has been already pointed out in note 154a. 4 above.

Embellishment  
of female beauty  
by art.

2. As a satire, too, upon "as humanas rosas," as Camoens (*Os Lus.* ix. 68. 7) calls the ladies,

"Fazendo-se por arte mais formosas,"

and the *Supercherries des femmes*—dear to the readers of such a paper as the French *Vie Parisienne*,—it is worth reading through;



and with it, in that connection, may be coupled the enumeration of *γυναικεῖα φερόματα*, as Julius Pollux (vii. 22. 95) calls them, cited by him, and by Clement of Alexandria, from the *Θεσμοφοριάζουσαι* B. of Aristophanes: Fr. 10 Dindorf = 6 Meineke. See, too, Ovid *Ars Am.* iii. 101 *sqq.*

3. Ovid was not so particular. He acknowledged beauties in his mistress according to the form which Nature had given her. Cf.

(Ov.) *Am.* ii. 4. 9 *sqq.* non est certa meos quae forma irritet  
amores: | centum sunt caussae cur ego semper amem.

See, too, *A. A.* ii. 641 *sqq.*; iii. 10; 771 *sqq.*

4. A more sensible proceeding, indeed, this than that of those, who as Lucretius (iv. 1149 *sqq.*) says

faciunt . . ., cupidine caeci,  
Et tribuunt ea, quae non sunt his commoda vere.  
. . . nigra μέλιχρος est—

and so on; with the result that

alios alii irrident, Veneremque suadent  
Ut placent, quoniam fedo afflictentur amore;  
Nec sua respiciunt miseri mala maxuma saepe.

5. Among the vagaries of fashion, the vicissitudes, in general estimation, of yellow or golden hair have been curious. Yellow or golden hair.

6. Of old it was held an idle thing.

Ἐρως γὰρ ἀργόν,—

says Euripides (*Danae* Fr. 8 Dind. = 324 Nauck)—

καπὶ τοῖς ἀργοῖς ἔφν·  
φιλεῖ κάτοπτρα καὶ κόμης ξανθίσματα,  
φεύγει δὲ μοχλοῦς.

Menander is more decided (*Fr. Incert.* 133):

νῦν δ' ἔρπ' ἀπ' οἴκων τῶνδε· τὴν γυναῖκα γὰρ  
τὴν σῶφρον' οὐ δεῖ τὰς τρίχας ξανθὰς ποιεῖν.

Whilst Servius, in his note on Virgil *Aen.* iv. 698, goes so far as to say

Matronis numquam flava coma dabatur, sed nigra.

And then, after citing in proof Juvenal's (vi. 120) description of Messalina—

Et nigrum flavo crinem abscondente galero—

he adds

Huic—sc. to Dido—datur quasi turpi.

“Quindi”—says the author of the Text of *Le Antichità di Ercolano esposte* (Naples 1757) vol. i. p. 98, note 8—

“Quindi i poeti danno la chioma *bionda* non solamente alle donne di partito, come fa Orazio parlando a Pirra i Od. v.—cui flavam religas comam?—ma a tutte quelle altresì, che si lasciarono sedurre da' loro amanti, o in qualunque altra maniera furono sopraffatte nell'onore. Così Euripide *Electr.* v. 1071 a Clitennestra famosa per l'adulterio con Egisto: così Virgilio a Didone *Aen.* v. 590”—qy. iv. 698—“per gli amori con Enea: così Catullo a Arianna in *Nupt. Pel. et Thet.*”—lxiv. 63; see also lxvi. 60 sqq.—“per la sua fuga con Teseo.” xcix

At the same time, as the same learned writer goes on to remark, Servius' observation is a little too general:—

“Osservano però gli Eruditi, che la riflessione di Servio non sempre si trova vera: dicendo Ovidio di Lucrezia *Fastor.* ii. v. 783”—read 763—“forma placet niveusque color *flavique* capilli—e Virgilio di Lavinia xii.” *Aen.* “605 filia prima manu *flavos* Lavinia crines | et roseas laniata genas, tum cetera circum | turba, furit” xcixb—

while, however (he adds) matters may be in this respect, Valerius Maximus ii. 1. 5, on the authority of Cato, reminds us

matronas flavo cinere comas unctitasse, ut rutilae essent.

The writer winds up an interesting note with the further remark:

“Per altro non è ancor deciso, se i capelli *biondi* o i *negri* sieno più belli. Anacreonte ed Orazio ne' ragazzi commenda (*sic*) la chioma *nera* e gli occhi neri.”

7. The tide turns when we come to mediæval times.

“It is remarkable,” says Warton in his *Observations on the Fairy Queen of Spenser* sect. 8 (ed. Lond. 1807, vol. 2 p. 17), “that Spenser's females, both in the *Faery Queene* and in his

xcix. The ascription of yellow or golden hair to Leucippe in Achilles Tatius i. 4, and to the young ladies generally in Maximianus' *First Elegy*, line 93, is perhaps a little ambiguous.

xcixb “Servius is essentially right,” says Gifford in a note to his translation of Juvenal l.c. (= line 177 thereof). “To bring passages where *flavus* is applied to Lavinia, Lucretia, etc., is the worst of trifling. Who does not know that the ancients availed themselves of such epithets as *flavus*, *candidus*, *purpureus*, etc., as mere indicatives of beauty, and without the smallest reference to the colours respectively signified by them? The sense must always be determined by the context.”

Query, however, as to this in all its length and breadth.

other poems"—he had just referred to the *Epithalamion* 154 *sqq* "her long loose yellow locks lyke golden wyre, | sprinkled with perle and perling flowers atweene, | doe lyke a golden mantle her attyre"—"are all described with yellow hair. And in his general description of the influence of beauty over the bravest men, he particularises golden tresses: 'and mighty hands forget their manlinesse; | drawn with the powre of an heart-robbing eye, | and wrapt in fetters of a golden tresse' [*Faery Queene*] v. 8. 1 [*sqq.*]." "This," he adds, "is said in compliment to his mistress or to Queen Elizabeth, who had both yellow hair; or perhaps in imitation of the Italian poets, who give most of their women tresses of this colour." xcix c

8. Within the last ten or fifteen years we have seen the rage for golden locks come up again: but it cannot be said that the wearers of them are to be reckoned among the *élite* of the community.

157. 1. Dissen *ad l.* refers to—as an example of similar construction—

157. Dem. *de Cor.* p. 294. 19 *sqq.*

Dem. *de Cor.* p. 266. 6 ἐπέδωκα· ἐπαινούμαι διὰ ταῦτα, οὐκ ὦν ὦν ἐπέδωκα ὑπεύθυνος. ἦρχον· καὶ δέδωκά γε εὐθύνας ἐκείνων, οὐχ ὦν ἐπέδωκα. νῆ Δί' ἀλλ' ἀδίκως ἦρξα· εἴτα παρών, ὅτε με εἰσῆγον οἱ λογισταί, οὐ κατηγόροις;<sup>c</sup>

of which he remarks (*ad l.*)—in accordance with the received but erroneous doctrine—"in quo protasis ἐπέδωκα sine particula conditionali posita." He then also refers to, as *in pari materia*, the passage in the Text, and also to (also cited in the Text) Dem. *de Cor.* p. 317. 16 ἀδικεῖ τις ἐκόν· ὀργὴ καὶ τιμωρία κατὰ τοῦτον. ἐξήμαρτέ τις ἄκων· συγγνώμη ἀντὶ τῆς τιμωρίας τούτῳ<sup>ci</sup>: adding, what is certainly true, "vulgo signum interrogationis ponunt in talibus locis post protasin, etiam Bekkerus,<sup>cii</sup> sed hoc nemo inferat in haec

An interrogative sign out of place in the (virtual) protasis in Greek and Latin.

Ar. *Av.* 76 τότε μὲν ἐρᾷ φαγεῖν ἀφύας Φαληρικὰς· | τρέχω

xcix c So Fortini (*Novell.* xiv.) ascribes to a young person—"tutta proporzionata e ben fatta," but not indeed commendable for attention to the proprieties,—amongst other charms, "il ciglio negro, i capelli a modo di lucido e splendente oro"; and (*Nov.* xi.) to a "persona nobile, ancorchè fusse cortigiana"—"l'aurato e crespo crine." So Aretino (*Ragion.* ii. 1 init.) of a like lady: "ella ha le treccie che paiano fila d'oro." See too Id. *ib.* i. 3. p. 120 extr.

Fortini, however (*Nov.* xii.), endows with "bionde e crespe chiome" a respectable young country wife.

<sup>c</sup> 1. *Ubi* Bekker ἐπέδωκα; . . . ἦρχον; . . . ἦρξα;

2. As to εἴτα, see Mr. Shilleto on Dem. *de Fals. Leg.* p. 349. 2 Annot. Crit.

<sup>ci</sup> *Ubi* Bekker ἐκόν; . . . ἄκων;

<sup>cii</sup> As does also Porson in Eur. *Orest.* 646=638 ed. suae; and Babington in Hyperides *pro Euxenipp.* col. 21 ll. 14 *sqq.*; both cited in the Text.

‘π ἀφύας ἐγὼ λαβὼν τὸ τρυβλίον. | ἔτνους δ’ ἐπιθυμεῖ, δεῖ  
τε<sup>ciii</sup> τορύνης καὶ χύτρας· | τρέχω πὶ τορύνην,

aut in hunc Platonis locum

*Theat.* p. 192 E “Σωκράτης ἐπιγυγνώσκει κ.τ.λ.”<sup>civ</sup>

“Ac monuit dudum Heindorfius ad Hor. *Serm.* i. 1. 45 interrogationem ab his formulis alienam esse, quem sequitur Matthiaeus ad Eur. *Or.* 635” = 646 Dind. and cited in the Text “... adde Ar. *Nub.* 1077” = 1076 Dind. and cited in the Text “et Aeschin. c. *Ctesiph.* p. 89 § 246<sup>cv</sup> . . . Est schema Graecis et Latinis paritur usitatum.”

This last remark is true, as may be seen in the Text § 88 and § 214; but the division of the examples of independent sentences between those which represent actual facts and those which represent facts of frequent occurrence has been overlooked.

For example, the instances mentioned in Dissen’s note and subnote cii do not all belong to the same category.

Of them, Dem. *de Cor.* p. 266. 6; Eur. *Or.* 646; Hor. *Sat.* i. 1. 45 are independent sentences representing actual facts; whilst Dem. *de Cor.* pp. 294. 19; 317. 6; Ar. *Av.* 76; *Nub.* 1076, and Aeschin. c. *Ctesiph.* p. 89. 1 are like sentences representing facts of frequent occurrence.

2. The Latin usage may be seen in the Text § 214.

Usage in other  
languages.

3. A similar usage is common in other languages also.

But in them the distinction between shades of expression in the (usually) forerunning sentence is not so accurately preserved as in Greek and Latin; and the (usually) forerunning sentence is (a) at one time properly independent; (b) at another interrogative; (c) at a third in inverted form, the verb preceding the substantive.

Thus we have passages such as

4. (a) Sedley Mulberry Garden ii. 1 “ask him to sup, he has business: or if he promise, ’tis ten to one he fails”;

Ar. *Av.* 78.

<sup>ciii</sup> Dele this τε. See Dind. *ad l.*, who, moreover, adds in his Leipsic edition of 1822 “interrogandi signum post χύτρας posuit Brunckius, qui eodem modo erravit in *Ecol.* 179 ἐπέτρεψας ἐτέρω· πλείον’ ἐτι δράσει κακά.”

Plat. *Theat.* p. 192 E.

<sup>civ</sup> Read, however, as Mr. Shilleto says (see above note 154a. 7), εἰ τι γυγνώσκει.

Aesch. c. *Ctes.* p. 89. 2.

<sup>cv</sup> Read § 247. The passage runs thus:—*κηρύττεται τις ἐν τῷ θεάτρῳ ὅτι στεφανοῦνται ἀρετῆς ἕνεκα καὶ ἀνδραγαθίας καὶ εὐνοίας ἀνθρώπων ἀσχημῶν ὡν τῷ βίῳ καὶ βδελυρὸς· ὁ δὲ γε νεώτερος ταῦτ’ ἰδὼν διεφθάρη. δίκην τις δέδωκε πονηρὸς καὶ πορνοβοσκὸς ὥσπερ Κτησιφῶν· οἱ δὲ γε ἄλλοι πεπαλδυνται. τὰ πάντα τις ψηφισάμενος τῶν καλῶν καὶ δικαίων ἐπανελθὼν οἴκαδε παιδεύει τὸν υἱόν· ὁ δὲ γε εἰκότως οὐ πείθεται.*

*Grumbler* iii. 1 "Brillon serves your designs: you make me steal him away"; Dryden *Ind. Emp.* iv. 1 "petition me, perhaps I may forgive."

- (b) Marlowe *Edw. II.* p. 185 b "fear'st thou thy person? thou shalt have a guard: | wantest thou gold? go to my treasury: | wouldst thou be loved and fear'd? receive my seal, | . . ."; Dekker i. *Hon. Wh.* i. extr. p. 89 "is patience madness? I'll be a madman still"; Sedley *Bellamira* ii. 1 "does my patron lose? fortune favours fools . . ."; Herrick *Hesp.* ii. p. 282 "does fortune rend thee? bear with thy hard fate | . . . say, does she frown? still countermand her threats"; M. G. Lewis *Monk* vol. iii. c. 10 "is such your resolution? I have no more to say"; Chesterfield *Lett. to Son* 212 "has anything remarkable been said or done . . .? they immediately present and declare themselves eye and ear witnesses of it"; Channing *The Perfect Life* "The Universal Father" p. 14 b, ed. Lond. 1884 "do I speak to those who have escaped gross vice? Bless God for your happiness"; C. Smart (in Whibley's *In Cap and Gown* p. 37) "dropt she her fan . . .? | even stake-stuck Clarians strove to stoop."
- (c) Heywood *Fair Maid of the Exchange* p. 69 "comes there any more, here's two snights to a dish"; Shaksp. *Jul. Caes.* iii. 1 "live a thousand years, | I shall not find myself so apt to die"; Drummond *Sonnets* "that fly, run, rest I, all doth prove but vain"; Chesterfield *Lett. to Son* 195 "would he say that men differ . . ., he both supports and adorns that opinion by . . ."; Channing *The Perfect Life* "The Perfecting Power of Religion" p. 38 a "am I asked . . ., I answer."
5. (a) Montaigne *Essais* ii. 12 p. 326 a "vous recitez simplement une cause à l'avocat: il vous y respond chancelant et douteux: . . . l'avez-vous bien payé pour y mordre . . ., commence il d'en estre intéressé . . ."; Beaumarchais *Tarare* v. 9 "enfants, vous m'y forcez, je garderai ces fers."
- (b) Id. *Barbier de Séville* iv. 1 "il y va de la vie? Épousez"
- (c) Ernest Daudet *Une femme du monde* p. 145 "connaissait-elle ainsi quelque nouvelle importante encore ignorée, elle la communiquait à Raymond"; Le Sage *Diable boiteux* c. 18 "implorez-vous sa protection, il vous l'accorde généreusement"; Beaumarchais *Lettre sur la critique du Barb. de Séville* "tels sont les hommes: avez-vous du succès, ils vous accueillent . . .; mais . . ." . . . "les perdez-vous un instant de vue, on les retrouve . . . traînants partout"; Jules Sandeau *Sacs et Parchemins* c. 12 "s'entretient-on de la nouvelle dynastie, c'est à qui donnera son coup de langue."

6. (a) Aretino *Il Marescalco* iv. 7 "comandimi il Signore ch' . . . ,  
a la fe non torrò"; Alfieri *Congiuura de' Pazzi* iii. 2 "due  
ne torrai: mancan tiranni a schiavi?"
- (b) Id. *ib.* ii. 1 "aperta | forza non han? creder il vo': ma il  
terzo | dal tradimento, or chi cel guarda?"
7. (a) Uhland *Gedichte: Der Junker Rechberger* st. 14 "vom Ross ich  
steige, | es geht mit mir zur Neige."
- (c) Lessing *Laokoon* c. 9 "macht man keinen solchen Unterschied,  
so werden der Kenner und der Antiquar beständig mit  
einander in Streite liegen"; c. 12 "giebt er sie ihm aber  
nicht, so liegt nicht Mars zu Boden"; Goethe *Gedichte:  
Der Sänger* st. 5 "doch darf ich bitten, bitt' ich eins"; *Der  
Erbkönig* st. 7 v. 2 "und bist du nicht willig, so brauch'  
ich Gewalt"; Schiller *Gedichte: Der Handschuh* st. 6 "ist  
eure Lieb so heiss, | wie . . . | ei, so hebt mir den  
Handschuh auf"; *Die Bürgschaft* st. 17 "und ist es zu spät  
. . . , | so soll mich der Tod ihm vereinen"; *Der Kampf*  
st. 1 "kannst du des Herzens Flammentrieb nicht dämpfen,  
| so fordre, Tugend, dieses Opfer nicht"; id. *Fiesco* i. 2  
"verliere ich diese, darf ich keine mehr hoffen"; *Wilhelm  
Tell* i. 3 "bedürft ihr meiner zu bestimmter That, | dann  
ruft den Tell . . . "; id. *Abfall der vereinigten Niederlande:  
Vorrede der 1sten Ausgabe* "findet man daher diesen ersten  
Theil zu arm an wichtigen Begebenheiten, so erinnere man  
sich, dass . . . "; Bürger *Gedichte: Der Kaiser und der Abt*  
"doch seid ihr in Ernst . . . | so will ich mir bitten";  
*Die Weiber von Weinsberg* st. 1 "kommt mir einmahl das  
Freien ein, | so werd' ich eins aus Weinsberg frein"; st. 3  
"komm' ich 'nein, so wisst, | soll trängen all was mannlich  
ist"; Goethe *Gedichte: Hochzeitlied* st. 8 "und sollen wir  
singen was weiter geschehen, | so schweige das Toben und  
Tosen."

8. It will be noticed that all the examples cited in the Text, and above at the beginning of this note, contain indicatives—representing respectively actual facts and facts of frequent occurrence—in the independent sentences which form the quasi-protases of the compound sentence.

And the writer has failed to note, in Greek, instances of the use of independent sentences in forms apt for the representation of conditional facts.

But that conditional facts may be properly made the conditions of the happening of some further fact, may be seen, from the Latin use, in the Text § 214 (iii.)

9. The same thing is found also in other languages, and instances are here subjoined. It will be noticed that they are all in inverted form, the verb preceding the substantive, with

the exception of the Spanish example from Tirso de Molina in para. 13; and possibly—though hardly probably—the first Italian example from Alfieri in para. 12.

10. Lyly *Alex. and Camp.* i. 1 "Alexander had never come so near the walls, had Epaminondas walk'd about the walls"; Marlowe *Jew of Malta* iii. p. 161 *a* "hadst thou perish'd by the Turk, | wretched Ferneze might have 'venged thy death"; *Edw. II.* p. 185 *b* "for which, had not his highness lov'd him well, | he should have lost his head"; Shakspeare *Macbeth* ii. 2 "had he not resembled | my father, . . ., I had done 't"; Beaumont and Fletcher *Philaster* v. 5 "could I but have liv'd | in presence of you, I had had my end"; Cowley *The Chronicle* st. 5 "long . . . should I have been | . . ., had not Rebecca set me free"; Etherege *Sir Fopling Flutter* ii. 2 "should I have set up my rest at the first inn I lodged at, I should never have arrived"; v. 1 "had I not with a dear experience bought, you might have fooled me yet"; *She Would if She Could* v. 1 "had not Sir Oliver and Sir Joseph come so luckily into the garden, the letters had been discovered"; Dryden *Ind. Emp.* iii. 1 "had I not fought or durst not fight again, | I my suspected counsel should refrain"; *Span. Friar* iv. 2 "had Caesar's body never been exposed, | Brutus had gain'd his cause"; Byron *Don Juan* v. 112 "had she but been a Christian . . ., | we should have found . . ."; M. G. Lewis *Monk* vol. iii. c. 10 "had you resisted . . ., you had saved your body and soul"; Parnell *The Hermit* "but now had all his fortune felt a wrack, | had that false servant sped in safety back"; Junius *Lett.* 23 med. "there certainly was a moment at which he meant to have resisted, had not a fatal lethargy prevailed over his faculties . . ."; Shelley *Revolt of Islam* i. 19 "then had no great aim recompensed my sorrow, | I must have sought dark respite from its stress"; *The Cenci: Dedication* "had I known a person more . . ., I had solicited for this work the ornament of his name"; *Prom. Unbound: Preface* "had I framed my story on this model, I should have done no more than . . ."; *ib.* i. "O mighty God, | Almighty, had I deign'd . . ."; *Adonais* 27; Disraeli *Lothair* vol. ii. c. 3 "had it not been for you, I should have remained what I was when . . ."

Greene *Looking-Glass for Lond. and Engl.* p. 143 *a* "O had I tears, . . . | or had I sighs, . . . | I then would tempt the heavens with my laments"; *Friar Bacon and Friar Bungay* p. 160 *a* "were not my sword glued to my scabbard . . ., I would cut off his head"; Marlowe *Edw. II.*

p. 191 *a* "but were he here, . . ., | how easily might some base slave be suborn'd | to . . ."; Lyly *Alex. and Camp.* i. 2 "could I see but a cook's shop painted, I would make mine eyes fat as butter"; Shaksp. *Meas. for Meas.* ii. 2 "could great men thunder | as Jove himself does, Jove would ne'er be quiet"; ii. 4 "pleas'd you to do 't, at peril of your soul, | were equal poise of sin and charity. | . . . I. Did I tell this, who would believe me?" *K. Hen. V.* iv. 1 "there is some soul of goodness in things evil, | would men observingly distil it out"; Ben Jonson *Sad Shepherd* i. 2 "lived my Earine, you should have twenty"; Beaum. and Fletch. *Philaster* iii. 1 "had she the lust of sparrows or of goats, | had she a sin that way, hid from the world, | beyond the name of lust, I would not aid | her base desires . . . | . . . were she as foul as hell, | and I did know it thus, the breath of kings, | the points of swords, tortures nor bulls of brass<sup>cvi</sup> should draw it from me"; Fletcher *Captain* iii. 1 "'tis a way dangerous, and will deceive thee, | hadst thou the constancy of all men in thee. | I. Having her sins before me, I dare see her, | were she as catching as the plague"; Massinger *Fatal Dowry* v. 2 "you much weaken | the strength of your

Omission of one of two antithetical negatives.

<sup>cvi</sup> i. One might, perhaps, have expected "neither the breath of kings, the points of swords, tortures, nor bulls of brass."

But the omission of the former negative is quite common in all languages. Thus—

2. Greene *Friar Bac. and Friar Bung.* p. 165 *b* "the dulcet tones of frolic Mercury, | nor all the wealth heaven's treasury affords, | should make me leave Lord Lacy or his love"; p. 171 *b* "the wealth combin'd within the English shelves, | Europe's commander, nor the English king | should not have mov'd the love of Peggy from her lord"; Marlowe *Edw. II.* p. 211 *a* "yet, gentle monks, for treasure, gold, nor fee | do you betray us and our company"; Shaksp. *K. Lear* iv. 6 "the fitchew, nor the soiled horse, goes to 't | with a more ravenous appetite"; *Winter's Tale* i. 2; *Othello* iv. 1; *Sonnets* cxli. 9 "but my five wits, nor my five senses can | dissuade one foolish heart from serving thee"; Fletcher *Beggar's Bush* iii. 2 "what would the knowledge do thee good . . . | . . . when all my ways, | nor all the friends I have— A. You do not know, sir, | what I can do"; House of Commons, 1st Feb. 1809, Mrs. Clarke's re-examination, during the investigation of the charges against the Duke of York, ed. Lond. 1809, p. 50 "Mr. Adam, nor any other person, can say that I acted incorrectly"; Erskine in Whibley's *In Cap and Gown* p. 49 "club nor queue nor twisted tail, | nor e'en thy chattering barber shall avail"; Byron *Occasional Pieces: Epistle to a Friend* "of one, whom love nor pity sways, | nor hope of fame, nor good men's praise"; *Hints from Horace* "nor church nor state escaped his public sneers, | arms nor the gown, priests, lawyers, volunteers"; Shelley *Lines written among the Euganean Hills* 65 "what now moves nor murmurs not"; Anon. *An Englishman in Paris* vol. ii. c. 10 (ed. i. Lond. 1892, p. 230) "she" (the Empress Eugénie), "no more than her surroundings, had the remotest idea that France was gradually undergoing a political change, that she was recovering her constitutional rights."

3. *Cent Nouv. nouv.* ii. "quelque chose qu'il allègue ne remonstre, il ne peut finer d'autre response que ceste presente"; Reine de Navarre *Heptaméron*



good cause, should you but think | a man for doing well  
could entertain | a pardon were it offer'd"; Heywood *Fair  
Maid of the Exchange* p. 45 "sir, might I build upon your  
secrecy, | I would disclose a secret of import"; Middleton

i. 10 (p. 59) "ma conscience ne mon honneur ne contreviennent point à votre demande"; (p. 77) "quand Florinde vit que les prières, raison ne larmes ne lui servoient de rien, . . . s'aïda du secours qu'elle craignoit autant que perdre sa vie, et . . . appela sa mère"; ii. 11 (p. 87) "si quelque dévotieuse créature l'eût entendu par amphibologique . . ., lui ni ses compagnons ne s'en fussent point mal trouvés"; ii. 12 (p. 90) "envers elle prières ne presents ne servoient de rien"; iii. 22 (p. 186) "vous ni autre n'y toucherez point"; iii. 30 (p. 247) "quand ils ont maté leur chair jusque-là que pour parler ne pour baiser il n'ont point d'émotions, ils viennent, etc."; Brantôme *Dam. Gall.* ii. p. 305 a "la plus belle chose qu'il vid ny qu'il verra jamais"; Voltaire *Contes en Vers: Ce qui plait aux Dames* ad fin. "une beauté, dont le pinceau d'Apelle | ou de Vanlo, ni le ciseau fidèle | du bon Pigal, le moine, ou Phidias, | n'aurait jamais imité les appas"; Beaumarchais *La Mère Coupable* iii. 2 "un mot de moi . . . a produit . . . la religieuse horreur, dont votre fils ni vous ne pénétriez le motif"; *Tartare* iii. 4 "mes fureurs, ni mes jalousies, | n'arrêtant point ses fantaisies, | j'étais chez moi comme un zéro"; Laclos *Les liaisons dangereuses* : *Lett.* 44 "une bégueule, scrupuleuse ou timide, que mon éloquence, ni mon argent ne purent vaincre"; 147 "cette raison ni mille autres n'y firent rien."

4. Parabosco *I Diportati* ii. 12 "un giorno che il padre nè la madre nella città non si ritrovavano."

5. Cervantes *Novel. Ej.* i. p. 178 *El amante liberal* "tan bien aderezada y compuesta, que no lo pudiera estar tan bien la mas rica mora de Fez ni de Marruecos"; iii. 17 *Las dos doncellas* "desapareció del pueblo, sin que sus padres ni otra persona alguna supieron decir ni imaginar dónde habia ido"; iii. 144 *La Señora Cornelia* "el niño ni Cornelia no parecen"; iii. 280 *Los Perros de Mahudes* "lo que me pesa es que yo ni tu madre . . . nunca llegamos á saber tanto como ella."

6. Juvenal iii. 309 qua fornace graves, qua non incude catenae?

7. Pind. *Pyth.* vi. 48 ἄδικον οὐθ' ὑπέροπλον ἦβαν δρέπων : x. 29 ναυσὶ δ' οὔτε περὶ δῶν ἂν εὐροῖς | . . . : x. 41 νόσοι δ' οὔτε γήρας οὐλόμενον κέκραται | ιερᾷ γενεᾷ : Aesch. *Ag.* 532 Πάρις γὰρ οὔτε συντελής πόλις | ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον : *Cho.* 293 βωμῶν τ' ἀπειργεῖν οὐχ ὀρωμένην πατρός | μῆνιν δέχεσθαι δ' οὔτε συλλέειν τινά.<sup>d</sup>

In Fr. Adesp. 88 (in Bergk's *Poet. Lyr. Gr.*) 4 ἀσκός δ' οὔτε τις ἀμφορεύς

<sup>d</sup> 1. So read, inserting δ' in the second line, with Elmsl. ad Soph. *Oed. Tyr.* 817; whom see, and who cites also—as examples of an omitted first negative—Soph. *Phil.* 771 ἐκόντα μήτ' ἄκοντα; and Eur. *Hec.* 373 λέγουσα μήτε (so Porson; Aldus reading μή δέ, and the MSS. varying between the two readings) δρῶσα.

2. Elmsley explains συλλέειν in the passage of the *Choephorae*, as he reads it, as equivalent to "συγκαταλέγειν una deversari"; that is, "lodge with me"; following in this Porson. See Dobree *Adv.* ii. p. 27. And so Dindorf would take it.

Some authority, however, could be wished for in support of a treatment of λῶν as equivalent to καταλύω.

3. Blomfield (*ad l.*) takes συλλέειν to mean "operam praestare in expiando scelere"; which Mr. Malden accepted—reading, however, the second line in the more seriously corrected form of μῆνιν, δέχεσθαι μήτε συλλέειν τινά, and—taking the closing words of the whole sentence as dependent upon those which open it—translating "and that the unseen wrath of my father would keep me away from the altars, so that man should neither receive me nor assist in delivering me."

Aesch. *Cho.*  
293, 294.

and Rowley *The Changeling* v. 3 "would any but yourself say that, | 'twould turn him to a villain"; 2 Kings iii. 14; Sedley *Bellamira* i. 1 "if he should kill thee . . ., he has nothing to lose . . .; but shouldst thou kill him, all the world can't save thee"; Etherege *Sir Fopling Flutter* i. 1 "should she see you, . . . she would look . . ."; Dryden *Ind. Emp.* i. 2 "in this surprise should I a judgment make, | 'tis answering riddles ere I'm well awake"; *Mock Astrol.* i. 1 "did he consider | how great a pain 'tis to dissemble love | he would never practise it"; Philips *The Splendid Shilling* "wouldst thou thy vats with gen'rous juice should froth? | respect thy orchats"; *ib.* "might I | elect my fate, my happiest choice should be | . . ."; Parnell *A Fairy Tale* st. 3 "he felt the charm of Edith's eyes, | nor wanted hope to gain the prize, | could ladies look within"; Byron *Childe Harold* i. 84 (song after) "and should her lover press the plain, | she hurls the spear . . ."; Channing *The Perfect Life* "The Perfecting Power of Religion" p. 37 a "I could not commend the religious life, did I not view it . . ."; M. G. Lewis *Monk* vol. i. c. 2 "would he but say, that were he not already affianced to the church, he would not have despised Matilda"; Shelley *The Cenci* iv. 4 "should he be roused out of his sleep to-night, | . . . it were not well"; *Queen Mab* ii. 4.

11. Rabelais *Pantagr.* ii. 5 "il y eust demeuré quelque espace n'eust esté que la peste les en chassa"; Reine de Navarre *Heptam.* v. 44 (p. 324) "Olivier même ne le pouvoit croire, n'eût été qu'il vit . . ."; Balzac *La Cous. Bette* p. 205 "il est difficile d'oublier ton ex-enfant, ne l'eût-on vu qu'une fois"; Jules Sandeau *Sacs et Parchemins* c. 10 "l'eût-il aimée, l'orgueil lui aurait interdit d'en rien laisser paraître"; Louvet *Faustas* ii. p. 303 extr. "vous l'aurais-je dit, c'eût été sans reflexion."

Molière *Misanthrope* i. 1 "je voudrois, m'en coutât-il grand chose, | . . . avoir perdu ma cause"; La Fontaine *Fables: L'homme et la couleuvre* "on résolut sa mort, fût-il coupable ou non"; Beaumarch. *Barb. de Sév.* iii. 2 "ne fût-il qu'

*ἐλνυ' ἐν δόμοις*, Bergk wrongly corrects the *οὔτε*, which Plutarch, in citing the passage (*de Pyth. orac.* c. 29), gives us, into *οὐδέ*.

8. *E contra*, we have in the report of the case of *Roach v. Garvan* before Lord Hardwicke, C., in 1748 (1 Ves. Sen. 157, 160) "and that Sparry, etc., neither write to or visit them," and in that of *Camden v. Anderson* before the Court of King's Bench in 1794 (5 Term Reports 709 marginal note) "these four partners had neither a legal or an equitable title to the ship"; following the words of Mr. Justice Grose on p. 712 "they have neither the legal or equitable title because . . ."

incommodé: marchez devant: je vous suis"; Clarétie *Monsieur le Ministre* c. 5 "un Parisien gangrené comme moi se laisserait donc jouer comme un collégien par une femme, fût-elle aussi séduisante que vous, . . .?"; *Le Prince Zilah* c. 19 extr. "contre qui attaquait ainsi, toutes les armes étaient bonnes, fût-ce le dent d'Ortog"; La Harpe *Cours de la Littérat.* p. 375 b (ed. Paris 1857) "je ne dois pas non plus vous priver de la petite harangue que . . ., ne fût-ce que pour vous faire souvenir comme . . ."; Montaigne *Essais* ii. 6 "ce conte d'un événement si léger est assez vain, n'étoit l'instruction que j'en ay tirée pour moy"; Corneille *Pompée* i. 3 "vous sauriez vous en taire, | n'était le testament du feu roi notre père"; Balzac *La Cous. Bette* p. 358 "des garçons qu'un provincial aurait pris pour des diplomates, n'était l'âge, . . ."; Molière *Tartuffe* ii. 3 "il faut qu'une fille obéisse à son père, | voulût-il lui donner un singe pour époux"; *Misanthrope* i. 2 "qu'eût on d'autre part cent belles qualités, | on regarde les gens par leurs méchants côtés"; Louvet *Faublas* ii. p. 228 "Faublas, parût-il entièrement revenu de ses égarements, ne reverra Sophie, qu'après que . . . : l'exemple de son châtiment, vint-il en ce jour même épouvanter toutes celles qui lui ressemblent, serait donné trop tard pour votre fils"; Boileau *Sat.* x. 46 "la chasteté même, | sous ce beau nom d'épouse entrât-elle chez toi, | de retour d'un voyage, en arrivant, crois moi, | fais toujours du logis avertir la maîtresse"; Beaumarch. *Mère coupable* v. 4 "dussé-je être pendu, il n'en gardera pas une obole"; Louvet *Faublas* ii. p. 523 "qu'il me rende . . . quelques moments . . ., fallût-il les acheter encore de plusieurs siècles . . . ! dussé-je entendre . . ."; Boileau *Épitr.* ii. 23 "crois moi, dût Auzanet t'assurer de succès, | abbé, n'entreprends point même un juste procès"; Crébillon Jeune *Tauzai et Neadarné* c. 21 p. 137 "il avoit résolu de ne lui pas être infidèle, lui dût-elle être inutile toute sa vie."

12. Alfieri *Filippo* ii. 2 "perder dovessi e trono e vita, | non baldanzosa, nè impunita ir mai | io lascerò del suo delitto atroce | quella vil gente"; iii. 1 "ah, fossi tu felice, | men mi dorrei."
13. Tirso de Molina *El Burlador de Sevilla* iii. 15 "fiambres | hubieran sido, no hubieras, | señor, engañado à tantas."
14. Schiller *Macbeth* ii. 4 "hätt' es mich nicht, | wie er so schlafend lag, an meinen Vater | gemahnt, ich hatt' es selbst gethan"; Lessing *Laokoon* 17 extr. "hätte er langer gelebt, so würde er ihm eine ganz andere Gestalt gegeben haben"; 26 "hätte indess auch ihn ein Schein dieser Nachahmung geblendet, so würde er sich für die erstern haben erklären"

müssen"; 29 "denn hätte er den Juvenal selbst nachgesehen, so würde er sich nicht von der Zweideutigkeit des Wortes *lanx* haben verführen lassen"; 11 "hätte Virgil die Verstrickung des Laokoon und seiner Kinder von der Gruppe genommen, so würde ihm das Verdienst, welches . . . , fehlen, . . . Hätte hingegen der Künstler diese Verstrickung von dem Dichter entlehnet, so würde er in unsern Gedanken doch noch immer Verdienst genug behalten, . . ."; 26 *ad fin.* "wird übrigens eine Vermuthung . . . sich daraus erklären lassen, so ist es die, dass die Meister des Laokoon unter den ersten Kaisern gebühret haben, . . . Denn hätten sie in Griechenland . . . gearbeitet: hätte der Laokoon selbst in Griechenland ehemals gestanden: so müsste das tiefste Stillschweigen, welches . . . , äusserst befremden."

Lessing *Nathan der Weise* iv. 2 "wenn aber nun das Kind, | erbarmte seiner sich der Jude nicht, | vielleicht in Elend umgekommen wäre?" Goethe *Gedichte: Der Fischer* st. 2 "ach, wütest du, wie 's Fischlein ist | so wohligh auf dem Grund, | du stiegst herunter, wie du bist, | und würdest erst gesund"; Schiller *Gedichte: Die Bürgschaft* "ich sei, gewährt mir die Bitte, | in eurem Bunde der Dritte"; *Abfall der vereinigten Niederlande: 1sten Ausg. Vorrede* "wäre es irgend erlaubt, in menschliche Dinge eine höhere Vorsicht zu flechten, so wäre es bei dieser Geschichte"; *Fiesco* ii. 17 "sollt' ich Ihnen diesen Virginiakopf bezahlen, müsst' ich Genua in Versatz geben"; *Maria Stuart* ii. 9 "sie hat | des Lebens schöne Hoffnung hinter sich, | dich sähe sie dem Glück entgegenschreiten." Uhland *Gedichte: Der Junker Rechberger* st. 7 "und lässt du sie nicht zu eigen mir | so leihe mir . . . | das . . . Pärlein"; *König Karl's Meerfahrt* st. 5 "wär' ich mit guter Art davon, | möcht euch der Teufel helen." Bürger *Gedichte: Molly's Werth* "ach, könnt' ich Molly kaufen | für Geld und Edelstein, | mir sollten grosse Haufen | für sie wie Kiesel seyn | . . . doch dürft ich es (sc. mein Leben) verspenden, | . . . | so gäb' ich gern . . . | für jeden Tag ein Jahr, | da sie mein eigen wäre, . . ."

158.  $\epsilon\iota\ \delta'$ ,  $\alpha\gamma\epsilon$ .

158. Lange, *De formula Homerica  $\epsilon\iota\ \delta'$   $\alpha\gamma\epsilon$  Commentatio* (Lips. 1873) cited by Monro *Homeric Grammar* § 321 (ed. 1), thinks that inasmuch as the full form (for which presumably  $\epsilon\iota\ \delta'$  in  $\epsilon\iota\ \delta'\ \alpha\gamma\epsilon$  is an abbreviation, viz.),  $\epsilon\iota\ \delta'\ \epsilon\theta\epsilon\lambda\epsilon\iota\varsigma$ , is generally used in Homer to introduce a distinct second alternative (see *Il.* xix. 142; *Od.* iii. 324; xvi. 82; xvii. 277; also *Il.* vi. 150), which is not the case with the formula  $\epsilon\iota\ \delta'\ \alpha\gamma\epsilon$ , it is, in the case of this formula, "much more probable that  $\epsilon\iota$  does not express

condition, but has an interjectional character (cf. Latin *ejage*)."

159. So Böckh properly corrected the common reading *εἴθ'* *ὡς σπουδάζων*.

159. Plat. *Legg.*  
iii. p. 688 B.

*εἰ μὲν βούλει*, etc., followed by *εἰ δέ* without a verb, is a common usage in Plato. See Böckh *ad l.c.*; Heindorf *ad Plat. Euthyd.* p. 285 C.

159a. 1. On the construction *ἐπράχθη ἀπ' αὐτῶν*, the agent after the passive verb being denoted by *ἀπό*, see above note 75 (4) and subnote **lxxx**.

159a. Thuc. i.  
17. 1.

2. "*εἰ μὴ εἴ τι*," says Mr. Shilleto *ad l.* "=*nisi si*. This (to our notion redundant) repetition may be rendered 'unless possibly.' See Plat. *Gorg.* p. 480 B" [*οὐ χρήσιμος οὐδὲν ἢ ῥητορικὴ ἡμῖν, ὦ Πῶλε, εἰ μὴ εἴ τις ὑπολάβοι ἐπὶ τοῦναντίον*: where Heindorf refers to Plat. *Lach.* p. 196 A *οὔτε γὰρ μάντιν οὔτε ἰατρὸν οὔτε ἄλλον οὐδένα δηλοῖ ὅν τινα λέγει τὸν ἀνδρείον, εἰ μὴ εἰ θεὸν τινα λέγει αὐτὸν εἶναι*: *de Rep.* ix. p. 581 C *ὅ τε χρηματιστικὸς πρὸς τὸ κερδαίνειν τὴν τοῦ τιμᾶσθαι ἡδονὴν ἢ τὴν τοῦ μανθάνειν οὐδενὸς ἀξίαν φήσκει εἶναι, εἰ μὴ εἴ τις αὐτῶν ἀργύριον ποιεῖ*: *Sympr.* p. 205 E *οὐ γὰρ τὸ ἑαυτῶν, οἶμαι, ἕκαστοι ἀσπάζονται εἰ μὴ εἴ τις τὸ μὲν ἀγαθὸν οἰκείον καλεῖ καὶ ἑαυτοῦ, τὸ δὲ κακὸν ἀλλότριον*: ὡς οὐδὲν γε ἄλλο ἐστὶν οὐ ἐρώσιν ἄνθρωποι ἢ τοῦ ἀγαθοῦ] "and commentators. I think this usage of *εἰ* (*si*) has sometimes been dealt with unfairly by modern editors. To Tacit. *Ann.* xiii. 57" [*ignes terra editi villas arva vicos passim corripiebant, ferebanturque in ipsa conditae nuper coloniae moenia. Neque extingui poterant,*] "non si imbres caderent, non si fluvialibus aquis (*i.e.* si caderent)" [*aut quo alio humore, donec inopia remedii et ira cladis agrestes quidam eminus saxa jacere, dein residentibus flammis propius suggesti ictu fustium aliisque verberibus ut feras absterrebant* = "nor could the fires be quenched, not if soever rains fell, not if soever (they fell) with streams of water or any other kind of moisture"] "I find a parallel in Ar. *Vesp.* 352" [*πάντα πέφρακται κοῦκ ἔστιν ὁπῆς*] "*οὐδ' εἰ σέρφω διαδύναι*" [= "everything is as tight as wax, and of opening there is not even enough if (*sc.* it were) for a gnat to get through"], "where metre allows not *οὐδὲ σέρφω*. The expression is elliptical. We find it in" [Thuc.] "vii. 21. 5" [*καὶ οἱ μὲν Συρακόσιοι, τοῦ τε Γυλίππου καὶ Ἑρμοκράτους*] "*καὶ εἴ του ἄλλου πειθόντων*" [*ὄρμηγτό τε ἐς τὴν ναυμαχίαν καὶ τὰς ναῦς ἐπλήρουν*: where the nominative *εἴ τις ἄλλος* (*sc.* *ἦν*) has so thoroughly coalesced into one compound

Mr. Shilleto's  
note *ad l.*  
*εἰ μὴ εἰ*.

idea as to admit of its being treated as such and declined accordingly].

*Nisi si.*

3. With respect to *nisi si* in Latin, Madvig (*Lat. Gram.* § 442 c=transl. by Woods, ed. 3 p. 391) simply says "for *nisi* we sometimes find *nisi si*, except if, except in case that."

Professor Key, however, who in his *Latin Grammar* says nothing expressly on the point, has in his *Latin Dictionary* s.v. *Nisi* §§ 6 and 7 the following fuller account—so far as the present point is concerned—of that word: "Strengthened by a second *si*, when *quis* or one of its derivatives follows. (Neque quicquam se facturum quo) eam rem minus iudicet nisei seiquae causa erit quae eiei . . . *CIL.* 198, 37; noli putare me ad quemquam longiores epistolas scribere nisi si quis ad me plura scripserit cui puto rescribi oportere, *Cic. Fam.* 14. 2. 1; nisi si quid in Caesare sit auxilii, Gallis idem esse faciendum, *Caes. B. G.* 1. 31. 14; eritque semper nisi si quando arma acceperimus *Liv.* 6. 26. 5. In later writers more freely: in laudationibus nisi si funebres erunt, *Quint.* 11. 3. 153; add 1. 6. 2; 3. 10. 2; 9. 2. 98; nisi si Gallos fide teneri putatis, *Tac. Agr.* 32."

Forcellini s.v. *Nisi* simply says "*nisi si*, idem fere quod *nisi*"; giving as instances *Varr. R. R.* ii. 9 *nisi si* etiam illuc pervenerint, ut . . ."; *Ov. Heroid.* 4. 111 *nisi si* manifesta negemus; *Cic. Fam.* xiv. 2 (cited by Prof. Key); *Cic. Catil.* 2. 4 *nisi* vero si quis est, qui, etc.; *Colum.* 4. 16 extr. *binæ materiae* submittendae erunt: *nisi si* tamen *gracilitas* vitis alicujus angustiores putationem desiderabit; id. 3. 13 *a med.* praestat non conserere, quam in summa terra suspendere: *nisi* tamen si scaturigo palustris prohibeat infodere.

*Nisi si* we have in *Pacuvius Antiopa* 7; *Plaut. Curc.* i. 1. 51; *Menaechm.* 248=ii. 1. 23; *Tac. Germ.* 2.

It is restored by Ritschl from the Ambrosian and other MSS., for *Camerarius' nisi*, in *Plaut. Trinumm.* 474=ii. 4. 73. A similar restoration, and for like reasons, has been made in *Tragicus Incertus Fr. Inc.* 90.

*Quasi si.*

4. Mr. Key l.c., s.v. *Quasi*, § 20, suggests, with reference to the doubled form in which that word also sometimes appears, viz. *quasi si* *ovia*: "In old drama" *quasi* is "perhaps often a monosyllable (qua'i?) . . . and so, *si* being obscured, the word was lost sight of in sense also . . .; and hence a second *si* added."

*ovia*. Thus we have both forms together in *Lucret.* iv. 1009 *sqq.* magna itidem saepe in somnis faciuntque geruntque, | reges expugnant, capiuntur, proelia miscent, | tollunt clamorem, quasi si jugulentur ibidem. | Multi depugnant, gemitusque doloribus edunt, | et quasi pantherae morsu saevive leonis | mandantur, magnis clamoribus omnia complent.

160. 1. The insertion of a connecting particle in such sentences is, in Greek, as in many modern languages, a matter of indifference. It is sometimes inserted, sometimes omitted. Cf. Mr. Shilleto on Thuc. ii. 72. 3.

2. In Latin, on the other hand, the connecting particle is, in Cicero and other good writers of his time, always omitted; the later writers alone inserting an *et*, or maintaining the old usage, indifferently.

"Ciceronis est," says Madvig *Opusc. Acad. Alt.* p. 162, in a note, "*Genus animadversionis videte: quaeritis etc. (Verr. Act. ii. : i. 17. 45) et Attendite: jam intelligetis (ibid. ii. 23. 57): Senecae Recognosce et intelliges (Ep. 4 § 6): Considera et intelliges (Ep. 13 § 15; cfr. Ep. 16 § 6, 20 § 6, de Benef. iv. 18 § 3).*"

On which principles Madvig read, in Cic. *de Legg.* iii. 4. 11, "discedere et tabellam jubebo dari," for the "disce rem et tabellam jubebo dari" of the Editions; "discere et . . .," MSS.

Acc. Mr. Shilleto (*ubi supra*)<sup>cvii</sup> and Professor Mayor on Juvenal i. 155.

3. As a few instances in modern languages of

- (A) the insertion
- (B) the omission

of the connecting particle, which, as has been said, is a matter of often quite indifference, take the following:—

4. (A) Greene *Friar Bac. and Friar Bung.* p. 160 a "help the prince, | and thou shalt see how liberal he will prove" (so Heywood *Fair Maid of the Exchange* p. 16; Dryden *Mock Astrologer* iv. 1; Rossetti *Poems: Jenny*); Marlowe *Jew of Malta* v. p. 176 a "do but bring this to pass . . . | . . . and I will send . . ."; Shaksp. *Macbeth* i. 1 "but screw your courage to the sticking place, | and we'll not fail"; *Romeo and Juliet* iii. 2 "take him and cut him out in little stars, | and he will make the face of heaven so fine, | that . . ." (so Marston *Malcontent* iii. 3); *Othello* v. 2; Beaum. and Fletch. *Woman Hater* v. 1 "seem to be ever busy . . ., and you shall have a troop of clients . . ." (so Dryden *Wild Gallant* ii. 1); *Philaster* iii. 1; Fletcher *Captain* iii. 1 "make but a curious frame unto thyself, | . . . and one more excellent . . . | shalt thou find her"

160. Insertion or otherwise of connecting particle in cases of protasis in imperatival form.  
—in Greek.  
—in Latin.

(Cic. *de Legg.* iii. 4. 11.)

— in modern languages.

<sup>cvii</sup> In Terence *Phorm.* iii. 3. 28 praestost: audacissime oneris quidvis impone, et ferat, where Mr. Shilleto remarks that an old conjecture of his—*ecferat* in place of the last two words—appeared as the reading in Fleckeisen and Wagner, query, whether *ecferet* would not be better? *Et feret* is Bentley's reading.

Ter. *Phorm.* iii. 3. 28.

(so Sir Thomas Wyatt *Satires: On the Mean and Sure Estate*; Dekker *Shoemaker's Holiday* p. 13; Chesterfield *Letters to Son* 308); Dekker *Shoemaker's Holiday* p. 26 "impale me and then I will not stray"; i. *Hon. Wh.* i. p. 90; ii. *ib.* i. 1; Heywood *Fair Maid of the Exchange* p. 67 "command and I'll obey" (so Dryden *Ind. Emp.* ii. 2); Webster *The White Devil* p. 50 a "murder some sucking infant; | and then thou wilt be famous"; Psalms lxxx. 3, 7; Isaiah viii. 9, 10; Job xviii. 2; Jerem. xxxviii. 24; South *Sermons: On Places for Divine Worship* "make a catalogue . . ., and I believe they will come within a very narrow compass"; Locke *Conduct of the Understanding* 3 (4) "bid them change their parts, and they will in vain endeavour . . ."; 19 "let a man be given up to the contemplation of one sort of knowledge, and that will become everything"; Keble *Christian Year: Holy Innocents* st. 3 "ask and some angel will reply"; *St. Bartholomew* st. 1 "hold up thy mirror to the sun, and thou shalt need an eagle's eye"; cvia Ruskin *Sesame and Lilies* § 140 "give such a girl any true work . . ., and the powerless sorrow of her enthusiasm will transform itself . . ."

Dryden *Span. Friar* i. 1 "but let honour | call for my blood, and sluice it into streams"; Sedley *Mulberry Garden* iii. 2 "free us and command us anything."

Dekker i. *Hon. Wh.* i. 3 "say but the word, | and 'tis a strong spell to rip up his grave"; Sedley *Bellamira* i. extr. "get money enough, and you can never want a husband"; Hooker *Eccl. Pol.* v. 57. 2 "let respect be had to the duty which . . ., and we may well determine . . .: respect the time of their institution, and it thereby appeareth, that . . .: regard the weakness which . . ., and they are warrants for . . .: compare the receivers of them with such as receive them not, and sacraments are . . ."; Channing *The Perfect Life* "The Universal Father" p. 11 b extr. "take with you this great truth, and you have the key to Paul's writings"; "The Perfecting Power of Religion" p. 38 a "let me know that an infinite Intelligence pervades the universe, and I feel that . . ."; M. G. Lewis *Monk* c. 10 "answer but yes and Lucifer is your slave"; Bp. Temple *Relations between Religion and Science: Lect.* viii. "admit . . . that the New Testament contains a legendary element, and still you cannot . . ."

Keats *Endymion* bk. iii. "the gulping whale was like a dot

cvia As Peele says of the eagle, that he "is emboldened | with eyes intente to bedare the sun, | and flyeth close unto his stately sphere."



in the spell, | yet look upon it, and 'twould size and swell | to its huge self."

- (B) Marlowe *Jew of Malta* ii. p. 158 a "be true and secret: thou shalt want no gold"; *Edw. II.* p. 198 a "do what they can, we'll live in Tynmouth here" (so Fletcher *Rule a Wife and Have a Wife* v. 3); Shaksp. *Ven. and Adon.* 145 "bid me discourse, I will enchant thine ear"; Dekker *Shoemaker's Holiday* p. 10 "and make him heir to all the wealth you have, | one twelve months' rioting will waste it all"; p. 37; ii. *Hon. Wh.* i. 1 p. 153; Heywood *Fair Maid of the Exchange* p. 9 "may but the Cripple be | of power to gratify this courtesy, | I then shall think the heavens do favour me"; Middleton *Roaring Girl* p. 331 b (in Sir Walter Scott's *Ancient British Drama*) "twist thou but cords | to catch her, I'll find law to hang her up"; Prior *Paulo Purganti and his Wife* 19 "to nicest judgment show the piece, | at best 'twill only not displease"; *The Pedant* "Lysander talks extremely well: | on any subject let him dwell, | his tropes and figures will content ye"; Byron *The Giaour* "her eye's dark charm 'twere vain to tell, | but gaze on that of the gazelle, | it will assist thy fancy well."

Greene *Looking-Glass for Lond. and Engl.* p. 130 a "pay ten silverlings, | you are a welcome guest, if so you please"; Tate *Absalom and Achitophel* part ii. 742 "disarm the shepherd, wolves the flock devour"; Byron *Childe Harold* iv. 155 "enter: its grandeur overwhelms me not."

Proverbs xxii. 29 "seest thou a man diligent in his business? he shall stand before kings: he shall not stand before mean men."

### And contrast

- (A) Shaksp. *King John* v. 7 "now these her princes are come home again, | come the three corners of the world in arms, | and we shall shock them"; Heywood *Fair Maid of the Exchange* p. 83 "speak but one word and thou shalt be his wife";

### with

- (B) Marlowe *Jew of Malta* v. p. 178 b "here thou must stay | and live in Malta prisoner: for come all the world | to rescue thee, we will so guard us now, | as sooner shall they drink the ocean dry, | than conquer Malta or endanger us"; Henry Taylor *Isaac Comnenus* ii. 2 "speak but the word at once, the blow shall follow."
5. (A) Molière *Misanthrope* iv. 3 "efforcez-vous ici de paroître fidèle, | et je m'efforcerai, moi, de vous croire telle"; *L'Amour Médecin* iii. 1 "qu'il me passe mon émétique

pour la malade dont il s'agit, et je lui passerai tout ce qu'il voudra . . ."; Beaumarch. *Essai sur le Genre dramatique sérieux* (Œuvres Paris 1809, vol. i. p. 14) "examinons qu'elle espèce d'intérêt les héros . . . excitent en nous dans la tragédie heroïque, et nous reconnaitrons peut-être que . . ."; *Barbier de Sville* ii. 4 "fiez-vous à tout le monde, et vous aurez bientôt à la maison une bonne femme pour vous tromper"; *Mariage de Figaro* iv. 5 "donnez-le moi en mariage, et je vous aimerai à la folie"; Ernest Daudet *Une femme du Monde* p. 170 "descends en toi-même : cherches-y la cause des scrupules soudains que tu viens d'exprimer, et tu verras que . . ." (so Jules Sandeau *Sacs et Parchemins* c. 12 ; Balzac *La Cousine Bette* p. 242).

Beaumarch. *Mariage de Figaro* iv. 15 "mettez le plus glacé des juges à plaider dans sa propre cause, et voyez-le expliquer la loi."

Beaumarchais *Tarare* iii. 1 "du bruit autour d'Irza, qu'on danse et c'est assez."

- (B) Molière *L'Impromptu de Versailles* sc. 1 "allez-vous-en réciter comme vous faites, vous verrez si vous ferez faire aucun ah!" *Le Bourg. Gentilh.* ii. 9 "allez-vous-en demeurer toujours habillé en bourgeois, on ne vous dira point : Mon gentilhomme."

Lafontaine *Contes : Les Lunettes* "amenez-moi des saints ; | amenez-moi, si vous voulez, des anges ; | je les tiendrai créatures étranges, si . . ."; Balzac *Splendeurs et Misères des Courtisanes* (Œuvres vol. ix. p. 37) "arrachez à leur pays ces deux espèces de moutons, transportez-les en Suisse ou en France : le mouton de montagne y paîtra séparé, quoique dans une prairie basse et touffue : les moutons de plaine y paîtront l'un contre l'autre, quoique sur une alpe"; *La Cousine Bette* p. 177 "n'admettez plus ce Brésilien, soyez toute à moi, vous ne vous en repentirez pas"; p. 235 "nous voilà propres, la dépense sera triplée ici"; Jules Sandeau *Sacs et Parchemins* c. 12 "qu'il se décide à se rallier, je ne l'en détournerai pas"; c. 16 "donnez-moi de quoi fonder la Vérité sociale : vos yeux s'ouvriront à la lumière et nos frères vous béniront."

Louvet *Faust* ii. p. 262 "votre père est un homme fort étrange . . . Il m'aperçoit de loin ; le voilà qui tout-à-coup descend de voiture, et s'enfuit . . ."

Molière *Misanthrope* i. 1 "nommez-le fourbe . . . , | tout le monde en convient . . ."; *Tartuffe* iv. 5 "contentez mon désir . . . : | je vous réponds de tout, . . ." (so Thomas Corneille *Le Festin de pierre* i. 1); *Bourg. Gentilh.* i. 2 "ôtez l'amour de la vie, | vous en ôtez les plaisirs";

Boileau *Sat.* ix. 217 "mais que pour un modèle on montre ses écrits, | . . . ma bile alors s'échauffe, et je brûle d'écrire"; Beaumarch. *Tarare*: *Prolog.* sc. 3 "dites un mot; assignant leur état, | je fais un roi de l'une, et de l'autre un soldat"; v. 2 "dis un mot, le trépas l'attend."

Beaumarchais *Barb. de Sév.* ii. 7 "il n'y aurait qu'à permettre à tous ces faquins-là d'avoir raison, vous verriez bientôt ce que deviendrait l'autorité"; Louvet *Faustas* ii. p. 443 "ajoutez à ce bienfait celui de ne la jamais revoir, je dirais . . . que vous êtes un honnête homme."

Both forms of speech occur together in

Molière *L'Amour Médecin* i. 2 "découvre m'en la cause, et je te promets que je ferai toutes choses pour toi. Oui, tu n'as que me dire le sujet de ta tristesse; je t'assure ici, et te fais serment, qu'il n'y a rien que je ne fasse pour te satisfaire"; Jules Sandeau *Sacs et Parchemins* c. 15 "réussissez, et la France reprend en Europe le rang qui lui appartient. Parlez fièrement le langage du droit, de la vérité; forcez la Prusse à nous rendre la tête de Charlemagne; dans trois mois nous aurons reconquis nos frontières du Rhin."

6. (A) Berni *Orland. Innam.* i. 1. 3 "ascoltate | . . . e udirete l'opre alte . . ." (so Sparpaglia, quoted by Doni *Pistolotti Amadori* i. p. 95 a, ed. Vinegia 1558); Machiavelli *Mandrag.* iv. 9 "aspettiamo ch'egli spunti questo canto, e subito gli saremo addosso"; *Discorsi sopr. Tit. Liv.* i. c. 10 "consideri ancora quello . . . , e vedrà . . ." (so Aretino *La Cortigiana* iv. 17; Dolce *Dial. della Pittura* p. 175 ed. Firenz. 1755 (cited by Lessing *Laokoon* xx.); Alfieri *Saul* i. 1); Bibbiena *La Calandria*: *Prolog.* "si cerchi quanto ha Plauto, e troverassi, che . . ."; Aretino *La Cortigiana* ii. 10 "andiamo . . . e pensiamo . . . , e forse io saprò adattar . . ."; *La Talanta* i. 10 "pagami e risponderotti"; *Il Marescalco* ii. 5 "fa' a senno del signore, e non errerai"; Nota *Il Nuovo Riccio* iii. 2 "lasciate ch' io la disponga, e quindi le parlerete."
- Machiavelli *Mandrag.* iv. 4 "conoscine uno e conoscili tutti"; Alfieri *Filippo* ii. 2 "tu stessa | pria di saperlo fremi? . . . Odilo e fremi | ben altramente poi."
- Aretino *La Talanta* iv. 14 "fa pure che . . . , et è certo che . . ."; Alfieri *Congiura de' Pazzi* v. 1 "te scevro | fa ch' io sol veggia da mortal periglio, | e in ciò mi acqueto."
- (B) Machiavelli *Mandrag.* ii. 6 "ordinatela in ogni modo, io gliene farò pigliare"; Alfieri *Saul* v. 4 "di' lor ch' ella è di David sposa; | rispetteronla"; *Congiura de' Pazzi* ii. 4

" . . . ei tenti ; oprerem noi " ; iii. 2 " insorgan mille, | mille cadranno, od io cadrò " ; Goldoni *Il Burbero benefico* ii. 1 " ch' egli cangi sistema, io lo cangierò parimente con lui " ; Nota *Il Nuovo Ricco* iii. 2 " abbiate un poco di parienza, vi servirò anche in questo."

Alfieri *Congiura de' Pazzi* iii. 2 " già in alto stan gli ignudi fessi : accenna, | accenna sol : già nei devoti petti | piombar li vedi, e a libertà dar via."

Both forms of speech occur together in

Alfieri *Filippo* iii. 5 " odimi, o re ; vedrai | qual sia il libro dir : m'odi, e ben altro | ardir vedrai."

7. (A) Cervantes *Novel. Ej.* i. p. 174 *El amante liberal* " ven pues, Ricardo, y verás las ceremonias con que se reciben " (so p. 206) ; Tirso de Molina *El Burlador de Sevilla* i. 13 " ven, y será la cabaña, | del amor que me acompaña, | tálamo á nuestro sosiego. | . . . Ven, y te diré por donde " ; iii. 5 " Aminta, escucha, y sabrás, | si quieres que te lo diga, | la Verdad."

Cervantes *Nov. Ej.* iii. p. 144 *La Señora Cornelia* " pareciese ella, y viva ó muera mi madre, que el mundo sabrá que . . ."

8. (B) Cortereal *Naufragio de Sepulveda* c. vi. (cited by Sismondi *Hist. de la Litt. du Midi* c. 39) " vem fermosa Lianor, ah Lianor vem ! | . . . Chega, veràs o mar assossegado, | ornado de belissima pintura ; | de Neptuno veràs taõ celebrado | a escamosa e horrida figura ; | veràs . . ."

9. (A) Lessing *Laokoon* xxv. " dies denke man sich an dem Gegenstande einer feurigen, ehrfurchtsvollen, zärtlichen Liebe ; dies höre man in der edeln Sprache des Ernstes und der Bewunderung ausgedrückt, und enthalte sich des Lachens ! "

Id. *ib.* iii. " betrachtet ihn öfter, und er wird aus einem Philosophen ein Geck."

161. Aesch. *Ag.*  
1327 sqq.

161. 1. This passage has already been cited in the Text § 48 i. (β) : where see the note, 70.

2. As to the mode in which a past indefinite like ὤλεσεν comes to be used much like an indefinite present, see above note 8. 2.

A good example of the use we have in

Aristot. *Ἀθην. πολιτ.* c. 42 σ[υλ]λαβόντες δ' οἱ τοὺς ἐφύβους, πρῶτον μὲν τὰ ἱερὰ περιῆλθον, εἰτ' εἰς Πειραιέα πορεύονται καὶ φρουροῦσιν οἱ μὲν Μουνιχίαν οἱ δὲ τὴν ἀκτὴν.

3. We have an example, in the indirect form, of—as in the passage of Aeschylus cited in the Text—the participial and ordinary form of protasis side by side, in

Aristot. *Ἀθην. πολιτ.* c. 40 λέγων ὅτι νῦν δείξουσιν εἰ βούλονται τὴν δημοκρατίαν σώζειν καὶ τοῖς ὄρκοις ἐμμένειν· ἀφέντας μὲν γὰρ τοῦτον προτρέψειν καὶ τοὺς ἄλλους, ἐὰν δ' ἀνέλωσιν, παράδειγμα ποιήσιν ἅπανσιν.

162. See above notes 14. 10 (a) *med.*; 23. 4.

162. Ar. *Ran.*

The *ἄν* which follows *ζητῶν*—as indeed is clear, if only from the parallel passage in Ar. *Plut.* 104 first above cited in the Text in this section—does not belong to it, but is a mere repetition of that which accompanies *εὔροις*.

96.

To suggest, as some scholars and editors have done—among them Dissen on

Pind. *Pyth.* x. 61 *sqq.* τῶν δ' ἕκαστος ὀρούει, | τυχῶν κεν ἀρπαλέαν σχέθαι φροντίδα τὰν παρ ποδός—a passage which is in fact one of those, presently under notice in the Text, of a protasis in a participial form—the *κεν* belonging not to *τυχῶν* but to *σχέθαι*: *τυχῶν* alone being equivalent to *εἰ τύχοι*, to which *κεν σχέθαι* is the apodosis—

Pind. *P.* x. 61 *sqq.*

that the *ἄν* *could* belong to the participle *ζητῶν* involves—to adopt Mr. Shilleto's (on Thuc. i. 76. 4) comment on a similar idea of Hermann's (with reference to Aesch. *Agam.* 1048)—“a use of *ἄν* with the participle, the teaching of which I should have said had been long exploded. The participle alone is resolvable in our language into *if, though, since, when*, with the verb, but surely *ἄν* with the participle is not *conditional* but *contingent* or *consequent*. See a very instructive note in G. J. Kennedy's Remarks on Mitchell's *Aristophanes* pp. 29, 30, wherein is quoted, among other passages, Thuc. vi. 18. 6” — a passage already cited above, note 23. 2.

Aesch. *Agam.* 1048.

163. See Mr. Shilleto's notes on this passage.

163.

164. Needlessly Brunck corrected this reading into *ἄν ἐπιθόμην*: although, on the other hand, that reading would have been legitimate. Cf.

164. Ar. *Ecol.* 772.

Ar. *Ran.* 1374 μὰ τόν, ἐγὼ μὲν οὐδ' ἄν εἴ τις | ἔλεγέ μοι τῶν ἐπιτυχόντων, | ἐπιθόμην, ἀλλ' ὀρόμην ἄν | αὐτὸν αὐτὰ ληρεῖν.

165. Cf. *supra* note 59. 5.

165.

166. Thuc. viii.  
86. 4.

166. 1. On ἐν ᾧ see Arnold's notes; *ad l.*, and on Thuc. vi.  
55. 3 (as to which passage see above subnote lx. 3).

2. Dobree's proposition (*Advers.* i. p. 104) to read σαφέστατ' ἄν for σαφέστατα in the passage in the Text is, as Arnold suggests, quite unnecessary.

See further note 59. 5 above.

167. Protasis  
implied and sen-  
tence associated  
with independent  
protasis.

167. Compare in English

J. A. Froude (*Times* newspaper, 2nd Nov. 1886, p. 8 col. 3)  
"had I chosen the subject for myself, I might be supposed"  
—sc. if one were to take up the matter for consideration  
—"to have some private interest to further . . . I did  
not choose it. It was chosen for me."

Similarly we find such sentences as

Greene *Looking-Glass for Lond. and Engl.* p. 121 b "why, sir, I  
hope you do but jest: why, 'tis but four, and will you for  
a minute take forfeit of my bond? If it were so, sir, I was  
here before four"; Shaksp. *Wint. Tale* iv. 3 "if I might  
die within this hour, I have lived | to die when I desire";  
Shirley *Hyde Park* v. 1 "and poets write enough of hell, if  
you | have read their story"; Byron *Don Juan* xv. 5. 7  
"there's music in all things, if men had ears"; *Occasional  
Pieces* "To Lord Thurlow" "and were it lawfully thine  
own, | does Rogers want it most or thou?"

See further notes 28 and 139. 7 above.

168.

168. Expressed in (cited above in Text § 89)

Hom. *Il.* ix. 42 εἰ δὲ σοὶ αὐτῇ θυμὸς ἐπέσσυται ὥς τε  
ῥέεσθαι, | ἔρχεο.

169. Apodosis  
omitted — in  
modern lan-  
guages.

169. Similarly we find the apodosis omitted in modern  
languages. Thus

1. Shirley *Witty Fair One* i. 3 "sir, if your engagement require  
no haste—"; *Hyde Park* ii. 1; iv. 3 "my lord, if you'd  
speak to him—"; *Lady of Pleasure* iii. 2 "if I have a way |  
to employ your wit and secrecy?— | *Both.* You'll honour us";  
Dryden *Limberham* iii. 1 "if a man should listen to a fop!"  
*Mock Astrol.* iv. 2 "if he should find me under the table  
now!" M. G. Lewis *Monk* i. init. "but as to beauty!  
If I had only taken half the pains to set myself off, which  
she did! But this is neither here nor there."

2. Reine de Navarre *Heptam.* xliv. "hélas! étoit-ce pour cela que

vous m'aimiez ? Si je l'eusse pensé, mon Dieu !” *Louvet Faublas* ii. p. 342 “Monsieur le Marquis, si nous tâchions de nous débarrasser de la foule ?” Le Sage *Diable Boiteux* c. 4 “si mon père venoit nous surprendre, reprit Leonor” ; *Turcaret* ii. 5 “allons, ce billet au porteur, que je vous ai tantôt envoyé, qu'on me le rende. *La B.* Que je vous le rende ? Et si je l'ai aussi donné au chevalier. *T.* Ah ! si je le croyois !” Jules Sandeau *Sacs et Parchemins* c. 5 “Monsieur le Vicomte . . . , si, pour nous égayer un peu, nous parlions du chemin du diable.”

3. Aretino *Il Marescalco* v. 3 “se ben rinascesse madonna Bianca” ; Alfieri *Filippo* i. 1 “oh ! se palese mai | fosse tal fiamma ad uom vivente ! Oh ! s'egli | ne sospettasse.”
4. Cervantes *Nov. Ej.* iii. p. 161 *La Señora Cornelia* “¿ ay señor mio ! ¿ Si se ha espantado el duque de verme ? ¿ Si me tiene aborrecida ? ¿ Si le he parecido fea ? ¿ Si se le han olvidado las obligaciones que me tiene ? ¿ No me hablara siquiera una palabra ?” Lope de Vega *El Perro del Hortelano* i. 1 “huye, Tristan, por aqui. *Tr.* Notable desdicha ha sido. *Te.* ¿ Si nos habrá conocido ? *Tr.* No sé : presumo que sí.”
5. Da Cunha *Ode* (quoted by Sismondi *Hist. de la Litt. du Midi* c. 40) “tu leve sopro, entendimento, | alma immortal, por onde andavas ? | . . . se a vida só vira extinguir— ! | ah, que he a vida e o mundo ? nada.”

170. For example :—

1. (A) c.

Plato *Comicus* Φάων Fr. 2. 19 εἰ μὲν οὖν τάδε | προσοίσειτ',  
εἰσέλθοιτ' ἄν· εἰ δὲ μή, μάτην | ἔξεστιν ὑμῖν . . .

2. (A') b.

Hippocr. (?) *de Haemorrhoid.* i. p. 893. F. = iii. p. 344. 16. K.  
ἦν μὲν οὖν οὕτω καθίσταται, καλῶς ἂν ἔχοι. ἦν δὲ μή,  
καύσαι.

3. (B') a.

Hippocr. *Praenotion.* i. p. 44. F. = i. p. 113. 2. K. κεφαλῆς  
δὲ ὀδύνην ἰσχυραὶ τε καὶ ξυνεχές ξὺν πυρετῷ, ἣν μὲν τι  
τῶν θανατωδῶν σημείων προσγίνοιτο, ὀλέθριον κάρτα·  
εἰ δὲ ἄτερ τῶν τοιούτων σημείων ἡ ὀδύνη ὑπερβάλλοι  
εἰκοσιν ἡμέρας, ὃ τε πυρετὸς ἔχοι, ὑποσκέπτεσθαι χρῆ  
αἵματος ῥῆξιν διὰ ῥινῶν, ἦ . . .

4. (B') b.

Auctor *de Affection.* in Hippocr. i. p. 517. F. = ii. p. 384. 5.  
K. ἦν μὲν βεβρωμένος ἦ καὶ κινέεται, ἐξαίρειν· ἦν δὲ

170. Expression of apodosis in first member of bimembered sentences, expressive of alternative opposing suppositions.

—in Greek.

μη βέβρωται μηδὲ κινέηται, ὀδύνην δὲ παρέχῃ, καύσαντα ἀποξηρῆναι: Euryphon (?) *de Natur. Mulieb.*: *ib.* i. p. 563. F.=ii. p. 530. 14. K. καὶ ἥν μὲν ἡ γαστήρ γίνηται λαπαρῇ καὶ οἱ πυρετοὶ πεπαυμένοι ἔωσι καὶ τὰ ἐπιμήνια γίνηται, τῷ ἀνδρὶ ξυγκοιμάσθω· ἥν δὲ μή, αἰθῖς τὰ αὐτὰ ποιέειν.

Theognis 929 ἥν μὲν γὰρ πλουτῆς, πολλοὶ φίλοι, ἥν δὲ πένηται, | παῦροι: Hippocr. *Aphorism.* ii. p. 1242. F.=iii. p. 706. 9. K. ἐν τῇσι ταραχῇσι τῆς κοιλίης . . ., ἥν μὲν οἷα δεῖ καθαίρεσθαι καθαιρώνται, ξυμφέρι τε καὶ εὐφόρως φέρουσιν· ἥν δὲ μή, τοῦναντίον. οὕτω δὲ καὶ κενεαγγεῖη, ἥν μὲν οἷα δεῖ γίγνεσθαι γίγνοιτο, ξυμφέρι τε καὶ εὐφόρως ἔχουσιν· ἥν δὲ μή, τοῦναντίον: *id.* (?) *de Fistulis* i. p. 887. F.=iii. p. 335. 16. K. καὶ ἥν μὲν πρὸς ταῦτα ἀπαλλάσσεται τῆς ὀδύνης, ἀρκεῖτω· ἥν δὲ μή, πίσαι τὸ μηκύνιον τὸ λευκόν: Euryphon (?) *de Natur. Mulieb.*: *ib.* i. p. 584. F.=ii. p. 595. 3. K. καὶ ἥν μὲν ὀρῇ τὸ στόμα, εἴ ἔχει· εἰ δ' οὐ [as to which expression, see above note 54. 5], πάλιν προστιθέσθω: *Thuc.* i. 82. 2 καὶ ἥν μὲν ἑσακούσῃ τι πρεσβενομένων ἡμῶν, ταῦτα ἄριστα· ἥν δὲ μή, διελθόντων ἐτῶν δύο καὶ τριῶν ἄμεινον ἦδη, ἥν δοκῇ, πεφραγμένοι, ἔμειν ἐπ' αὐτοὺς [cited above Text § 55 (β): where see note]; *ib.* vii. 60. 2 ἐβουλεύσαντο . . . διαναυμαχίσαντες, ἥν μὲν νικῶσιν, ἐς Κατάνην κομίζεσθαι, ἥν δὲ μή, . . . περὶ ξυνταξάμενοι ἀποχωρεῖν: *Xen. Olyn.* viii. 7. 23 ἃ ἥν μὲν καθαρὰ . . . φαίνεται, δυνάτους ὑμᾶς ἐν πᾶσιν ἀνθρώποις ἀναδείξει· εἰ δὲ εἰς ἀλλήλους ἀδικόν τι φρονήσετε, ἐκ πάντων ἀνθρώπων τὸ ἀξιώπιστοι εἶναι ἀποβαλεῖτε: *Plat. Menex.* p. 234 B ἂν σύ γε . . . ἔῳς καὶ συμβουλεύῃ ἄρχειν, προθυμήσομαι· εἰ δὲ μή, οὐ: *Rep.* i. p. 329 D ἂν μὲν γὰρ κόσμιοι καὶ εὐκολοὶ ᾧσι, καὶ τὸ γῆρας μετρίως ἐστὶν ἐπίπονον· εἰ δὲ μή, καὶ γῆρας . . . καὶ νεότης χαλεπὴ τῷ τοιούτῳ ξυμβαίνει: *Rep.* iv. p. 434 E καὶ μὲν ὁμολογῆται, καλῶς ἔξει· ἂν δέ τι ἄλλο ἐν τῷ ἐνὶ ἐμφαίνεται, πάλιν ἐπανιόντες ἐπὶ τὴν πόλιν, βασιανιοῦμεν: *Auctor de Affection.* in Hippocr. i. p. 516. F.=ii. p. 381. 17. K. καὶ ἥν μὲν πρὸς ταῦτα ἀπαλλάσσεται τῆς ὀδύνης, ἀρκεῖ ταῦτα· ἥν δὲ μή ἀπαλλάσσεται, καθεῖναι τὴν κεφαλὴν φλέγμα (cf. i. p. 516. F.=ii. p. 383. 2. K.); *de intern. affection.* i. p. 544. F.=ii. p. 468. 10. K. κῆν μὲν ὑπὸ τούτων καθίστηται, ἄλις· ἥν δὲ μή, . . . [see also i. pp. 545, 546. F.=ii. pp. 472. 11; 474. 1. K.]; *de Mulier. morb.* ii.: i. p. 656. F.=ii. p. 820. 1. K.]; *de Mulier. morb.* i.: i. p. 612. F.=ii. p. 685. 3. K. ἥν μελεδαίνεται ὡς χρή, ὑγιὲς ἔσται. ἥν δὲ μή, κ.τ.λ.: i. p. 617. F.=ii. p. 700. 1. K. καὶ ἥν μὲν ἀπαλ-



λάσσηται, αὐτίκα πεπαύσθαι· εἰ δὲ μή, διαλαβόντα σείειν: i. p. 618. F.=ii. p. 703. 2. K. ἤν μὲν δυνατὸν ἦ εἴσω ἀπῶσαι ἄμφω . . ., ταῦτα ἄριστα· εἰ δὲ μὴ οἶόν τε ἦ τοῦτο ποιῆσαι, ἀποτάμνουν ὁ τι ἂν ἔξω ἦ [see also p. 618. F.=ii. p. 701. 16. K.]; *de his quae uter. non ger.* i. p. 676. F.=iii. p. 7. 1. K. ἤν ἐρεύγηται, κηῖσει· εἰ δὲ μή, οὐ . . . κῆν μὲν ὄζη, κηῖσει· ἤν δὲ μή, οὐ: i. p. 687. F.=iii. p. 39. 7. K. ἤν μὲν μὴ προσίσχηται ἐν τῷ ἰσχύῳ καὶ ἐθέλλῃ ἐπακολουθῆσαι, πάντων ἄριστον τοῦτο. ἤν δὲ ἐνδέχεται [query ἐνέχεται] ἐν τῷ στόματι τῆς μήτρης, λαβίδι . . . ἐξελεῖσθαι.

Eurip. *Suppl.* 473 κἂν μὲν πίθῃ μοι, κυμάτων ἄτερ πόλιν | σὴν ναυστολήσεις· εἰ δὲ μή, πολὺς κλύδων | ἡμῖν τε καὶ σοὶ ξυμμάχοις τ' ἔσται δορός: Hippocr. *de Aere etc.* i. p. 287. F.=i. p. 543. 17. K. καὶ ἤν μὲν ἐπὶ κυνὸς ἐπιτολῇ ὕδωρ ἐπιγένηται καὶ χειμῶν καὶ οἱ ἐτησίαι πνεύσωσιν, ἐλπίς παύσασθαι καὶ τὸ μετόπωρον ὑγιερὸν γενέσθαι· ἤν δὲ μή, κίνδυνος θανάτους τε γενέσθαι τοῖσι παιδίοισι . . ., τοὺς τε περιγενομένους εἰς τεταρταίους ἀποτελευντῶν: Euryphton (?) *de Natur. Muliebr.* i. p. 584. F.=ii. p. 596. 9. K. καὶ ἤν μὲν ἐσέλθῃ τὸ φάρμακον, παιδίονα γίνεται· ἤν δὲ μή, οὐ: Lysias *Contra Frumentarios* p. 164. 35 ἂν μὲν τοίνυν ἀποδείξῃ, . . . ὥς ἔστι νόμος ὃς κελεύει . . ., ἀποψηφίσασθε· εἰ δὲ μή, δίκαιον ὑμᾶς καταψηφίσασθαι: Xen. *Anab.* v. 1. 10 ἤν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε ἐν ἀφθονωτέροις πλεουσούμεθα· ἔαν δὲ μὴ ἄγῃ, τοῖς ἐνθάδε χρησόμεθα: Theophrastus *περὶ ἀναισχυντίας*: καὶ ἔαν μὲν λάβῃ, εὖ ἔχει· εἰ δὲ μή, ἀρπάσας ἀπὸ τῆς τραπέζης χολίκιον, ἅμα γελῶν ἀπαλλάττεσθαι.

## 5. So in (a) Latin and (b) English. Thus

6. (a) Plaut. *Merc.* iii. 4. 2 *si domi sum, foris est animus: sin foris sum, animus domi st*; Ter. *Andr.* i. 3. 5 *si illum relinquo, ejus vitae timeo: sin opitulor, hujus minas: | cui verba dare difficile st; Cic. ad Fam.* vii. 12. 2 *quare si plane a nobis deficiis, moleste fero: sin Pansae assentari commodum est, ignosco; ib.* xi. 14. 3 *id si ita est, omnia facilliora: sin aliter, magnum negotium; ad Att.* ix. 15. 1 *si mihi veniam quam peto dederit, utar conditione: sin minus, impetrabo aliquid a me ipso; Verg. Georg.* i. 427 *luna . . . | si nigrum obscuro comprehenderit aera cornu, | maximus agricolis pelagoque parabitur imber. | at si virgineum suffuderit ore ruborem, | ventus erit; Plaut. Cas.* ii. 6. 24 *postremo si illuc quod volumus evenet, gaudēbimus: | sin secus, patiemur animis aequis; Cic. ad Att.* x. 7. 1 *pulsus est . . . is, qui nisi vincit,*

—in Latin.

nomen populi Romani deleatur necesse est: sin autem vincit, Sullano more exemploque vincet.

So in the common expression "si vos exercitusque valetis, bene est" (SVEQVBE).

In Latin, indeed, the writer has failed to note an example of the apodosis omitted in the first member of bi-membered sentences, expressive of alternative opposing suppositions.

—in English.

7. (b) Shakspeare *Henry V.* v. 2 "if thou can'st love me for this, take me; if not, . . ."; Sackville *Ferrex and Porrex: The Printer's Letter* "if she be welcome among you . . ., her friends will thank you for it. If not, . . ."; Shirley *Hyde Park* iii. 1 "if it be honorable, there is no harm in 't: | if otherwise, you do not doubt my innocence."

ἦν μὲν, ἦν  
δὲ μὴ (εἰ δὲ μὴ).

8. It will be noticed that in the passage quoted above in this note, § 2, viz. Hippocr. (?) *de Haemorrhoid.* i. p. 893. F. = iii. p. 344. 16. K., as well as in some of those which follow it, and in some of those in the Text, ἦν μὲν in the protasis is answered by ἦν δὲ in the apodosis; and in his note on one of such passages, viz. Thuc. i. 82. 2, Mr. Shilleto says "εἰ δὲ μὴ, if the verb is not repeated, or no other verb inserted, in the second clause is more common."

9. No doubt ἦν (ἐάν, ἄν) μὲν or ἦν (ἐάν, ἄν) followed by εἰ δὲ μὴ is of constant occurrence. Add, if it be necessary, to the examples given in the Text and above,

Herod. ix. 48; Eur. *Iph. Aul.* 915; *Phaethon* Fr. 2. 3 Dind. (=775. 3 Nauck.); Andoc. *de Myst.* p. 2. 34; Plat. *Protag.* p. 325 D; *Crito* p. 48 C; Euryphon (?) *de Natur. Muliebr.* in Hippocr. i. p. 565. F. = ii. p. 537. 6. K.; Aristot. 'Aθ. Πολ. cc. 22. 49. 52. 54.

So also we have in the very next page of Euryphon (?) just above cited, viz.—

(Euryph. (?) *de Natur. Muliebr.* in Hippocr. i. p. 566. F. = ii. p. 538. 16. K. ἐρέσθαι οὖν χρὴ αὐτὴν τὸ ρέον, ἦν δάκνη τε καὶ ἐξελκοί· καὶ ἦν μὴ δάκνηται, ἀπὸ τοῦ ἐγκεφάλου φάναι εἶναι τὸ ρέυμα· εἰ δ' οὖν, ἀπὸ τῆς κοιλίης.

So again we easily meet with ἦν (etc.) μὲν or ἦν (etc.) followed by ἦν (etc.) δὲ μὴ, in cases where either the verb is repeated, as in

Auctor *de intern. affection.* in Hippocr. i. p. 534. F. = ii. p. 438. 12. K. ἔπειτα ἦν ἔμετος ἐπέλθῃ αὐτῷ, ἐμέειν προθύμως· ἦν δὲ μὴ ἐπέλθῃ, καταμαπτυνόμενος περὶ ἐμέτω,

or another verb is inserted, as in

Plat. *Rep.* ix. p. 575 D οὐκοῦν ἐὰν μὲν ἐκόντες ὑπείκωσιν· ἐὰν δὲ μὴ ἐπιτρέπη ἡ πόλις, . . . τὴν πατρίδα . . . κολάσεται.

Compare

Herod. iv. 97 καὶ ἦν τε κατὰ νόον πρήξωμεν εὖροντες Σκύθας, ἔστι ἄποδος ἡμῖν· ἦν τε καὶ μὴ σφεας εὖρεῖν δυνεύμεθα, ἡ γὰρ ἄποδος ἡμῖν ἀσφαλής.

10. But ἦν (etc.) μὲν or ἦν (etc.) followed by ἦν (etc.) δὲ μὴ in the apodosis, without either repetition of the verb or insertion of another verb, is, none the less, not uncommon; and indeed, in the Hippocratea, it is common. Thus

Thuc. vii. 60. 2 (cited above in this note § 4) ἐβουλεύσαντο . . . διανυμαχήσαντες, ἦν μὲν νικῶσιν, ἐς Κατάνην κομίζεσθαι, ἦν δὲ μὴ, ἐμπρήσαντες τὰς ναῦς, περὶ ξυνταξάμενοι ἀποχωρεῖν: Plat. *Protag.* p. 328 B ἐπειδὴν γὰρ τις παρ' ἐμοῦ μάθῃ, ἐὰν μὲν βούληται, ἀποδέδωκεν ὁ ἐγὼ πράττομαι ἀργύριον· ἐὰν δὲ μὴ, ἐλθὼν εἰς ἱερόν, ὁμόσας, ὅσου ἂν φῇ ἄξια εἶναι τὰ μαθήματα, τοσοῦτον κατέθηκεν: Hippocr. (?) *de Fractis* i. p. 759. F.=iii. p. 82. 17. K. ὑγιᾶς δὲ τελῶς οὗτοι γίνονται ἐν τεσσαράκοντα ἡμέρῃσι μάλιστα, ἦν τολμέωσι κατακεῖσθαι. ἦν δὲ μὴ, πάσχοσι ταῦτα ἃ καὶ πρότερον καὶ ἐπὶ μᾶλλον: *de Fistulis* i. p. 888. F.=iii. p. 336. 5. K. ἦν μὲν οὖν ἅμα τῇ νούσῳ παύηται . . . ἦν δὲ μὴ, δίδου τῶν φαρμάκων τῶν στραγγουρικῶν: Euryphon (?) *de Morb.* ii. in Hippocr. i. p. 472. F.=ii. p. 246. 16. K. καὶ ἦν μὲν σοι δοκέῃ ἐν ταύτησιν ἡ χροίη κεκαθάρθαι ἐπιεικῶς· ἦν δὲ μὴ, καὶ ἑτέρας τρεῖς ταῦτα ποιέτω: *de Natur. Mulieb.*: *ib.* i. p. 564. F.=ii. p. 533. 14. K. καὶ ἦν μὲν οὕτως ἐθέλωσιν εἰσιέναι· ἦν δὲ μὴ, . . . κρούειν κ.τ.λ.: Auctor *de affection.*: *ib.* i. p. 522. F.=ii. p. 400. 9. K. καὶ ἦν μὲν οὖν ὑπὸ τῶν φαρμάκων καὶ τῆς ἄλλης διαίτης ὥφελήηται καὶ ἡ γαστήρ λαπάσσηται αὐτοῦ· ἦν δὲ μὴ, ταμὼν ἀφεῖναι τοῦ ὕδατος: *de intern. affection.*: *ib.* i. p. 534. F.=ii. p. 438. 16. K. πινέτω δὲ τοῦτο γυμνασάμενος, ἦν οἶός τε ᾗ, καὶ λουσάμενος πολλῶ θερμῷ· ἦν δὲ μὴ, ἀλλὰ λουσάμενος.

Euryphon (?) *de Morb.* ii. in Hippocr. i. p. 473. F.=ii. p. 249. 5. K. οἷτος ἦν μὲν ἐβδομαῖος ἐξιδρώσῃ καὶ τὸ πῦρ αὐτὸν μεθῇ· ἦν δὲ μὴ, τεσσαρεσκαίδεκαταῖος ἀποθνήσκει ὥς τὰ πολλά: i. p. 473. F.=ii. p. 249. 12. K. τοῦτον ἦν μὲν ἐβδομαῖον ὄντα ῥίγος λάβῃ καὶ πυρετὸς ἰσχυρὸς καὶ ἐξιδρώσῃ· ἦν δὲ μὴ, ἀποθνήσκει ἐβδομαῖος ἢ ἐνναταῖος: *de Morb.* iii.: *ib.* i. p. 496. F.=ii. p. 318. 7. K. ἦν μὲν οὖν αὐτόματον ἄρξῃται πτύεσθαι . . . ἦν μὴ, φαρμάκοισι τιμωρεῖν . . . ἦν δὲ μὴ πτύηται, . . . , ταμέειν. Auctor

*de intern. affection.* : *ib.* i. p. 531. F. = ii. p. 427. 12. K. οὕτως ἦν μὲν ἐν τάχει παύσθαι τῆς νοούσου· ἦν δὲ μή, προϊόντος τοῦ χρόνου τὸ αἶμα πλεῖον χωρεῖ : i. p. 535. F. = ii. p. 440. 16. K. κῆν μὲν οὕτω ῥήσῃ· ἦν δὲ μή, κεραμικῇ γῇ ψυχρῇ καταπλάσσειν.

And we have in

Ar. *Lys.* 939 ἦν τε βούλῃ γ', ἦν τε μή; Plat. *Rep.* vi. p. 488  
D εἰάν τέ τινες βούλωνται, εἰάν τε μή.

11. In point of fact, the choice of the particular conditional particles to be used in either branch of the bi-membered sentence, and the order in which they are to stand in the sentence, are matters regulated simply by the mental attitude assumed by the speaker towards the idea which he has to express.

English usage  
in bi-membered  
sentences.

12. Mr. Shilleto, in the note above referred to, after speaking of the common suppression in Greek of the apodosis to the first clause of a bi-membered sentence, such as those now under consideration, adds: "Our writers filled up partially the suppressed words either by *so*, as Shaksp. *K. Lear* ii. 2 'an they will take it, so; if not, he's plain,' or by *well*, as S. Luke xiii. 9 'and if it bear fruit, *well*: and if not, then after that thou shalt cut it down.'"

13. The English usage will be seen from the following examples:—

14. (a) Exodus xxxii. 32 "yet now, if thou wilt forgive their sin, —: and if not, blot me, I pray thee, out of thy book which thou hast written."

Here—in the readings of both A.V. and R.V.—the apodosis in the first half of the sentence is omitted. The Septuagint, on the contrary, inserts it; in the shape of ἀφες.

(Cf. *supra* subnote **xcix**, as to the passage generally.)

15. (b) (1) Shaksp. 1 *K. Henry IV.* ii. 4 "if you will deny the sheriff, so: if not, let him enter"; v. 4 "there is Percy: if your father will do me any honour, so: if not, let him kill the next Percy himself . . . If I may be believed, so; if not, let them that should reward valour bear the sin upon their own heads"; *Pericles* iv. 3 "if you like her, so: if not, I have lost my earnest"; Dekker *Shoemaker's Holiday* p. 35 "sweet Rose, be not so strange in fancying me; | . . . if you will love me, so: if not, farewell."

Shaksp. *K. Lear* ii. 2 (cited by Mr. Shilleto) "an they will take it, so: if not, he's plain."

- (2) Dekker ii. *Hon. Wh.* i. 1 "when the bell shall toll for me, if I prove a swan, and go singing to my nest, why so. If a crow, throw me out for carrion and pick out my eyes."

And cf. i. *Hon. Wh.* p. 88 "if I be one of those; why so. 'Tis better . . ."

Here the words "so" and "why so" may be—no doubt—taken as a partial filling up of a suppressed apodosis, as Mr. Shilleto says. Compare, for example, in

Shirley's *Lady of Pleasure* iii. 1 "so; I'll subscribe"; iii. 2 "I understand you not, sir. *F.* Why so. You and I then shall be in charity."

Compare too passages where "so" with added words makes up a complete apodosis: *e.g.*

Shaksp. *Macbeth* iii. 3 "if much you note him, so you shall offend him"; Tennyson *In Mem.* xlii. 1 "if Sleep and Death be truly one, | . . . so then were nothing lost to man."

Compare again the use of "so" and "and so" in such passages as the following:—

*Communion Service: Exhortation* "judge therefore yourselves, . . . repent you truly . . . : so shall ye be meet partakers . . ."; *Communion Service, ad fin.* "turn thou us, O good Lord: and so shall we be turned"; Psalm xix. 13 "keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled and innocent from the great offence"; xxi. 13; xxxv. 17, 18; xlv. 11, 12; l. 14; lxviii. 28, 29; cxix. 41, 42, 133; Proverbs iii. 3 "write them on the table of thine heart<sup>cviii</sup>: so shalt thou find favour and good understanding in the sight of God and man"; Jerem. xi. 4 "obey my voice . . . ; so shall ye be my people"; St.

cviii So also Proverbs vii. 3 "write them upon the table of thy heart"; Jerem. xvii. 1 "the sin of Judah . . . is graven upon the table of their heart . . ."; St. Paul 2 *Cor.* iii. 3 "written not with ink, but with the spirit of the living God: not in tables of stone, but in fleshy tables of the heart"; Shaksp. *Sonnets* xxiv. 1 "mine eye hath play'd the painter and hath steel'd | thy beauty's form in table of my heart"; *All's Well* i. 1 "to see him every hour: to sit and draw | his arched brows, his hawking eye, his curls, | in our heart's table."

And above all Heywood's (*Woman Killed with Kindness* p. 112) beautiful "O speak no more; | for more than this I know, and have recorded | within the red-leav'd table of my heart."

So Miss Burney *Evelina* Lett. 84 has:—"thy happiness is engraved in golden characters upon the tablets of my heart."

After the same fashion, but not so good, as Heywood's, is Dekker's (i. *Hon. Wh.* sc. 9. p. 51) "no, I must turn the chaste leaves of my breast, | and pick out some sweet means to breed my rest."

John xv. 8 "herein is my Father glorified that ye bear much fruit: so shall ye be my disciples"; Shirley *Lady of Pleasure* iii. 1 "reward my caution with timely care of yourself: so I shall not repent . . ."

With which demonstrative use in English of "so," compare the use of

- (a) In Greek, οὕτως: Dem. c. *Philipp.* i. p. 44. 6 οὐ γὰρ οἱ ταχὺ καὶ τήμερον εἰπόντες μάλιστα εἰς δέον λέγουσιν (οὐ γὰρ ἂν τά γε ἤδη γεγενημένα τῇ νυνὶ βοηθεῖα κωλύσαι δυνηθείημεν cix)

Impossibility—  
of rendering un-  
done what has  
been done.

cix 1. The impossibility of rendering undone what has once been done is a commonplace, of which the following are a few examples—independently collected in fact, but also cited, as to one of them by Dissen on Pindar, and as to one or two of the others by Orelli on Horace, respectively cited below:—Theognis 583 ἀλλὰ τὰ μὲν προβέβηκεν, ἀμήχανόν ἐστι γενέσθαι | ἀργά· τὰ δ' ἐξοπλίσω, τῶν φυλακῆ μελέτω: Simonides Ceus *Fr.* 69 τὸ γὰρ γεγενημένον οὐκέτ' ἄρεκτον ἔσται.

Somewhat more boldly Pindar *Ol.* ii. 15 τῶν δὲ πεπραγμένων | ἐν δίκῃ τε καὶ παρὰ δίκαν ἀποίητον οὐδ' ἂν | χρόνος ὁ πάντων πατὴρ δύνατο θέμεν ἔργων τέλος· | λάθῃ δὲ πότμος σὺν εὐδαίμονι γένοιτ' ἂν.

Most boldly Agathon *Fr. Inc.* 5 μόνου γὰρ αὐτοῦ καὶ θεὸς στερίσκεται, | ἀγένητα ποιεῖν ἄσ' ἂν ᾗ πεπραγμένα<sup>e</sup>; Hor. *Od.* iii. 29. 43 cras vel atra | nube polum Pater occupato, | vel sole puro; non tamen irritum | quodcumque retro est efficit, neque | diffinget infectumque reddet, | quod fugiens semel hora vexit; Plin. *Hist. Nat.* ii. 7. 26—evidently remembering his Pindar—imperfectae vero in homine naturae praecipua solatia, ne deum quidem posse omnia. Namque nec sibi potest mortem consciscere, si velit, quod homini dedit optatum in tantis vitae poenis, nec mortalis aeternitate donare aut revocare defunctos, nec facere ut qui vixit non vixerit, qui honores gessit non gesserit, nullumque habere in praeterita jus praeterquam oblivionis atque (ut facitis quoque argumentis societas haec cum deo copuletur) ut bis dena viginti non sint aut multa similiter efficere non posse, per quae declaratur haut dubie naturae potentia idque esse quod deum vocemus; Dryden "not Heaven itself upon the past has power: | but what has been has been, and I have had my hour."

In this connection see, too, the fine passage in Heywood *Woman killed with Kindness* p. 138 "O God, O God, that it were possible | to undo things done; to call back yesterday: | that time could turn up his swift sandy glass | to untell the days and to redeem these hours. | Or that the sun | could, rising from the west, draw his coach backward; | take from th' account of time so many minutes, | till he had all these seasons call'd again: | those minutes and those actions done in them, | even from her first offence; that I might take her | as spotless as an angel in my arms. | But oh, I talk of things impossible, | and cast beyond the moon. God give me patience."

—on the part  
of the Supreme  
Being.

2. As to impossibilities on the part of the Supreme Being, add Cicero *de Divin.* ii. 7. 18 nihil enim est tam contrarium rationi et constantiae quam fortuna; ut mihi ne in deum quidem cadere videatur, ut sciat, quid casu et fortuito futurum sit. Si enim scit, certe illud eveniet. Sin certe eveniet, nulla fortuna est.

3. And as to self-imposed impossibilities on the same part, Eur. *Hipp.* 1328 θεοῖσι δ' ᾧδ' ἐχει νόμος | οὐδεὶς ἀπαντᾶν βούλεται προθυμία | τῇ τοῦ θέλοντος, ἀλλ' ἀφιστάμεσθ' αἶε: (where see the note of Valckenaer, who—amongst other things, and in part after Burmann—refers to) Ov. *Met.* iii. 336 (wrongly cited by him, and wrongly copied from him by Monk, as 236) neque enim licet irrita cuiquam | facta dei fecisse deo; xiv. 784 rescindere numquam | dis licet acta deum.

<sup>e</sup> See, on ἄσσα Porson *Adv.* p. 237; and, on στερίσκεται, Mr. Shilleto on Thuc. ii. 44. 3.

ἀλλ' ὅς ἂν δείξῃ τίς πορισθεῖσα παρασκευὴ καὶ πόση καὶ  
 πόθεν διαμεῖναι δυνήσεται, ἕως ἂν ἡ διαλυσώμεθα πεισθέντες  
 τὸν πόλεμον, ἢ περιγενώμεθα τῶν ἐχθρῶν· οὕτω γὰρ οὐκέτι  
 τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς: Herodas iii. 1 οὕτω τί  
 σοι δοίησαν αἱ φίλαι Μοῖσαι, | Λάμπρισκε, τερπνὸν τῆς  
 ζῆς τ' ἐπανρέσθαι, | τοῦτον κατ' ὤμου δείρον . . .

- (b) In Latin, (1) *sic*: Hor. *Err.* i. 7. 69 *sic ignovisse putato* | me  
 tibi, si cenas hodie mecum; Propert. i. 18. 11 *sic mihi te*  
*referas levis, ut non altera nostro* | *limine formosos intulit*  
*ulla pedes*; Martial vii. 12. 1 *sic me fronte legat dominus,*  
*Faustine, serena,* | . . . *ut mea nec juste quos odit pagina*  
*laesit*, | *et mihi de nullo fama rubore placet*; vii. 28. 1 *sic*  
*Tiburtinae crescat tibi silva Dianae* | . . . : *otia dum medius*  
*praestat tibi parva December,* | *exige, sed certa, quos legis,*  
*aure jocos*; vii. 99. 1 *sic placidum videas semper, Crispine,*  
*tonantem,* | . . . : *carmina Parrhasia si nostra legentur in*  
*aula,* | . . . *dicere de nobis, ut lector candidus, aude*; vii.  
 72. 1 *gratus sic tibi, Paule, sit December* | . . . *si quisquam*  
*mea dixerit malignus* | *atro carmina quae madent veneno,* |  
*ut vocem mihi commodos patronam* [on which passage see  
 note 252 below]; Juv. viii. 74 *sed te censori laude tuorum,*  
 | *Pontice, noluerim sic, ut nihil ipse futurae* | *laudis agas.*

(2) *Ita*: Cicero *de Off.* i. 9. 28 *nam hoc ipsum ita*  
*justum est, quod recte fit, si est voluntarium*; Liv. xxi. 13  
*pacem affero ad vos magis necessariam quam aequam. Cujus*

4. Not dissimilar is the equal commonplace as to the impossibility of recalling  
 life once spent; of which we have examples in Job xiv. 7 *sqq.* "for there is hope  
 of a tree, if it be cut down, that it will sprout again, and that the tender branch  
 thereof will not cease . . . But man dieth and wasteth away; yea, man giveth  
 up the ghost, and where is he? As the waters fail from the sea, and the flood  
 decayeth and drieth up: so man lieth down and riseth not: till the heavens be  
 no more, they shall not awake, nor be raised out of their sleep"; Herrick *Hes-*  
*perides* ii. p. 219 "time steals away like to a stream, | and we glide hence away  
 with them. | No sound recalls the hours once fled, | or roses being withered: | nor  
 us, my friend, when we are lost, | like to a dew or melted frost"; ii. p. 227 "for,  
 once dead and laid i' th' grave, | no return from thence we have."

—of recalling  
 life once spent.

Theocritus xxix. 28 *νεβότατα δ' ἔχεν παλινάγρετον* | *οὐκ ἔστι· πτέρυγας γὰρ*  
*ἐπωμαδίας φορεῖ*· | *κἄμμες βαρδύτεροι τὰ ποτήμενα συλλαβεῖν*: Moschus iii. 106  
*αἶ, αἶ, ταὶ μαλάχαι μὲν ἐπὶ κατὰ κάπον ὀλωνται,* | *ἡ τὰ χλωρὰ σέλινα, τό τ'*  
*εὐθαλὲς σῆλον ἀνηθον,* | *ἕστερον αὖ ζῶντι καὶ εἰς ἔτος ἄλλο φύοντι*· | *ἄμμες δ' οἱ*  
*μεγάλοι καὶ καρτεροὶ ἡ σοφοὶ ἄνδρες,* | *ὅππότε πρᾶτα θάνωμες, ἀνάκοι ἐν χθονὶ*  
*κοίλῃ*· | *εὐδοκίμους εὖ μαλὰ μακρὸν ἀτέρμονα νήγρετον ὕπνον.*

Catullus v. 4 *soles occidere et redire possunt*: | *nobis quum semel occidit*  
*brevis lux,* | *nox est perpetua una dormienda.*

Tasso *Gerus. Lib.* xvi. 15 "così trapassa al trapassar d'un giorno | della vita  
 mortale il fiore e 'l verde: | ne, perchè faccia indietro April ritorno, | si rinfiora  
 ella mai nè si rinverde."

Cervantes *Nov. Ej.* iii. p. 181 *El casamiento engañoso* "pasáronse estos dias  
 volando, como se pasan los años que estan debaxo de la jurisdiccion del tiempo."

5. Compare too Aesch. *Eum.* 261 *αἶμα μητρώων χαμαί,* | *δυσσαγκόμιστον, πά-*  
*παι,* | *τὸ διερὸν πέδῳ χύμενον οἴχεται*: 647 *ἀνδρὸς δ' ἐπειδὴν αἶμ' ἀνασπάσῃ κόινυ*  
 | *ἀπαξ θανόντος, οὗτις ἔστ' ἀνάστασις.*

—of recalling  
 the dead.

ita aliqua spes est, si eam, quemadmodum ut victor fert Hannibal, si vos ut victi audiat. <sup>cx</sup>

- (c) In German, so: Goethe *Reineke Fuchs* viii. "bringst du Geld, so findest du Gnade"; ix. "bin ich schuldig, so tödtet mich gleich."
- (d) In Dutch, so or soo: Dordrecht Synod Bible 1618-19, St. Matth. xii. 26 "ende indien de Satan den Satan uytwerpt, soo is hy tegen hem selven verdeelt: hoe sal dan zijn rijk bestaen?" St. Mark xi. 3 "ende indien yemandt tot u seght Waerom doet ghy dat? soo seght, dat de Heere het selve van nooden heeft"; St. John viii. 31 "indien ghylieden in mijn woort blijvet, soo zijt ghy waerlick mijne discipelen"; xv. 10 "indien ghy mijne geboden bewaert, soo sult ghy in mijne liefde blijven"; xv. 18 "indien u de werelt haet, soo weet dat sy my eer dan u gehaet heeft. Indien ghy van de werelt waert, soo soude de werelt het hare lief hebben"; St. Paul *Philem.* 17 "indien ghy my dan houdt vooz een met-ghesel, soo neemt hem aen gelijck als my"; 1 St. John i. 6 "indien wy seggen dat wy gemeynschap met hem hebben, ende wy in de duysternisse wandelen, soo liegen wij ende en doen de waerheyt niet, etc."; 2. 29 "indien ghy weet dat hy rechtveerdigh is, so weet ghy dat een yegelick die de rechtveerdicheyt doet uyt hem geboren is"; 5. 15 "ende indien wy weten dat hy ons verhoort, wat wy oock bidden, soo weten wy dat wy de beden verkrijghen die wy van hem gebeden hebben."

Suggested view.

It seems, nevertheless, to the writer, that it may be worthy of consideration whether the words "so" and "why so" in English sentences of the nature under consideration are not a mere repetition of the protasis, the real apodosis being still omitted. So that the passage from Dekker's *Shoemaker's Holiday*, for instance, is equivalent to "if you will love me; if the case is so,——: if not, farewell"; and so on.

This view seems borne out by such a passage as

Marlowe *Jew of Malta* iv. p. 169 b "I charge thee send me three hundred by this bearer, and this shall be your warrant: if you do not,—no more, but so"—

where the suppression of the apodosis is expressly notified by the use of the words "no more"; and yet, nevertheless, to intensify his caution, the writer repeats his protasis compendiously by using the word "so"; "but so"="but if you do not,—" *i.e.* "then look to it": an apodosis suppressed.



Compare too such passages, wherein under like circumstances the apodosis is not suppressed, as

Butler *Anal.* pt. ii. c. 1 p. 119 "if mankind are corrupted . . . , and if the assistance of God's spirit be necessary . . . ; *supposing that*, is it possible . . . ?" Shelley *The Cenci* iii. 1 "if I could find a word that might make known | the crime of my destroyer; and that done, | my tongue should, like a knife, tear out the secret | which cankers my heart's core, . . . | *if this were done*, which never shall be done, | think of the offender's gold."

16. (c) (1) Shaksp. *Ant. and Cleop.* ii. 5 "but there's no goodness in thy face. If Antony | be free and healthful—so tart a favour | to trumpet such good tidings! If not well, | thou shouldst come like a Fury crown'd with snakes, | not like a formal man"; Dan. iii. 17 "if it be so, our God . . . is able to deliver us . . . , and he will deliver us . . . : but if not, be it known unto thee, . . . , that . . ."
- (2) Dan. iii. 15 "now if ye be ready that, at what time ye hear the sound of the cornet . . . , ye fall down and worship the image which I have made, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace"; St. Luke xiii. 9 (cited by Mr. Shilleto) "if it bear fruit, well: and if not, then after that thou shalt cut it down."
- (3) Lord Eldon, C. in *Baxter v. Conolly* 1 J. and W. 576. 580 "the Court would say, go and make what you can of it at law: if you can recover, very well, we won't prevent you; if you cannot, very well again, we won't assist you."

Here we have the apodosis

- (1) Expressed.
- (2) Expressed compendiously (cf. the Greek  $\tau\alpha\upsilon\tau\alpha \acute{\alpha}\rho\iota\sigma\tau\alpha$ :  $\acute{\alpha}\rho\kappa\epsilon\acute{\iota} \tau\alpha\upsilon\tau\alpha$ :  $\kappa\alpha\lambda\omega\varsigma \acute{\epsilon}\chi\epsilon\iota$ :  $\kappa\alpha\lambda\omega\varsigma \pi\omicron\iota\eta\sigma\epsilon\iota\varsigma$  (cf. 3 John 6), etc. See above §§ 2, 4 of this note).
- (3) Expressed compendiously to begin with, and immediately amplified.

171. 1. It seems impossible to say with certainty whether  $\acute{\alpha}\xi\omega$  here is the future indicative, or the indefinite (so-called aorist) subjunctive. If the latter, the  $\kappa\epsilon\upsilon$  which primarily accompanies  $\acute{\epsilon}\lambda\omega\mu\alpha\iota$  is carried on to accompany it also. 171. Hom. *Il.* i. 139.

2. As to the form,  $\eta\acute{\xi}\alpha$ , as a past indefinite of  $\acute{\alpha}\gamma\omega$ , see  $\eta\acute{\xi}\alpha$ .

Buttmann *Irreg. Gk. Verbs* s.v., where it is mentioned as occurring in (amongst other places)

Hom. *Il.* viii. 505 (ἄξασθε); 545 (ἄξαντο); *Batr.* 115 (ῆξαν);  
119 (ἄξας); Antipho *de Herod. caed.* p. 134. 43 (ἄξαι);  
Thuc. ii. 97. 3 (προσῆξαν); Xen. *Hell.* ii. 2. 20 (κατάξαντας).

Even Dr. Rutherford (*New Phrynichus* p. 217) admits the form in Homer, Antipho, and Thucydides, while he refuses it to Aristophanes—who was, if anything, senior to, and at any rate contemporary with, Thucydides,—Xenophon (!), and Lycurgus.<sup>cxī</sup>  
3. In

Ar. *Ran.* 468.

Ar. *Ran.* 468 ὃς τὸν κύν' ἡμῶν ἐξέλασας τὸν Κέρβερον |  
ἀπηξας ἀγῶν καποδράς ὥχου λαβών, | ὃν ἐγὼ φύλαττον,

ῆξα.

“ἀπηξας,” says Buttmann *l.c.*, “is from ἀπάττω; hence the latest editors”—among them Dindorf—“have distinguished it by the ι: see ἀτσω”; under which latter word, Buttmann, after remarking that it is “in the Attics a dissyllable, and even in the Tragedians ῥσσω or ἄσσω”—cf. Pors. ad Eur. *Hec.* 31,—“commonly ᾠττω or ἄττω, and so also ῆξα, ῆξαι, with or without the iota,” adds, “most probably the iota subscript in the Attic forms may be ascribed to the accuracy of the Grammarians. See Hemst. ad” Ar. “*Phu.* 733; Valck. ad” Eur. “*Phoeniss.* 1388”=1379 Dind. “and compare the various readings of the passages there mentioned. In pronunciation it was naturally distinguished by lengthening the α.”

172. Plat. (Com.)  
Ἑλλ. Fr. 3.

172. 1. This passage is preserved to us, expressly as an example of the omission of the apodosis in the first member of bimembered sentences, as well by Eustathius p. 66. 31 as by

*Floruerunt* of  
certain Greek  
writers.

<sup>cxī</sup> 1. According to Liddell and Scott's *List of Authors*, the *floruit* of Antipho was B.C. 440; of Pherecrates, 436; of Eupolis and Phrynichus, 429; of Plato (the comic poet), 428; of Aristophanes, 427; of Thucydides, 423; of Andocides, 415; of Lysias, 404; of Xenophon, 401; of Lycurgus, 337.

2. And yet Dr. Rutherford is never tired of telling us that, while in Aristophanes we have the perfection of Attic Greek, the language was not mature in the mouth of his junior; Thucydides!

3. Compare, on the other hand, Meineke's remark (*Fragm. Com. Gr.* ii. p. 622) on Aristophanes' senior, Plato—himself a writer of the Old Comedy: “In Platone tamen, *cujus oratio passim a severa Atticisimi lege desciscit*, ea forma”—sc. ἀπολέσω in Plato *Ἑλλ. Fr.* 3, cited in the Text § 103 as a future of ἀπόλλυμι: as to which see note 172 below—“fortasse nihil offensionis habere debet.”

4. Is it not in fact somewhat too great a demand upon our credulity to ask us solemnly to believe, as Cobet and his school would have us do, that the great writers of Attic fame hugged, in proportion to their devotion to the purity of their own language, the linguistic fetters which these great scholars have in these later days forged for them?

another scholiast (*ap.* Koen. ad Greg. Corinth. p. 48) in their comments on Hom. *Il.* i. 135-139 just cited above in the Text.

2. The particular reading, given in the Text, of this passage from the Comic writer Plato is that of Bergk (*Comm. de Rel. Comoed. Att. Antiq.* p. 384).

Other readings are proposed and recorded by Meineke in his *Fragm. Com. Gr.* i. p. 170; ii. p. 622.

All of them, however, leave—as they could not indeed fail to do—the passage untouched as an example of the omission of apodosis in question.

3. One of the readings just referred to is devoted to the elimination of the form ἀπολέσω as a future of ἀπόλλυμι, and the substitution for it of the (so-called Attic) form ἀπολῶ.

ἀπολέσω . . . 88  
future of ἀπόλ-  
λυμι.

The form ἀπολέσω is however again found, as Meineke points out, in Plato's Ζεὺς Κακούμ. Fr. 7 ὅσθ' ἄττ' ἔχω ταῦτ' ἐστὶ· ταρίχους ἀπολέσω: where the same hand again corrects in order to get rid of it; and although Buttmann (*Irreg. Gk. Verbs*, s.v. ὄλλυμι, p. 187 ed. 2 by Fishlake) relegates the use of ὄλέσω as a future to "writers of a very late period," his translator very properly adds "what can Buttmann mean by stating ὄλέσω to be the usage of the later writers only? We find it in" Hom. *Od.* xiii. "399; Hesiod" *Op. et Di.* "178" [= 180 ed. Götting], "and ὄλέσω" Hom. *Il.* xii. "250"; to which last, Liddell and Scott add (s.v. ὄλλυμι) Hom. *Od.* ii. 49.

There would appear to be no real reason for objecting to it in Plato.

173. On ἦν δὲ μὴ, and not εἰ δὲ μὴ, see above note 170. 8 *sqq.* 173.

174. Similarly in modern languages we have such passages as the following:—

174. Omission of apodosis resulting in expression of wish — in modern languages.

1. Anon. *The Returne from Pernassus* ii. 5 "I am to request your good mediation . . . *Am.* O good sir, if I had known your mind before, for my father hath already given . . ."; St. Luke xix. 42 "if thou hadst known . . . the things which belong unto thy peace!" Disraeli *Lothair* i. c. 9 "ah! if he had been trained by your Eminence," sighed Lady Jerome"; Mrs. Craik *John Halifax, Gentleman* ii. c. 12 "oh, if it had been a stranger, and not he! If it had been any one in the world except my brother!" Anstey *Vice Versa* p. 136 "weary? I tell you I'm sick of it. If I had only known what was in store for me before I had made such a fool of myself."

Marlowe *Edw. II.* p. 192 a "ah! had some bloodless Fury rose

from Hell, | and with my kingly sceptre struck me dead, |  
 when I was forced to leave my Gaveston!" Quarles  
*Emblems: Epigr.* i. "unlucky parliament! wherein at last  
 | both houses are agreed and firmly past | an act of death  
 confirm'd by higher powers: | O had it had but such success  
 as ours!" Goldsmith *The Double Transformation* "O had  
 the archer ne'er come down | to ravage in a country town!  
 | or Flavia been content to stop | at triumphs in a Fleet  
 Street shop! | O had her eyes forgot to blaze! | or Jack had  
 wanted eyes to gaze! | O! but let exclamations cease, | her  
 presence banish'd all his peace"; Shelley *Cenci* v. 1 "O had  
 I never | found in thy smooth and ready countenance | the  
 mirror of my darkest thoughts: hadst thou | never with  
 hints and questions made me look | upon the monster of  
 my thought, until | it grew familiar to desire—."

Dryden *Limberham* iii. 2 "if I could but resolve to lose no  
 time . . ."; Etherege *Sir Fopling Flutter* iii. 3 "if your  
 friend Mr. Dorimant were but here now"; Disraeli *Lothair*  
 i. c. 6 "if we could sign to-day: . . . time is important";  
 ii. c. 39 "if we could only ascertain who she really is";  
 Tennyson *The Foresters* ii. 2 "my men say | the fairies  
 haunt this glade;—if we could catch | a glimpse of them  
 and of their fairy Queen—" A. W. Hare (in Augustus  
 Hare's *Memorials of a Quiet Life* ed. 3 vol. ii. p. 71) "oh  
 . . if you knew how much I wish . . ."; Rossetti *Poems:*  
*Jenny* "if but a woman's heart might see | such erring  
 heart unerringly | for once!"

Marlowe *Edw. II.* p. 189 a "'tis true, sweet Gaveston. O  
 were it false!" cxia *Jew of Malta* v. p. 173 b "had we but  
 proof of this"; Byron *Occasional Pieces* "the heart that  
 gave itself with thee | is silent—ah, were mine as still!"  
 M. G. Lewis *Monk* i. c. 2 "after consuming the day in  
 study, if you knew my pleasure at meeting my brethren in  
 the evening!" Shelley *Revolt of Islam* xi. 18 "O could I  
 win your ears to dare be now | glorious and great and  
 calm!"

2. Beaumarchais *Mariage de Figaro* ii. 24 "ah, madame, quand  
 je suis rentrée du cabinet, si vous aviez vu votre visage!"  
 Clarétie *M. le Ministre* c. 7 "ah, si je vous avais connue!"  
 Balzac *La Cousine Bette* p. 222 "ah! si ton père m'avait  
 parlé comme cela!" Zola *Pot Bouille* c. 10 "si elle avait  
 seulement connu les lois!" Alph. Daudet *Sapho* p. 136  
 "ah! si nous nous étions rencontrés plus tôt."

Molière *Misanthrope* i. 2 "en eusses-tu fait une [sc. chute] à te

cxia On the same page in a similar sentence we have the apodosis expressed:  
 "O might I keep thee here as I do this, | happy were I! but now most miserable."

casser le nez!" Beaumarch. *Mariage de Figaro* v. 18 "y fussiez-vous un cent!"

Molière *Tartuffe* iii. 7 "si vous pouviez savoir avec quel déplaisir | je vois . . ."; *Festin de Pierre* i. 4 "si le remords le pouvoit prendre!" iii. 2 "si vous vouliez me secourir, monsieur, de quelque aumône?" Montesquieu *Lettres Persanes* iii. "ah! mon cher Usbek, si tu savais être heureux!" Beaumarchais *Eugénie* v. 3 "s'il savait quel cœur il a déchiré"; *Barbier de Sév.* i. 4 "ah! si l'on pouvait écarter tous les surveillants!" ii. 1 "si je pouvais l'entretenir un moment!" *Mariage de Figaro* i. 1 "ah! s'il y avait moyen d'attraper ce grand trompeur . . ."; i. 8 "ah, si j'osais parler!" iv. 10 "si cela se pouvait!" *La Mère coupable* iv. 9 "si tu savais à quel point tu m'es chère!" iv. 17 "si l'on pouvait la faire respirer!" Louvet *Faublas* i. p. 357 "au moins . . . si je pouvais le voir!" ii. p. 584 "encore si son ombre me poursuivait seule!" La Fontaine *Contes: La Courtisane Amoureuse* "hélas! si le passé | dans votre esprit pouvoit être effacé"; Balzac *La Cousine Bette* p. 345 "ah! si l'on pouvait payer mes dettes, demande le baron"; pp. 232, 255; *Splendeurs et Misères des Courtisanes* p. 29 "s'il ne dispensait que son argent!" Octave Feuillet *Histoire d'une Parisienne* c. 6 "ah! si les femmes pouvaient voir ce qui se passe dans le cœur d'un malheureux fils . . ."; Zola *Pot Bouille* c. 2 "ah! si c'était à refaire, et si j'avais seulement connu votre famille!" Renan *Drames Philosophiques: L'Abbesse de Jouarre* v. 2 "ah! maman, quand donc viendras-tu voir mes tulipes? si tu savais comme elles sont belles!" cxib

3. Alfieri *Saul* i. 2 "ah, se vista l'avessi!" Nota *Il Filosofo celibe* ii. 3 "se mi fosse dato d'incontrarla!"

Ariosto *La Lena* iii. 4 "l'avessi jer saputo, che assettatola | un po l'avrei."

Aretino *Il Marescalco* iv. 3 "la fortuna ha il crine dinanzi, . . . G. Se ella lo avesse dietro"; Goldoni *Il Ventaglio* i. 4 "se potessi prevenirla"; *Burbero Benefico* ii. 9 "se sapeste il sacrificio che è disposto di fare! . . . A. Se voi voleste prendervi questo incomodo!" Alfieri *Saul* ii. 1 "ah! s'io | padre non fossi . . .!" Nota *Il Filosofo celibe* ii. 1 "oh se tu sapessi come scrive bene!"

Petrarca *In vita di Laura: Sestin* i. 25 "prima ch' i' torni a voi, lucenti stelle, | . . . vedess' io in lei pietà . . . : | con lei

cxib In Beaumarchais *Tartuffe* ii. 7 an apodosis, omitted in the first instance, is added as an afterthought: "ah s'il vous inspirait de nommer Altamort! | l'état serait vainqueur, il vous devrait son sort!"

foss' io da che si parte il sole, | e non ci vedess' altri che le stelle, | sol una notte, e mai non fosse l'alba; | e non si trasformasse in verde selva | per uscirmi di braccia, come il giorno | che Apollo la seguia quaggiù per terra"; Strascino da Siena *Delle bellezze della Dama* 4 sqq. (*Op. Burlesch.* ed. 1760, ii. p. 216) "almanco foss' io un bel cantatore, | ch' io li potessi dir l'animo mio | a chi m'incaloppiò col suo splendore."

4. Da Costa *Sonnet* (quoted by Bouterwek *Hist. Portug. Lit.* bk. iii. c. 2) "ah se ao menos teu nome ouvir pudéra | entre esta aura suave que respira!"

5. Schiller *Wilhelm Tell* i. 3 "O, hätt' ich nie gelebt, um das zu schauen!" Bürger *Gedichte: Lenore* st. 9 v. 4 "O, wär ich nie geboren!"

Goethe *Balladen. Hochzeitlied* st. 3 v. 4 "ja, wenn sie ein Bröselein hätte!"

175. Hom. *Od.*  
iii. 205.  
αὶ γάρ )( αἰ γάρ.

175. Bekker, while properly omitting an accent on αἰ, when it is used in its ordinary sense of "if," inserts one when the word is used, as in the Text, in conjunction with γάρ; writing the compound expression αἰ γάρ: and Liddell and Scott draw a distinction between, not merely the usages of the words, but between the very words themselves; treating αἰ as the "Ep. and Dor. for εἰ, if" and αἰ as an "exclamation of strong desire *O that! would that!* Lat. *utinam*, in Hom. always αἰ γάρ or αἰ γάρ δῆ."

But they immediately add "Att. εἰ γάρ or ἦ γάρ"; and there would seem to be no possible reason for the distinction, especially when we find—as in the Text—εἰ γάρ or αἰ γάρ used in Homer without perceptible difference.

176. Hom. *Od.*  
xix. 311.

176. Note the ἄν attracted away from the verb μακαρίζοι, to which it belongs, up to the side of the relatival particle ὥς, to which it does not belong.

177.

177. See further notes 124a. 2; 127.

178. Arist. *H.A.*  
viii. 21.  
καὶν.

178. 1. Bonitz, in his *Index Aristotelicus*—in the great Berlin edition (1831) of Bekker's Aristotle—s.v. ἄν, evidently takes καὶν here as = καὶ ἄν: that is, as though καὶν was merely equivalent to an epitatic καί: as to which see below.

2. In

Soph. *Aj.* 1077 ἀλλ' ἄνδρα χροή, καὶν σῶμα γεννήσῃ μέγα,  
| δοκεῖν πεσεῖν ἄν καὶν ἀπὸ μικροῦ κακοῦ,

the first  $\kappa\alpha\upsilon$  =  $\kappa\alpha\iota \grave{\alpha}\nu$  (as is the case also in Ar. *Vesp.* 92), and the  $\grave{\alpha}\nu$  which forms part of the  $\kappa\alpha\upsilon$  in the last branch of the sentence is merely a repetition of the preceding  $\grave{\alpha}\nu$  which accompanies  $\pi\epsilon\sigma\epsilon\iota\nu$ .

In

Soph. *Aj.* 767  $\theta\epsilon\omicron\iota\varsigma \mu\grave{\epsilon}\nu \kappa\alpha\upsilon \acute{o} \mu\eta\delta\acute{\epsilon}\nu \acute{\omega}\nu \acute{o}\mu\omicron\upsilon | \kappa\rho\acute{\alpha}\tau\omicron\varsigma$   
 $\kappa\alpha\tau\alpha\kappa\eta\sigma\alpha\iota\tau\prime$ ,

the  $\acute{\alpha}\nu$  in the  $\kappa\alpha\upsilon$  obviously belongs to the following verb; as it does in

Thuc. vi. 92. 4  $\kappa\alpha\upsilon \phi\acute{\iota}\lambda\omicron\varsigma \acute{\omega}\nu \iota\kappa\alpha\nu\acute{\omega}\varsigma \acute{\omega}\phi\epsilon\lambda\omicron\iota\eta\nu$ : Plat. *Gorg.* p. 460 E  $\kappa\alpha\upsilon \acute{\alpha}\delta\acute{\iota}\kappa\omega\varsigma \chi\rho\acute{\omega}\tau\omicron$ : p. 514 D  $\kappa\alpha\upsilon \acute{\epsilon}\gamma\acute{\omega}, \acute{o}\lambda\mu\alpha\iota, \pi\epsilon\rho\acute{\iota}$   
 $\sigma\omicron\upsilon \acute{\epsilon}\tau\epsilon\rho\alpha \tau\omicron\iota\alpha\upsilon\tau\alpha \acute{\epsilon}\sigma\kappa\acute{o}\pi\omicron\nu$ : *Phaedr.* p. 269 A " $\acute{\Lambda}\delta\rho\alpha\sigma\tau\omicron\nu$   
 $\omicron\acute{\iota}\delta\omicron\mu\epsilon\theta\alpha \grave{\eta} \kappa\alpha\iota \Pi\epsilon\rho\iota\kappa\lambda\acute{\epsilon}\alpha, \acute{\epsilon}\iota \acute{\alpha}\kappa\omicron\upsilon\sigma\epsilon\iota\alpha\nu . . . , \acute{\pi}\acute{o}\tau\epsilon\rho\omicron\nu \chi\alpha\lambda\epsilon\pi\acute{\omega}\varsigma$   
 $\acute{\alpha}\nu \acute{\alpha}\iota\tau\omicron\upsilon\varsigma . . . \acute{\epsilon}\acute{\iota}\pi\epsilon\acute{\iota}\nu . . . , \grave{\eta} . . . \kappa\alpha\upsilon \nu\acute{\omega}\nu \acute{\epsilon}\pi\iota\pi\lambda\acute{\eta}\xi\alpha\iota,$   
 $\acute{\epsilon}\acute{\iota}\pi\acute{\omicron}\nu\tau\alpha\varsigma \kappa.\tau.\lambda.:$  *Protag.* p. 318 B  $\acute{\epsilon}\pi\epsilon\iota \kappa\alpha\upsilon \sigma\acute{\upsilon}, . . . \acute{\epsilon}\acute{\iota} \tau\acute{\iota}\varsigma$   
 $\sigma\epsilon \delta\acute{\iota}\delta\acute{\alpha}\xi\epsilon\iota\nu, \acute{o} \mu\grave{\eta} \tau\upsilon\gamma\chi\acute{\alpha}\nu\omicron\iota\varsigma \acute{\epsilon}\pi\iota\sigma\tau\acute{\alpha}\mu\epsilon\nu\omicron\varsigma, \beta\epsilon\lambda\tau\acute{\iota}\omega\nu \acute{\alpha}\nu$   
 $\gamma\acute{\epsilon}\nu\omicron\iota\omicron$  (where the  $\acute{\alpha}\nu$  in  $\kappa\alpha\upsilon$  belongs to, and is repeated  
 with, the succeeding  $\gamma\acute{\epsilon}\nu\omicron\iota\omicron$ ): Aristot. *Hist. Animal.* iv. 10 =  
 p. 537<sup>a</sup>. 6  $\acute{\alpha}\lambda\acute{\iota}\sigma\kappa\omicron\nu\tau\alpha\iota \gamma\acute{\alpha}\rho \acute{o}\iota \iota\chi\theta\acute{\upsilon}\varsigma, . . . \kappa\alpha\upsilon \acute{\omega}\sigma\tau\epsilon \tau\grave{\eta}$   
 $\chi\epsilon\iota\rho\acute{\iota} \lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\nu \rho\acute{\alpha}\delta\acute{\iota}\omega\varsigma (= \kappa\alpha\iota \acute{\omega}\sigma\tau\epsilon \tau\grave{\eta} \chi\epsilon\iota\rho\acute{\iota} \lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\nu$   
 $\acute{\alpha}\nu)$ : Menand. *Kaneph.* Fr. 4  $\acute{o} \delta' \acute{\alpha}\pi\omicron\kappa\rho\iota\nu\acute{\epsilon}\iota\tau\alpha\iota, \kappa\alpha\upsilon \acute{\epsilon}\gamma\acute{\omega}$   
 $\lambda\acute{\epsilon}\gamma\omicron\mu\acute{\iota} \sigma\omicron\iota (= \kappa\alpha\iota \acute{\epsilon}\gamma\acute{\omega} \lambda\acute{\epsilon}\gamma\omicron\mu\iota \acute{\alpha}\nu \sigma\omicron\iota).$

In

Theocr. xxiii. 41  $\kappa\alpha\upsilon \nu\epsilon\kappa\rho\acute{\omega} \chi\acute{\alpha}\rho\iota\sigma\alpha\iota \tau\acute{\alpha} \sigma\acute{\alpha} \chi\epsilon\acute{\iota}\lambda\epsilon\alpha$

Theocr. xxiii.  
41.

=  $\kappa\alpha\iota \nu\epsilon\kappa\rho\acute{\omega} \acute{\epsilon}\chi\acute{\alpha}\rho\iota\sigma\alpha\iota$ : which last word is found in all the MSS.  
 of Parmenio's pretty epigram in

*Anthol. Palat.* 9. 114  $\delta\acute{\iota}\varsigma \delta\acute{\epsilon} \tau\acute{\epsilon}\kappa\nu\omega \zeta\omega\eta\nu \acute{\epsilon}\gamma\kappa\epsilon\chi\acute{\alpha}\rho\iota\sigma\tau\omicron} \gamma\acute{\alpha}\lambda\alpha$ :

although Louis Dindorf, who has been followed by Dübner, would there get rid of it by substituting  $\acute{\epsilon}\nu \kappa\epsilon\chi\acute{\alpha}\rho\iota\sigma\tau\omicron}$  for  $\acute{\epsilon}\gamma\kappa\epsilon\chi\acute{\alpha}\rho\iota\sigma\tau\omicron}$ .

3. Query, whether it is ever *necessary* to resort to the explanation which has found favour with some critics, viz.—that  $\kappa\alpha\upsilon$ , i.e.  $\kappa\alpha\iota \acute{\alpha}\nu$ , is sometimes used merely blunderingly for an epitatic  $\kappa\alpha\iota$ ?

Qy. if  $\kappa\alpha\upsilon$  =  
 $\kappa\alpha\iota \acute{\alpha}\nu$  is ever  
 used as merely  
 =  $\kappa\alpha\iota$  epitatic.

As, for instance, Heindorf on Plat. *Sophist.* p. 247 E would place the passage from Ar. *Ach.* 1021 cited in the Text among places "*quibus . . .  $\kappa\alpha\upsilon$  per se positum est neque cum reliqua sermonis structura cohaeret.*"

And Meineke, on the passage of Menander (*Μισούμ.* Fr. 11) also cited in the Text, would make  $\kappa\alpha\upsilon$  therein, and also in Solon *Fr.* 20 and Ar. *Ach.* 1021, respectively further cited in the Text, and Theocr. xxiii. 41—cited above, and which he

renders "nisi vivum certe mortuum osculare,"—merely equivalent to "nunc certe"; adding "apud seniores nihil hoc usu frequentius. Ita Philostratus *Epist.* 28 p. 926 εἰ καὶ με φεύγεις, ἀλλ' ὑπόδεξαι κὰν τὰ ῥόδα αὐτ' ἐμοῦ 'certe rosas suscipe'; *Epist.* 64 p. 945 ἀλλ' ἐπεὶ τετέλεστοι τὰ δεινὰ, κὰν μήνυσον καὶ κόμας ποῦ κεῖνται 'indica saltem ubi jaceat capillus.' Xenophon *Ephes.* ii. 11 δέομαί σου, ἂν ἀποκτείνῃς, κὰν ὀλίγον θάψον με τῇ γῇ 'saltem levi pulveris particula me conde.'"

4. With Solon *Fr.* 20. 1 cited in the Text, cf. Plat. *Crito* p. 44 B ἔτι καὶ νῦν ἐμοῦ πείθου καὶ σώθητι.

179. Ar. *Lys.* 113. 179. In κὰν εἴ με χρείῃ the καί in κὰν is not prevented, by the insertion of ἂν into the unimportant part of the sentence, from playing its epitatic part in connection with the εἴ με χρείῃ—"I would, even if it were necessary."

So in

Xen. *Mem.* i. 2. 59 ἔφη δεῖν τοὺς μήτε λόγῳ μήτ' ἔργῳ ὠφελίμους ὄντας . . . πάντα τρόπον κωλύεσθαι, κὰν πάνυ πλούσιοι τυγχάνωσιν ὄντες (= εἰ καὶ πάνυ πλούσιοι τυγχάνωσιν ὄντες. See below note 180).

- 179a. *Ib.* 116. 179a. Prof. R. Y. Tyrrell in the *Classical Review* vi. p. 302 ingeniously suggests that the speaker is referring to her own name—Καλονίκη: "I would cut my name in two and give up the half of it," that is νίκη. 'I would make them a present of the honours of war.' "The joke," he adds, "is not a very good one, but this explanation would give some point to verses otherwise quite pointless."

180. κὰν εἰ. 180. 1. In the form κὰν εἰ the ἂν belongs to a verb in an apodosis hanging on to the protasis which is introduced by the εἰ, the καὶ very often intensifying the word or words which follow it, and the ἂν very often being thrown into the wrong member of the sentence; as to which see above, note 23.

2. Sentences are constantly occurring where such apodosis is expressed and the connection is clear.

Thus

- (1) Plat. *Lys.* p. 209 E καὶ τὸν μὲν γε οὐδ' ἂν σμικρὸν ἐάσειεν ἐμβαλεῖν. ἡμᾶς δέ, κὰν εἰ βουλοίμεθα δραξάμενοι τῶν ἀλῶν, ἐφ' ἃν ἐμβαλεῖν (the ἂν in κὰν belongs to, and is repeated with, the coming ἐφ' ἃν); Aristot. *de Anima* ii. c. 10 διὸ κὰν εἰ ἐν ὕδατι εἴμεν, αἰσθανοίμεθ' ἂν ἐμβληθέντος τοῦ γλυκέος (the ἂν in κὰν belongs to, and is repeated with, the coming αἰσθανοίμεθα).



Ar. *Ran.* 585 *κάν* εἴ με τύπτεις, οὐκ ἂν ἀντείποιμί σοι (the ἂν in *κάν* belongs to, and is repeated with, the following ἀντείποιμι); Plat. *Protag.* p. 318 B ἀλλ' ὥσπερ ἂν εἰ αὐτίκα μάλα μεταβαλὼν τὴν ἐπιθυμίαν Ἱπποκράτης ὁδε ἐπιθυμήσειε τῆς συνουσίας τούτου τοῦ νεανίσκου. . . , καὶ ἀφικόμενος παρ' αὐτόν . . . ἀκούσειεν ταῦτα ταῦτα ἅπερ σοῦ, . . . εἰ αὐτὸν ἐπανερόιτο, τί δὴ φῆς βελτίῳ ἔσεσθαι καὶ εἰς τί ἐπιδώσειν; εἴποι ἂν αὐτῷ ὁ Ζεύξιππος ὅτι πρὸς γραφικὴν *κάν* εἰ Ὀρθαγόρα . . . συγγενόμενος, ἀκούσας ἐκείνου ταῦτα ταῦτα ἅπερ σοῦ, ἐπανερόιτο αὐτόν εἰς ὃ τι βελτίων καθ' ἡμέραν ἔσται συγγιγνόμενος ἐκείνῳ, εἴποι ἂν ὅτι εἰς αὐλήσιν· οὕτω δὴ καὶ σὺ εἰπέ τῷ νεανίσκῳ καὶ ἐμοὶ ὑπὲρ τούτου ἐρωτῶντι (the ἂν which follows ὥσπερ belongs to, and is repeated with, the first εἴποι; and the ἂν which forms part of *κάν* belongs to, and is repeated with, the second εἴποι. "Just as would (sc. be the case, viz.—) if Hippocrates here were to conceive the desire, and approaching him were to be told . . . ; if he were to put the further question to him . . . , Zeuxippus would say . . . And just as would (sc. be the case, viz.—) if he were to go to Orthagoras, and were to put the further question to him, he would tell him . . . ; so then do you tell us"); Aristot. *de Caelo* ii. c. 2 *κάν* εἰ σταίη, κινήθει ἂν πάλιν (the ἂν in *κάν* belongs to, and is repeated with, the coming κινήθει).

- (2) Plat. *Alcib.* Pr. p. 119 D ἀλλὰ *κάν* εἰ τριήρη διανοοῦ κυβερνᾶν μέλλουσιν ναυμαχεῖν, ἥρκει ἂν σοι τῶν συνναυτῶν βελτίστῳ εἶναι τὰ κυβερνητικά, ἢ ταῦτα μὲν ᾧ ἂν δεῖν ὑπάρχειν, ἀπέβλεπες δ' εἰς τοὺς ὡς ἀληθῶς ἀνταγωνιστάς, ἀλλ' οὐχ ὡς νῦν εἰς τοὺς συναγωνιστάς; (the ἂν in *κάν* belongs to, and is repeated with, the coming ἥρκει, ᾧ, and ἀπέβλεπες): Aristot. *de Partib. animal.* i. c. i. med. ὥσπερ *κάν* εἰ περὶ κλίνης ἐλέγομεν ἢ τινος ἄλλου τῶν τοιούτων, ἐπειρώμεθα μᾶλλον ἂν διορίζειν τὸ εἶδος αὐτῆς ἢ τὴν ὕλην, οἷον τὸν χαλκὸν ἢ τὸ ξύλον (the ἂν in *κάν* belongs to, and is repeated with, the coming ἐπειρώμεθα).

Plat. *Gorg.* p. 514 D οὐκοῦν οὕτω πάντα, τά τε ἄλλα, *κάν* εἰ ἐπιχειρήσαντες δημοσιεύειν παρεκαλοῦμεν ἀλλήλους ὡς ἱκανοὶ ἰατροὶ ὄντες, ἐπесκεψάμεθα δὴ πον ἂν ἐγώ τε σὲ καὶ σὺ ἐμέ (the ἂν in *κάν* belongs to, and is repeated with, the coming ἐπесκεψάμεθα).

- (3) Plat. *Protag.* p. 328 A ἀλλὰ *κάν* εἰ ὀλίγον ἔστι τις ὅστις διαφέρει ἡμῶν προβιβάσαι εἰς ἀρετὴν, ἀγαπητόν (sc. εἴη, or even ἔστι: see below in this note § 3. The ἂν in *κάν* belongs to the verb which is understood with ἀγαπητόν: "one would be contented, if it is").

- (4) Plat. (?) *Theag.* p. 130 D ἐπεδίδουν δὲ ὁπότε σοι συνείην, κὰν εἰ ἐν τῇ αὐτῇ μόνον οἰκία εἴην, μὴ ἐν τῷ αὐτῷ δὲ οἰκηματι (the ἄν in κὰν belongs to ἐπεδίδουν: and the sentence is equivalent to ἐπεδίδουν ἄν, καὶ εἰ εἴην = "and I should (= used to) benefit, whenever I was in your company, even if soever I was but in the same house with you, let alone the same room").

- (5) So in the indirect speech: *e.g.*

Plat. *Phileb.* p. 58 C καθάπερ τοῦ λευκοῦ πέρι τότε ἔλεγον, κὰν εἰ σμικρόν, καθαρὸν δὲ εἴη, τοῦ πολλοῦ καὶ μὴ τοσοῦτου διαφέρειν τῷ γ' αὐτῷ τῷ ἀληθεστάτῳ (the ἄν in κὰν belongs to the coming διαφέρειν); *Sophist.* p. 247 D λέγω δὴ τὸ καὶ ὅποιαν οὖν τινὰ κεκτημένον δύναμιν εἴτ' εἰς τὸ ποιεῖν ἕτερον ὅτιοῦν πεφυκὸς εἴτ' εἰς τὸ παθεῖν καὶ σμικρότατον ὑπὸ τοῦ φανλοτάτου, κὰν εἰ μόνον εἰσάπαξ, πᾶν τοῦτο ὄντως εἶναι (the ἄν in κὰν belongs to the coming εἶναι); *de Rep.* v. p. 473 A ἡ φύσιν ἔχει πρῶξιν λέξεως ἦττον ἀληθείας ἐφάπτεσθαι, κὰν εἰ μὴ τῷ δοκῇ (the ἄν in κὰν belongs to ἐφάπτεσθαι: "is it natural that action less than speech should have to do with truth, even if haply some one shall not think so?"); *de Rep.* vii. p. 515 D οὐκ οἶε αὐτὸν ἀπορεῖν τε ἄν καὶ . . . ; πολὺ γ', ἔφη, οὐκοῦν κὰν εἰ πρὸς αὐτὸ τὸ φῶς ἀναγκάζοι αὐτὸν βλέπειν, ἀλγεῖν τε ἄν τὰ ὄμματα καὶ κ.τ.λ. (the ἄν in κὰν belongs to, and is repeated with, the coming ἀλγεῖν); *Dem. Mid.* p. 530. 21 νῦν δέ μοι δοκεῖ, κὰν ἀσέβειαν εἰ καταγινώσκοι, τὰ προσήκοντα ποιεῖν (the ἄν in κὰν belongs to the coming ποιεῖν); *Ar. Eth. Nic.* i. 10 (9). 3 φαίνεται δὲ κὰν εἰ μὴ θεόπεμπτός ἐστιν . . . , τῶν θειοτάτων εἶναι (the ἄν in κὰν belongs to the coming εἶναι).

Xen. *Symp.* 2. 19. ὠρχοῦμην μὲν οὐ, (οὐ γὰρ πώποτε τοῦτ' ἔμαθον) ἐχειρονόμουν δέ ταῦτα γὰρ ἠπιστάμην. νῆ Δί', ἔφη ὁ Φίλιππος. Καὶ γὰρ οὖν οὕτω τὰ σκέλη τοῖς ὤμοις φαίνῃ ἰσοφόρα ἔχειν, ὥστε δοκεῖς ἐμοί, κὰν εἰ τοῖς ἀγορανόμοις ἀφιστῶς, ὥσπερ ἄρτους, τὰ κάτω πρὸς τὰ ἄνω, ἀζήμιος ἄν γενέσθαι (the ἄν in κὰν belongs to, and is repeated with, the coming γενέσθαι).

- (6) So where the apodosis is in participial form: *e.g.*

Plat. *de Rep.* iii. p. 408 A ὡς ἱκανῶν ὄντων τῶν φαρμάκων ἰάσασθαι ἄνδρας πρὸ τῶν τραυμάτων ὑγιεῖνους τε καὶ κοσμίους ἐν διαίτῃ, κὰν εἰ τύχοιεν ἐν τῷ παραχρήμα κυκλῶνα πιόντες (= ὡς ἱκανῶν ἄν ὄντων, καὶ εἰ τύχοιεν = "as though the medicines would be sufficient, even if they chanced . . .")

3. In passages like the following the construction is the same; but here the *ἄν* belongs to a present or future indicative verb in the apodosis—a construction legitimate indeed, as we have seen, but not of everyday use:—

Plat. *Menon* p. 72 C οὕτω δὴ καὶ περὶ τῶν ἀρετῶν, κἂν εἰ  
πολλαὶ καὶ παντόδαπαί εἰσιν, ἐν γέ τι εἶδος ταῦτόν ἔχουσι  
δι' ὃ εἰσὶν ἀρεταί (=καὶ εἰ πολλαὶ καὶ παντόδαπαί εἰσιν,  
ἔχουσιν ἄν="even if they are many and various, still  
they have in very truth"); *de Rep.* ix. p. 579 D ἔστιν ἄρα  
τῇ ἀληθείᾳ, κἂν εἰ μὴ τῷ δοκῇ, ὃ τῷ ὄντι τύραννος τῷ ὄντι  
δοῦλος κ.τ.λ. (=ἔστιν ἄν ἄρα τῇ ἀληθείᾳ, καὶ εἰ μὴ τῷ  
δοκῇ="so then it is in very very truth [see above note 16]  
the case, even if haply a man shall not think so, that he  
who is really etc."); Aristot. *Topic.* v. 6 = p. 136<sup>a</sup>. 20 κἂν  
εἰ δὲ τοῦ μὴ ἀνθρώπου φαίνεται μὴ ἴδιον τὸ μὴ ζῶν, οὐδὲ  
τοῦ ἀνθρώπου ἔσται ἴδιον τὸ ζῶν—repeated a few lines  
below (p. 136<sup>b</sup>. 27) in the shape, κἂν εἰ . . . φαίνεται,  
. . . φανείται (=καὶ εἰ . . . φαίνεται, ἔσται ἄν: φανείται  
ἄν="and even if haply it shall appear, it will in very  
truth be: it will in very truth appear").

4. It will be noticed that in three of these lastly cited passages—viz. Plat. *de Rep.* ix. p. 579 D and Aristot. *Topic.* v. 6 (bis), as also in Plat. *de Rep.* v. p. 473 A, cited above in § 2 (5) of this note—the verb in the protasis is in the present subjunctive.

Accompanied  
sometimes by the  
present subjunc-  
tive in the pro-  
tasis.

Other instances of this are

Aristot. *de Sophist. Elench.* 24 = p. 179<sup>b</sup>. 21 ὥστε καὶ εἰ τις  
ἐπιχειροίη συνάγειν ὡς ἀδύνατον, ἀμαρτάνει, κἂν εἰ μυριάκις  
ἢ συλλελογισμένος (=ἀμαρτάνει ἄν, καὶ εἰ μ. ἢ σ.="he  
goes wrong in very truth, even if haply he shall have ten  
thousand times drawn out his syllogism"); *Meteorol.* i. 6 = p.  
343<sup>b</sup>. 33 οἱ γὰρ ἀστέρες κἂν εἰ μείζους κἂν ἐλάττους  
φαίνωνται, ἀλλ' ὁμῶς ἀδιαίρετοί γε καθ' ἑαυτοὺς εἶναι  
δοκοῦσιν (=καὶ εἰ φαίνωνται, δοκοῦσιν ἄν="even if  
haply they shall seem, yet in very truth appear"); *de Rep.*  
iii. 8 = p. 1279<sup>b</sup>. 20 εἰ γὰρ εἶεν οἱ πλείους ὄντες εὐποροὶ  
κύριοι τῆς πόλεως, δημοκρατία δ' ἔστιν ὅταν ἡ κύριον τὸ  
πλῆθος, ὁμοίως δὲ πάλιν κἂν εἰ που συμβαίῃ τοὺς ἀπόρους  
ἐλάττους μὲν εἶναι τῶν εὐπόρων, κρείττους δ' ὄντας κυρίους  
εἶναι τῆς πολιτείας, ὅπου δ' ὀλίγον κύριον πλῆθος, ὀλιγ-  
αρχίαν εἶναι φασιν, οὐκ ἂν καλῶς δόξειεν διωρίσθαι περὶ  
τῶν πολιτειῶν (=καὶ εἰ που συμβαίῃ, οὐκ ἂν δόξειεν: the  
ἄν in κἂν belonging to, and being repeated with, the coming  
δόξειεν); *de Poet.* i. 1 = p. 1447<sup>a</sup>. 21 ἅπασαι μὲν ποιοῦνται  
τὴν μίμησιν ἐν ῥυθμῷ καὶ λόγῳ καὶ ἁρμονίᾳ, τούτοις δ'

ἢ χωρὶς ἢ μεμιγμένοις, οἷον ἁρμονία μὲν καὶ ῥυθμῷ χρώμεναι μόνον, ἢ τε αὐλητικῇ καὶ ἢ κιθαριστικῇ, κἂν εἴ τινες ἕτεραι τυγχάνωσιν οὔσαι τὴν δύναμιν, οἷον ἢ τῶν συρίγγων (= καὶ ἂν (χρώμεναι), εἰ τυγχάνωσιν = "and in very truth using, if haply they shall happen to be"); practically repeated, this, in *de Rep.* ii. 1 = p. 1260<sup>b</sup>. 28 δὲ καὶ τὰς ἄλλας ἐπισκέψασθαι πολιτείας, αἷς τε χρῶνται τινες τῶν πόλεων τῶν εὐνομεῖσθαι λεγομένων, κἂν εἴ τινες ἕτεραι τυγχάνωσιν ὑπὸ τινῶν εἰρημέναι καὶ δοκοῦσαι καλῶς ἔχειν (= καὶ (δεῖ) ἂν, εἰ τυγχάνωσι = "and in very truth it is so necessary, if haply any shall happen to be, etc.")

It is perhaps superfluous to remark that in all such passages the present subjunctive in the protasis has—despite the MSS., whose authority for it is in some of the instances overwhelming—been improved off the scene by the critics; who boldly affirmed, not only that in common speech κἂν εἰ was used as practically equivalent to καὶ εἰ, the ἂν having quite lost all power and meaning, but further that only the indicative or the past subjunctive, and never the present subjunctive, could be found in such a protasis. See Heindorf on Plat. *Sophist.* p. 247 E; Ast on Plat. *de Rep.* v. p. 473 A; Stallbaum on Plat. *Phileb.* p. 58 C; Buttmann on Plat. *Menon* p. 72 C, and on Dem. *Mid.* p. 530. 21; Bonitz *Index Aristotelicus* s.vv. ἂν and εἰ: Vahlen on Aristot. *Poet.* i. 35.

They had not emancipated themselves from the prejudice which at one time existed against the use of εἰ with the present subjunctive in Attic Greek. See Text § 62.

As to the passage from Aristotle's *Meteorol.* i. 6, Hermann (Viger n. 327, on p. 527 Zeun) would free himself from difficulty in another way; "Aristoteles," he says, "scripserit necesse est" (!) "κἂν μείζους omisso εἰ."

### 5. In

Arist. *Polit.* i. c. 3.

Aristot. *Polit.* i. c. 3 = p. 1253<sup>b</sup> πρῶτον δὲ περὶ δεσπότου καὶ δούλου εἴπωμεν, ἵνα τὰ τε πρὸς τὴν ἀναγκαίαν χρείαν ἴδωμεν, κἂν εἴ τι πρὸς τὸ εἰδέναι περὶ αὐτῶν δυναίμεθα λαβεῖν βέλτιον τῶν νῦν ὑπολαμβάνομένων,

the καὶ in κἂν is simply the copula; the ἴδωμεν is mentally repeated after it; εἰ is used in the indirect sense of "whether": as to which see note 196. 6 below; and the ἂν in κἂν belongs to the coming δυναίμεθα.

So that the sentence is equivalent to

ἵνα τὰ τε . . . ἴδωμεν, καὶ ἴδωμεν εἴ τι . . . δυναίμεθα ἂν λαβεῖν = "that we may see both . . ., and may see

whether we should under such circumstances be able to gain something."

181. 1. In this passage παλαί' ἄν is the reading of La (which has παλαιῶν in the text, with πάλαι ἄν, which must be taken as παλαί' ἄν, in the margin), Lb, Lc, and R. It has all the authority on its side; and there is no authority for anything else. 181. Soph. Ph. 493.

One does not see, therefore, why it is not also the right reading.

Nor can it be displaced as such merely by Dindorf's "Probabilior Triclinii lectio παλαιὸν est"; still less by Prof. Jebb's stigmatisation of the "παλαιὸν of L" as "manifestly a mere blunder for παλαιὸν." See above note 53. 5.

2. Keeping, then, the reading παλαί' ἄν, we have to supply εἴη, omitted, with it.

Again Prof. Jebb objects:—"such an ellipse of εἴη is impossible."

One respectfully asks, why? especially in view of other passages cited in this part of the Text.

3. βεβήκη, the reading of Lc and B, is accepted by Dindorf in his Text, and also by Prof. Jebb. βεβήκοι is given in La, Lb, Γ, Ald., and βεβήκει in R and T.

The weight of authority is, therefore, with βεβήκει, the correction of βεβήκοι: for which, however, a better correction is—in the judgment of the present writer—that of Elmsley (on Soph. Aj. 278 in *Museum Criticum* i. p. 356), βέβηκε, as given in the Text.

181a. *E contra*, the verb is expressed in

181a.

Plat. *Cratylus* p. 52 D πρᾶττεῖς τε ἃ περ ἄν δοῦλος ὁ φαυλότατος πράξειεν.

182. 1. Arnold finds a difficulty in the word παρά here, "παρά not often occurring with an accusative case, in the simple sense of 'at' or 'near,' unless the idea of juxtaposition, being by the side of a thing, is intended to be insisted upon"; adding "perhaps we should read here as in i. 20 [3] περὶ τὸ Λεωκόριον" [sc. τῷ Ἰππάρχῳ περιτυχόντες]. 182. Thuc. vi. 57. 3.  
παρά )( περὶ.

2. But where the idea of motion alongside of a thing is involved, as in

Pind. *Ol.* xi. (x.) 99 παῖδ' ἐρατὸν δ' Ἀρχεστράτου | αἶνησα,

τὸν εἶδον κρατέοντα χερὸς ἀλλᾶ | βωμὸν παρ' Ὀλύμπιον<sup>cxi c</sup> :

or that of extension alongside of a thing, as in the case of a string of men extended alongside, as opposed to a single man standing by the side, of a thing; as for example in

Herod. iv. 62 καὶ ἔπειτα ἀνεείκαντες ἄνω ἐπὶ τὸν ὄγκον τῶν φρυγάνων καταχέουσι τὸ αἷμα τοῦ ἀκινάκεος. ἄνω μὲν δὴ φορέουσι τοῦτο· κάτω δὲ παρὰ τὸ ἱρὸν ποιεῦσι τάδε :

or in the present passage of Thucydides, where Hipparchus and his train might be said to have been παρὰ τὸ Λεωκόριον, to have been "*alongside of the Leocorium*," there seems little objection to be made to the expression.

### 3. Of the passages cited by Arnold,

Xen. *Anab.* iii. 4. 9 παρὰ ταύτην τὴν πόλιν ἦν πύραμις λιθίνη = "running alongside of this town was a stone pyramid"; *ib.* i. 4. 3 αἱ δὲ νῆες ὥρμουν παρὰ τὴν Κύρου σκηνήν = "the ships were moored, and, as moored, ran alongside of Cyrus' tent."

4. Since the foregoing paragraphs were written, we have the fortunate recovery of Aristotle's *Ἀθηναίων πολιτεία*: in c. 18 of which we read

τὸν μὲν Ἰππαρχον διακ[οσ]μοῦντα τὴν πομπὴν παρὰ τὸ Λεωκόριον ἀπέκτειναν.

The Leocorium.

5. As to the Leocorium, see Arnold on Thuc. i. 20. 3, and Hudson on Thuc. vi. 57. 3, there cited by Arnold. It was

Thuc. viii. 102.  
2.

<sup>cxi c</sup> 1. Or in Thuc. viii. 102. 2 τέσσαρες δὲ τῶν νεῶν αἱ ὕσταται πλεούσαι καταλαμβάνονται παρὰ τὸν Ἐλαιόνα—where, as in the passage in the Text, Arnold finds a difficulty and accepts Dobree's (*Advers.* i. 106) suggestion *περὶ* for *παρά*.

There is no necessity for the change: nor is Arnold right in saying, as he does, that if *παρά* is retained, the words "rather belong to πλεούσαι 'are overtaken while sailing by Elaeus.'" No doubt that is the meaning; but it is implied rather than expressed. Translate "but four of the ships, those which were going along last, are caught alongside of Elaeus."

2. Dobree (*l.c.*) adds—"iii. 16. [1] παρὰ τὸν Ἴσθμον male, ut puto, Elmsley. *περὶ* servat paullo post c. 18 init."

3. Elmsley is clearly right in both places.

iii. 16. 1.

The passage in iii. 16. 1 is this: ἐπλήρωσαν ναὺς ἑκατὸν . . . καὶ παρὰ τὸν Ἴσθμον ἀναγαγόντες ἐπιδείξιν τε ἐποιούντο καὶ ἀποβάσεις τῆς Πελοποννήσου ἣ δοκοῖ αὐτοῖς, *i.e.* "weighing anchor and proceeding along the Isthmus." The great bulk of the MSS. is in favour of *παρά*, which is accepted by Haack, Poppo, Goeller, Arnold—rightly.

iii. 18. 1.

The passage in iii. 18. 1 is as clearly one in which *περὶ* alone could stand. It runs thus: Μυτιληναῖοι δὲ κατὰ τὸν αὐτὸν χρόνον, ὃν οἱ Λακεδαιμόνιοι περὶ τὸν Ἴσθμον ἦσαν, ἐπὶ Μήθυμναν ὡς προδιδομένην ἐστράτευσαν κατὰ γῆν. And no MS. or edition even suggests *παρά*.

"the monument of the daughters of Leos . . . who at the command of an oracle sacrificed themselves for their country. . . . Harpocration states that it was ἐν μέσῳ τῷ Κεραμεικῷ: i.e. in the midst of the *inner* Cerameicus, the N.W. district of Athens, lying within the walls, as opposed to the *outer* Cerameicus, the κάλλιστον προάστειον where the Athenian warriors were buried (Thuc. ii. 34. [6]; Ar. *Aves* 395)"; Dr. Sandys on Dem. *Conon* p. 1258. 24, where note, as a contrast to the use of παρά above referred to, the use of κατά: παρέρχεται Κτησίας ὁ υἱὸς ὁ τοῦτου, μεθύων, κατὰ τὸ Λεωκόριον ("off the Leocorium"), ἐγγὺς τῶν Πυθοδώρου.

Dem. *Conon* p.  
1258. 24.

182a. 1. "ἂν (ante τοὺς πεπρακότας)," says Mr. Shilleto *ad l.*, "om. K. r. s. A<sup>1</sup>. A<sup>2</sup>. Omissum mavult Schaefer. Equidem malim cum Marklando ἂν ante ἀγνοοῦντας (quod facile potuit excidere) additum. Vid. not."; where he translates as if the reading were as he suggests, and remarks on such a use of ὡς ἂν.

182a. Dem. *de*  
*F. L.* p. 390. 9.

## 2. The construction must be similar in

Hyperid. *c. Athenog.* col. 14 extr. [κῆτα τὰς] κοινὰ[s] τῆς πόλεως συνθήκας παραβὰς ταῖς ἰδίαις [ταῖς] πρὸς ἐμὲ ἰσχυρίζεται, ὥσπερ ἂν τινα πεισθέντα ὡς ὁ τῶν πρὸς ὑμᾶς δικα(ί)ων καταφρόνησας οὗτος ἂν τῶν πρὸς ἐμὲ ἐφρόντιζεν = "relies upon his private agreement made with me, as he would (sc. rely upon it, if made) with a person who was persuaded that a man, if he had treated with contempt what was due to you, would nevertheless have been careful of what was due to me."

Hyperid. *c.*  
*Athen.* col. 14  
extr.  
ὥσπερ ἂν.

The πρὸς which goes with ἐμὲ must be continued on so as to accompany τινα πεισθέντα also. Mr. Kenyon's "lays stress on the private covenant which he made with me, apparently expecting people to believe that a man who . . ." is a paraphrase rather than a translation of the language of Hyperides.

183. And see another example in Plat. *Phaedon* p. 98 C.

183. ὥσπερ ἂν  
ei.

In such passages, as the following, we have the *full* phrases of this sort; i.e. those in which the apodosis contains its verb:—

Plat. *Protag.* p. 327 E εἰθ' ὥσπερ ἂν εἰ ζητοῖς τίς διδάσκαλος τοῦ ἐλληνίζειν, οὐδ' ἂν εἷς φανείη, οὐδέ γ' ἂν, οἶμαι, εἰ ζητοῖς τίς ἂν ἡμῖν διδάξειε τοὺς τῶν χειροτεχνῶν υἱεῖς αὐτὴν ταύτην τὴν τέχνην ἣν δὴ παρὰ τοῦ πατρὸς μεμαθήκασι, . . . τοὺτους ἔτι (= Lat. *inquam*) τίς ἂν διδάξειεν οὐ ῥᾶδιον οἶμαι εἶναι . . . τοῦτων διδάσκαλον φανῆναι, τῶν

—with verb in  
apodosis ex-  
pressed.

δὲ ἀπειρών παντάπασι βῆδιον, οὕτω δὲ ἀρετῆς καὶ τῶν  
ἄλλων πάντων: *Gorg.* p. 447 C ἐροῦ αὐτόν. X. τί ἔρωμαι;  
Σ. ὅστις ἐστί. X. πῶς λέγεις; Σ. ὥσπερ ἂν εἰ ἐτύγχανεν  
ὢν ὑποδημάτων δημιουργός, ἀπεκρίνατο ἂν δήπου σοι,  
ὅτι σκυτόμορος.

183a. Plat.  
*Gorg.* p. 479 A.

184.

184a.

183a. μηδέ epexegetic. See above note 44. 3.

184. Cf. *supra* Text § 85, and note 148 *ad l.*

184a. So

Plat. *Sympos.* p. 208 C τῶν ἀνθρώπων εἰ ἐθέλεις εἰς τὴν  
φιλοτιμίαν βλέψαι, θαυμάζεις ἂν τῆς ἀλογίας.

And with the future indicative in the protasis

Plat. *Alcib. Pr.* p. 122 C εἰ δ' αὖ ἐθέλῃσεις εἰς σωφρο-  
σύνην τε καὶ κοσμιότητα ἀποβλέψαι . . ., παῖδα ἂν  
ἡγήσαιο σαυτὸν πᾶσι τοῖς τοιούτοις.

185. Soph. *Aj.*  
1181.

185. On the collocation εἰ οὐκ ἔφς see above note 54. 5, and  
subnote lxii.

186. Soph. *El.*  
314.

186. Note ἄν with the a long. See above note 12. 3.

187.

187. Compare, in English,

Miss A. E. Bayly (Edna Lyall) *Donovan* vol. i. p. 63, ed.  
Lond. 1882 "it would be the very best thing possible  
. . ., if you do not shrink from it too much."

188. "Would"  
etc., in English  
apodosis, for  
"will" etc.

188. Compare as similarly constructed sentences

Heywood *Woman Killed with Kindness* p. 110 "because  
you are my master, and if I have a mistress, I would be  
glad like a good servant to do my duty to her";  
Dekker *The Shoemaker's Holiday* p. 29 "if I tarry now,  
I would my guts might be turned to shoe-thread";  
Job xxxi. 24 "if I have made gold my hope, or have  
said to the fine gold, thou art my confidence; if I  
rejoiced because my wealth was great . . .; if I be-  
held the sun when it shined, . . . and my heart hath  
been secretly enticed, or my mouth hath kissed my  
hand: this also were an iniquity to be punished by  
the judge: for I should have denied the God that is  
above"; Butler *Analogy* pt. ii. c. 6 "but if the prince  
be supposed to regard only the action . . ., he would  
not always give his orders in such a plain manner";  
Locke *Conduct of the Understanding* 10 "if his opinion



be settled upon a firm foundation, if the arguments . . . be clear, good, and convincing, why should he be shy to have it tried whether etc.”; Byron *Occasional Pieces: To Thyrza* “if rest alone be in the tomb, | I would not wish thee here again”; Shelley *The Cenci* v. 1 “now if you | have any word of melancholy comfort | to speak to your pale wife, ’twere best to pass | out at the postern”; id. *Prometheus Unbound* ii. 3 “how glorious art thou, Earth! and if thou be | the shadow of some spirit lovelier still, | though evil stain its work and it should be | like its creation, weak yet beautiful, | I could fall down and worship that and thee”; Disraeli *Lothair* vol. ii. c. 10 “‘has not the divine Theodora told you?’ ‘She has told me many things, but not that.’ ‘How then could I know,’ said the Princess, ‘if she has not discovered it?’ ‘Perhaps she has discovered it,’ said Lothair. ‘Oh! then she would tell me,’ said the Princess, ‘for she is the soul of truth.’”

### Compare also

Etherege *Sir Fopling Flutter* ii. 1 “when we are in perfect health, ’twere an idle thing to fright ourselves with the thoughts of sudden death.”

Balzac *La Cousine Bette* p. 234 “si vous voulez rester, il faudrait vous faire votre lit de repos vous-même.”

So in French.

189. 1. *τις*, the indefinite particle, = “some one,” is here used in the sense of “you.” So in

Soph. *Aj.* 1138 τοῦτ’ εἰς ἀνίαν τοῦπος ἔρχεται τινί.

189. Aesch.  
*Suppl.* 924.  
*τις* (indefinite)  
= “you.”  
= “I.”

### 2. In

Soph. *Aj.* 403 ποῖ *τις* οὖν φύγη; | ποῖ μολὼν μενῶ;

and

Ar. *Plut.* 438 ἀναξ’ Ἀπολλων καὶ θεοί, ποῖ *τις* φύγη;

the same particle is used in the sense of “I.”

### In

Soph. *Ant.* 750 ταύτην ποτ’ οὐκ ἔσθ’ ὥς ἔτι ζῶσαν (Soph. *Ant.* γαμείς. | A. ἡδ’ οὖν<sup>cxii</sup> θανεῖται, καὶ θανοῦσ’ ὀλεῖ 750.)  
τινά. | K. ἡ κάπαπειλῶν ᾧδ’ ἐπεξέρχει θρασύς;

by *τινά* in v. 751 Hæmon means himself. Creon’s retort in v. 752 is founded on the assumption that the word in question

<sup>cxii</sup> 1. ἡδ’ οὖν. So Dindorf reads in his text; adding, however, in his note “ἡδ’ ἢ R. ἡ δ’ οὖν lemma scholii et scholiasta ad v. 1232.”

It would seem to be the proper inference from this that the rest of the MSS. agree in the reading ἡδ’ οὖν.

Soph. *Ant.* 751.  
ᾧδ’ (etc.) οὖν) (ὁ  
(etc.) δ’ οὖν.

refers to him—Creon. “Do you carry thus your boldness so far as even to threaten me?”

= “he.”

3. The third person—“him,” “he”—is referred to in

Aesch. *Sept. c. Theb.* 402 τάχ' ἄν γένοιτο μάντις ἢ ἰννοία  
τινί: Ar. *Ran.* 552. 554 (cited by Brunck ad Soph.  
*Aj.* l.c.) κακὸν ἦκει τινί . . . δώσει τις δίκην.

190.

190. ἐπιταξόμεσθα passive. See above note 55.

191. Lys. *Erat.*  
p. 127. 42.

191. 1. In point of construction, compare with this

Shelley *Cenci* i. 2 extr. “I were a fool . . . , | if she  
escape me.”

2. Bekker wrongly adopts Reiske's unnecessary correction,  
δημέσσαιτε, for the universal reading δημέυσετε.

Cf. Heindorf ad Plat. *Phaedon* p. 107 C.

192. Eur.  
*Beller.* Fr. 11 D.  
=300 N.

192. 1. Prof. Conington (*Journ. Class. and Sac. Philology* i.  
p. 337) quotes this passage—in the shape

οὐκ ἄν γένοιτο τραύματ', εἰ τις ἐγξέσῃ | θάμνοις ἐλείοις :

2. Were it not so, one would perhaps prefer the reading ἢ δ' οὖν : there being no substantial difference created by the use after a pronoun and δ' οὖν of the future indicative instead of the imperative ; as to which latter use see John Wordsworth in *Philological Museum* i. p. 243, and the examples given by him.

3. In Soph. *Trach.* 329 ἢ δ' οὖν ἔασθω, καὶ πορεύεσθω στέγας | οὕτως ὅπως ἤδιστα, μηδὲ πρὸς κακοῖς | τοῖς οὖσι λύπην πρὸς γ' ἐμοῦ λύπην [sic La.] λάβοι (not cited by Wordsworth) Dindorf so edits, but it would seem from his note—“scribebatur ἢ δ' οὖν”—that it is only by way of correction. But that is not uncommonly the case.

In Soph. *Aj.* 961 (also not cited by Wordsworth)—οἱ δ' οὖν γελώντων κάπιχαιρόντων κακοῖς | τοῖς τοῦδ'—the MSS. have οἱ δ' οὖν ; and so Lobeck edits in his text, although he silently in his notes reads οἱ δ' οὖν. The Leyden MS. of Suidas, who s.v. βλέποντες cites the passage, has however οἱ δ' αὖ, whence Hermann—and see also Bergler ad Ar. *Ach.* 186—reads οἱ δ' οὖν ; and so Dindorf.

4. In reference to the passages cited by Wordsworth, the facts seem to be as follow :—

Soph. *Oed. Tyr.* 669 ὁ δ' οὖν ἔγω, καὶ χρὴ με παντελῶς θανεῖν, | ἢ γῆς ἄτιμον τῆσδ' ἀπωσθῆναι βίᾳ. “Vulgo δδ’,” says Dindorf. The Scholiast's lemma gives ὁ δ' ; which is accepted by Elmsley and Dindorf.

Ar. *Ach.* 186 οἱ δ' οὖν βούλωνται. This would seem to be the universal reading. Ar. *Lys.* 491 οἱ δ' οὖν τοῦδ' οὐνεκα δρώντων | δ τι βούλονται. The same remark applies here.

In Aesch. *Prom.* 935 ὁ δ' οὖν ποιεῖτω (on which Wordsworth's note is written), Dindorf remarks “ὁ δ' οὖν Elmsleus, vulgo δδ' οὖν.”

5. The consensus of the MSS. in the two passages of Aristophanes just mentioned, and the analogy of the examples of σὺ δ' οὖν followed by an imperative, of which Wordsworth gives several, e.g. Aesch. *Eum.* 226 σὺ δ' οὖν δῖσκε etc., gives weight to the readings ὁ δ' οὖν, ἢ δ' οὖν, οἱ δ' οὖν as the correct readings.

6. And if so, ἢ δ' οὖν θανέιται in Soph. *Ani.* 751 would seem better than ἢδ οὖν θανέιται.

following, apparently (*ib.* p. 224), the edition of the Fragments of the Greek scenic poets by F. G. Wagner; and Liddell and Scott, *s.v.* ἐγξέω, evidently accept the same reading.

2. The passage in question is preserved to us by Stobaeus *Florileg.* Tit. 90 [88] p. 501. 10, whose text is given by Gaisford in his Oxford edition of 1822 (vol. iii. p. 215)—

οὐκ ἂν γένοιτο τραῦμα, εἴ τις ἐνξύσῃ | θάμνοις ἐλείοις :

with the note “τραύματ’—θάμνοις ἐλείοις Grotius in mss,” but nothing to vary the reading εἰ . . . ἐνξύσῃ. Grotius’ Latin version is given by Gaisford in his vol. iv. p. 216—“nec vñlus ullum vérberans inflexéris | juncó palustri.”

3. Dindorf silently edits the passage—οὐκ ἂν γένοιτο τραύματ’, ἦν τις ἐγξύσῃ | θάμνοις ἐλείοις.

Nauck reads οὐκ ἂν γένοιτο τραύματ’, εἴ τις ἐγξύσαι | θάμνοις ἐλείοις : with the note “ἐνξύσῃ libri, ἐνξύσαι scripsi.”

The two latter editors evidently change with the view of getting rid of the construction of εἰ with the present subjunctive; an unnecessary quest, as has already been seen (*supra* Text § 62).

4. The only real question is, whether we shall retain the reading of the books—εἴ τις ἐγξύσῃ (as we generally write it)—or accept the correction ἐγξέσῃ.

5. Against the former is the fact that the *v* in the aorist of ξύω is long in Homer (e.g. *Il.* ix. 446; xiv. 179), and is not apparently elsewhere found as short in the poetry of the Classical period of Greek literature.

6. On the other hand, as the MSS. are unanimous in attributing to Euripides here the form ἐγξύσῃ, with the *v* short, it is probably safer—especially if we accept Dr. Rutherford’s (*New Phrynichus*) theory of Euripides’ love of innovating in matters of form: a demerit expressly repudiated on the poet’s behalf by Valckenaer (ad *Phoen.* 93) in matters of construction—to accept their testimony, and keep to that as the right reading.

193. Compare in point of construction

193.

Beaum. and Fletch. *Philaster* iv. 3 “when I am dead,  
thy way were freer.”

194. It must be remembered that a present tense is frequently used in an historic way, and so, as virtually equivalent to a past tense; and as such is followed by grammatical constructions only adapted for use after a past tense.

194. Historic present in Greek.

Thus

Aesch. Pers.  
452.

Aesch. Pers. 450 ἔνταῦθα πέμπει τούσδ', ὅπως ὅτ' ἂν νεῶν |  
φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίατο | κτείνοιεν [so appar-  
ently the best MSS. Porson, by correction only, κτείνειαν]  
εὐχέρωτον Ἑλλήνων στρατόν, | φίλους δ' ὑπεκσώζοιεν  
ἐναλίων πόρων—wherein πέμπει virtually = ἔπεμπε: Andoc.  
de Myst. p. 3. 11 ὥχετο Μεγαράδε ὑπεξελθών, ἐκεῖθεν δὲ  
ἐπαγγέλλεται τῇ βούλῃ, εἴ οἱ ἄδειαν δοῖεν, μηνύσειν . . .—  
wherein ἐπαγγέλλεται virtually = ἐπηγγέλλετο.

See further note 93. 4 (2).

195. Dem. de  
F. L. p. 401. 20.

ὥς (ὅτι) with past  
subjunctive or in-  
dicative, or infini-  
tive without the  
particle, in in-  
direct speech.

195. In

Dem. de Fals. Leg. p. 401. 20 εἰπείν δὴ φασι τὸν  
Σάτυρον ὅτι, ὦν μὲν οἱ ἄλλοι δέονται, οὐδενὸς ὦν ἐν  
χρεῖα τυγχάνει, ἃ δ' ἂν αὐτὸς ἐπαγγείλαιο ἡδέως,  
ῥᾶστα μὲν ἐστι Φιλιππῷ δοῦναι καὶ χαρίσασθαι  
πάντων, δέδοικε δὲ μὴ διαμάρτη,

all the MSS., except the two Parisines S and Y, have δεδοικέναι.

On which Mr. Shilleto remarks: "Sane dubium videtur an  
librariis emendantibus δέδοικε debeatur. Nam in *orat. obliq.*  
perinde est ὥς (s. ὅτι) cum *optat.*, cum *indicat.*, an omissa particula  
*infin.* sequatur"; citing, in proof, Thucyd. ii. 13. 1; 80. 1;  
viii. 51. 1, as "σμικρὰ ἀπὸ πολλῶν."

Add, from the πολλά, Thuc. iii. 3. 3; 25. 2.

196. The future  
subjunctive in  
Greek, in so-called  
optative form.

196. 1. As to the subjunctive of the future tense, Mr. Jelf  
(*Gr. Gr.* § 201. obs. 1) remarks:—

"The future, though a principal tense, has no conjunctive, being  
in itself an expression of future probability.<sup>cxiii</sup> The optative properly  
belongs to the future as an historic tense, the proper form whereof  
would be ἐβούλευσον, standing to the future as the imperfect to the  
present, and the pluperfect to the perfect, and expresses something  
which in past time was a contingency in future time. Had this  
historic future form existed, there would probably have been no future  
optative form."

2. With reference to the use of the (so-called) future  
optative, Professor Kennedy rightly writes (*Journal of Classical  
and Sacred Philology* i. p. 325, in a note on Soph. *Oed. Tyr.* 1270  
sqg.<sup>cxiv</sup>):—

<sup>cxiii</sup> Or possibility.

Soph. O. T.  
1270.

<sup>cxiv</sup> ἄρας ἔπαισεν ἄρθρα τῶν αὐτοῦ κύκλων, | αὐδῶν τοιαῦθ', ὁθούνεκ' οὐκ ὀφυντό  
νυν | οὐθ' οἷ' ἔπασχεν οὐθ' ὅποι' ἔδρα κακά, | ἀλλ' ἐν σκότῳ τὸ λοιπὸν οὐδ' μὲν οὐκ  
ἔδει | ὀφείλαθ', οὐδ' ὃ' ἔχρηξεν οὐ γνωσολατο=(in the Professor's words) "speaking

"The optative of the future is not constructed as other optatives (in protasis or apodosis or in subdependent clauses), but stands merely for the indicative of the future in primary dependence on historical tenses. For this reason it does not require optatives in subdependence, but indicatives (here we have ἔπασχεν, ἔδρα, ἔδει, ἔχρησεν, and in *Oed. Col.* 945 <sup>cxv</sup> εὐρέθησαν)."

3. In earlier times Dawes (*Misc. Crit.* p. 103) had written "observare libet, verba istius formae, cuius est αἰείσοι . . . <sup>cxvi</sup> temporibus praeteritis significatione futura perpetuo subijci"; citing as examples

Ar. *Plut.* 88 ἐγὼ γὰρ ὦν μεираκίον ἠπέιλησ' ὅτι | ὡς τοὺς  
δικαίους καὶ σοφοὺς καὶ κοσμίους | μόνους βαδισοίμην: 997  
ὑπειπούσης θ' ὅτι | εἰς ἐσπέραν ἤξοιμι: *Vesp.* 800 ἡκηκὴ  
γὰρ ὡς Ἀθηναῖοι ποτε | δικάσοιεν ἐπὶ ταῖς οἰκίαισι τὰς  
δίκας, | κὰν τοῖς προθύροις ἐνοικοδομήσοι πᾶς ἀνὴρ, | αὐτῷ  
δικαστηρίδιον μικρὸν πάννυ. <sup>cxvii</sup>

4. While, later than the others, Curtius (*Das Verbum der Gr. Sprach.* ii. p. 344, ed. 2 (= p. 318, ed. 1)) thus writes:—

"Der Optativ des Futurums, welcher ja überhaupt nur in einem von einem Präteritum abhängigen Satzgeschiebe seine Verwendung findet, ist . . . der homerischen Sprache fremd, wo sich kaum eine Gelegenheit zur Anwendung darbot. Vielleicht ist Pindar *Pyth.* 9. 116 σὺν δ' ἀέθλοισι ἐκέλευσεν διακρίναι σέθεν <sup>cxviii</sup> | ἀντινα σχήσοι τις ἡρώων das älteste Zeugniss für diesen Modus, der uns dann bie

to this effect; that they (his eyes) should not see either what evils he was enduring, or what he was doing, but in darkness henceforth should see those he would not, and not recognise those he would."

<sup>cxv</sup> ἦδη δ' ὀδοῦνec' ἀνδρα καὶ πατροκτόνον | κἀναγον οὐ δεξολατ', οὐδ' ὄτω γάμοι | ξυνόντες εὐρέθησαν ἀνδρῶσι τέκνων: where indeed δεξολατ' is a correction of the δεξαλατ'—"quod tuentur omnes MSS."—of Elmsley's; who adds: "simili modo confusa δηλώσοιμι et δηλώσαιμι *Oed. T.* 792, ἐκτίσσοιτο et ἐκτίσαιτο *Aj.* 304, φανολῆν et φανεῖν *ibid.* 313: ἐκσωσολατο et ἐκσωσολατο apud Aeschylum *Pers.* 360."

<sup>cxvi</sup> The words of Dawes here omitted and represented by . . ., are "nusquam vel notione optativa adhiberi"—which may be taken to be correct—"vel cum vocula κεν sive ἄν conjungi"—which is "prejudice which we have seen to be incorrect. See note 14. 5;—"sed."

<sup>cxvii</sup> So Dindorf edits the lines; but with the notes "ἡκηκὴ Brunckius. *Libri ἡκηκείν*"—as to which see above note 7. 4—and "ἐνοικοδομήσει B.C.V.Δ. Ald. <sup>sqq.</sup> ἀνοικοδομήσει R. et Kusterus. ἀνοικοδομήσοι Dawesius"—*Misc. Crit.* p. 104; as to which, the reading of the Ravenna MS. is probably the right one. See Mr. Shilleto ad Dem. *de Fals. Leg.* p. 401. 20, cited above in note 195.

<sup>cxviii</sup> 1. Apparently a lapsus of the pen on the part of Curtius for ποδῶν; for which no variation of reading, it would seem, exists; and with which Dissen compares Pind. *Nem.* x. 48 σὺν ποδῶν χειρῶν τε νικᾶσαι σθένει. <sup>Pind. P. ix. 115.</sup>

2. σχήσοι is the reading of the bulk of the MSS., including, it would seem, Bergk's (*Poet. Lyr. Gr.* pp. 12, 13, ed. 2) "praestantissimus" Vatican MS.—Va. 2; whilst his equally "praestantissimus" Parisine MS.—P1—is among those which give us σχήσει.

Tragiker, z. B., A. Pers. 369 φευξοίατ' : S. O. R. 1274 ff. [= 1271 sqq. Dind.] (ὄψοιντο, ὄψοίαθ', γνωσοίατο) : *Philoct.* 612 (πέρσοιεν), bei Hdt. z. B. i. 127 ἐκέλευε ἀπαγγέλλειν ὅτι πρότερον ἦξοι (v. l. ἦξει), häufiger erst in attischer Prosa, bei Thuk. z. B. vi. 30 (κτῆρσιντο), 74 φεύξοιτο, Isokr. (εἰσπλευσοίμην 17. 9 [= *Trapezit.* p. 360. b.]), Plato, Xenophon, Demosth. (31. 2 [= *Onet.* ii. p. 876. 16 ἔξοιμι]) begegnet. Sehr geläufig ist diese Modusform wegen ihrer auf einen bestimmten Kreis abhängiger Sätze beschränkten Anwendung nie geworden."

5. The following are instances of its use in addition to those already referred to above :—

Soph. *Oed. Tyr.* 538, 539 (γνωρίοιμι : ἀλεξοίμην) ; Lysias c. *Agorat.* p. 137. 13 sqq. (τιμωρήσονται) ; Xen. *Cyr.* iii. 1. 14 [cited by Elmsley ad Soph. l.c.] (ἐροίη) ; *ib.* viii. 1. 10 (ἔσονται) ; Plat. *Apol.* p. 22 C (εὐρήσοιμι) ; *Sympos.* p. 198 A sqq. (ἔροι : ἀπορήσοιμι) ; *Rep.* x. p. 615 D (ἔφη οὖν τὸν ἐρωτώμενον εἰπεῖν Οὐχ ἦκει, φάναι, οὐδ' ἂν ἦξοι—seven MSS. have, however, ἦξει, which is probably right—δεῦρο) ; *Timaues* p. 41 E sqq. (ἔσονται, κεκλήσονται, κρατήσοιεν, βιώσονται, ἔξοι, μεταβαλοῖ (bis), κακύνονται, λήξοι).

6. In the following, again, the use occurs where the connecting particle is εἰ in the indirect sense of "if," i.e. "whether" cxix :—

Thuc. vi. 34. 5 (ὑποδέξονται) ; Xen. *Anab.* ii. 3. 7 (ἔσονται) ; Plat. *Sympos.* p. 220 D (ἐστήξοι).

7. And we have the use occurring in an indirect form of sentence, after εἰ, following upon the same use after ὥς as a final particle, in

Thuc. vi. 30. 2 μετ' ἐλπίδος τε ἅμα ἰόντες καὶ ὀλοφυρμῶν, τὰ μὲν ὥς κτῆρσιντο, τοὺς δ' εἰ ποτε ὄψοιντο.

ei = "whether."

cxix A common usage of ei, of which additional examples may be found in

1. Hom. *Il.* v. 183 ; Herod. i. 53 ; Thuc. i. 25. 1 ; ii. 77. 2 ; vi. 34. 5 ; Lysias c. *Pandion.* p. 166. 37 sqq. ; Xen. *Cyr.* vii. 5. 18 ; viii. 3. 26 ; Plat. *Phaedon* p. 101 D ; *Phileb.* p. 24 A ; Aristot. *Rhet.* ii. 23. 27 (as to which passage see Mr. Shilleto's note on Thuc. ii. 4. 6) ; *Athn. πολιτ.* cc. 40, 42 ; and see also *Polit.* i. c. 3 = p. 1253<sup>b</sup> cited above in note 180. 5.

2. In Bion v. 1 sqq. οὐκ οἶδ' (οὐδ' ἐπέοικεν, ἃ μὴ ῥά μιν ἔμελλεν, πονέεσθαι) | εἰ μοι καλὰ πέλει τὰ μελῦδρα, καὶ τάδε μοῖνα | κῦδος ἐμοὶ θήσονται, τὰ μοι πάρος ὥπασε Μοῖσα. | εἰ δ' οὐχ ἄδεια ταῦτα, τί μοι πολὺ πλῆθονα μοχθῆν ; we have the indirect, "whether," meaning of ei side by side with its direct meaning "if."

Si = "whether."

3. So in Latin "si" is used in the indirect meaning, "whether." For example Liv. xxix. 25 posteaquam convenerunt, primum ab iis quæsit, si aquam hominibus jumentisque in totidem dies quot frumentum imposuissent . . . ; "but," says Mr. Key (*Lat. Dict.* s.v. Si iii. 11), "this construction is rare in the best writers ; Cicero using it only with *experiri*, Caesar only with *expectare*."

If = "whether."

4. Of the construction in English, Webster in his *Dictionary* cites, as examples, from Dryden "uncertain if by augury or chance" ; and from Prior "she doubts if two and two make four."

## 196a. 1. The English sentences

- “We come to take away his kingdom,  
—if haply we shall be able,”  
“—if truly we shall be able,”

196a. (B) *b* ii.,  
and (B') *b* protases  
in indirect speech,  
after a past or  
quasi-past intro-  
ductory verb.

correspond to the Greek

- ἐρχόμεθα ἀφαιρησόμενοι (or ἵνα ἀφαιρώμεθα) τὴν ἀρχήν,  
—εἰ δυνώμεθα,  
—ἣν δυνώμεθα.

2. Fut into indirect speech after a past, or quasi-past, verb,  
these sentences become—

In English—

- “We said that we came to take away his kingdom,  
—if haply we should be able,”  
“—if truly we should be able,”

corresponding to the Greek

- ἔφαμεν ἐλθεῖν ἀφαιρησόμενοι (or ἵνα ἀφαιροίμεθα) τὴν ἀρχήν,  
—εἰ { δυνώμεθα,  
          { δυναιίμεθα (Xen. *Anab.* vii. 1. 28),  
—ἣν { δυνώμεθα,  
          { δυναιίμεθα.

3. It was the fashion, in the present writer's early days, to  
lay down that, under such circumstances—at any rate in Attic  
Greek—

- (1) The form ἐρχόμεθα ἀφαιρησόμενοι (or ἵνα ἀφαιρώμεθα),  
—εἰ δυνώμεθα,

was only tolerable: εἰ with the present subjunctive being still  
regarded somewhat askance.

- (2) The direct ἐρχόμεθα ἀφαιρησόμενοι (or ἵνα ἀφαιρώμεθα),  
—ἣν δυνώμεθα,

passed over, as a matter of course, into

- The indirect ἔφαμεν ἐλθεῖν ἀφαιρησόμενοι (or ἵνα ἀφαιροίμεθα),  
—εἰ δυναιίμεθα.

- (3) The form ἔφαμεν ἐλθεῖν ἀφαιρησόμενοι (or ἵνα ἀφαιροίμεθα),  
—ἣν δυναιίμεθα,

was impossible: ἣν with the past subjunctive being assumed to  
be quite out of the question.

4. He is thankful to have lived to be able to say, with Sganarelle (Molière *Médecin malgré lui* ii. 6), "nous avons changé tout cela."

5. It is, however, certainly remarkable that, whereas in the direct speech, and also in the indirect speech where the introductory verb is in the present tense, *εἰ* with the present subjunctive is rarer, in what remains to us of Greek literature, than is *ἤν* with the present subjunctive—*i.e.*, in strictness, *εἰ* with the present subjunctive and *ἄν*,—the contrary is the case in the indirect speech, where the introductory verb is in the past, or in an equivalent to a past, tense.

6. In this latter case, *εἰ* with the past subjunctive—*εἰ δυνάμεθα*, for example—which is the indirect form of *εἰ* with the present subjunctive—*εἰ δυνώμεθα*—is much more common than *ἤν* with the past subjunctive—*ἤν δυνάμεθα*—*i.e.* in strictness *εἰ* with the past subjunctive and *ἄν*, which postulates, as its direct form, *ἤν* with the present subjunctive—*ἤν δυνώμεθα*—*i.e.* in strictness *εἰ* with the present subjunctive and *ἄν*.

7. Instances, however, of this latter usage are given in the Text § 140 (β) med. and above in note 93. 4 (1) extr.

197. Soph. O. T.  
691.

197. *πεφάνθαι μ' ἄν*—the reported form of the past perfect subjunctive with *ἄν* used as a practical equivalent to the future perfect indicative. See above Text §§ 118 sqq.

198. Dem. OL.  
i. p. 16. 8.

198. See, on the construction of this sentence, above sub-note lv.

198a. Dem. de  
F. L. p. 361. 29.

198a. The construction, of course, is *τίνα οἴσθε . . . ψῆφον . . . θέσθαι ἄν; οἶμαι, καὶ καταλείψαντας αὐτοὺς, νομίζην ἄν ἔσεσθαι καθαρούς*.

Note the sting of *ἔσεσθαι*. Even if they stoned them, they would consider them—not even so—actually absolved, but only on the way to absolution.

198b. Infinitive  
in protasis, in in-  
direct speech.

198b. "In Greek any dependent clause in an *oratio obliqua* may stand in the accus. and infin. depending on a verb of saying, etc., express or implied, instead of the *verbum finitum*," Jelf *Gr. Gr.* § 889; who among other examples—to which may be added Hyperides *pro Euxenipp.* col. 48 l. 11, ed. Babington, *νῦν δὲ Ἀθηναίους φησὶν εἶναι, παρ' ὧν τὰς δωρεὰς εἰληφέναι αὐτόν*—cites this passage from Herodotus iii. 105, and also that from iii. 108: and Thucyd. iv. 98. 3 respectively cited in the Text §§ 133 (γ), 139 (γ).



198c. The same phrase — *εἰ σοφὸς ᾗ* — occurs in Crates *Γείτονες* Fr. 7. Contrast both with *κἂν δοῦλος ᾗ τις* in Eur. *Orest.* 1523, cited in the Text § 55 (β), and Philemon *Ἐξοικίς*. Fr. 1. 198c. Soph. *Ant.* 710.

199. Aristotle's advice has reference to the case of one, who is speaking *περὶ τῶν μὴ παραδόξων, ἀδήλων δέ*: when he says it ought to be done *προστιθέντα τὸ διότι στρογγυλώτατα* <sup>CXX</sup>; and he backs his advice by the consideration that the *γινῶμαι*, of which he recommends the use, *διὰ τὸ εἶναι κοινά, ὡς ὁμολογοῦντων πάντων, ὁρθῶς ἔχειν δοκοῦσιν*, and exemplifies his meaning by quotation: — *οἶον, παρακαλοῦντι ἐπὶ τὸ κινδυνεύειν μὴ θυμαμένους "Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης" καὶ ἐπὶ τὸ ἡττοῦς ὄντας, "Ξυνὸς ἐνυάλιος."* καὶ ἐπὶ τὸ ἀναιρεῖν τῶν ἐχθρῶν τὰ τέκνα καὶ μηδὲν ἀδικοῦντα. "Νήπιος, ὅς, πατέρα κτείνας, παῖδας καταλείπει." 199. Ar. *Rhet.* ii. 21. 11. *γινῶμαι*.

So viewed, his advice does not clash with that of Lord Chesterfield, in his insistence with his son upon the necessity of good breeding and his examples of departure from it:— Lord Chesterfield.

*Letter* 74 "There is, likewise, an awkwardness of expression and words, most carefully to be avoided; such as false English, bad pronunciation, old sayings, and common proverbs, which are so many proofs of having kept bad and low company. For example; if, instead of saying that tastes are different, and that every man has his own peculiar one, you should let off a proverb, and say, That what is one man's meat is another man's poison; or else, Every one as they like, as the good man said when he kissed his cow; everybody would be persuaded that you had never kept company with anybody above footmen and housemaids." Proverbs.

Or again—

*Letter* 195 "Vulgarism in language is the next and distinguishing characteristic of bad company, and a bad education. A man of fashion avoids nothing with more care than that. Proverbial expressions and trite sayings are the flowers of rhetoric of a vulgar man. Would he say that men differ in their tastes, he both supports and adorns that opinion by the good old saying, as he respectfully calls it, That what is one man's meat is another man's poison . . . A man of fashion never has recourse to proverbs and vulgar aphorisms."

See also his *Letters* 150, 203, 302, 307, and *passim*.

<sup>CXX</sup> *I.e.* "as tersely as possible." Cf. Ar. *Ach.* 686 *ἐς τάχος παλεὶ ξυνάπτων στρογγύλους τοῖς ῥήμασιν*: Plat. *Phaedr.* p. 234 E καὶ ταύτη δέῃ ὑπ' ἐμοῦ τε καὶ σοῦ τὸν λόγον ἐπαινεθῆναι, ὥς τὰ δέοντα εἰρηκῶτος τοῦ ποιητοῦ, ἀλλ' οὐκ ἐκέλευε μόνον, ὅτι σαφὴ καὶ στρογγύλα καὶ ἀκριβῶς ἕκαστα τῶν ὀνομάτων ἀποτετάρυνται; στρογγύλος.

200.

200. See above note 198b.

201. Dem. *Mid.*  
p. 554. 2.

201. The reported form of εἰ τοῦτον ἄφηκα (1 aor.), ἐλελοίπειν μὲν . . . , φόβου δ' ἂν εἰκότως ἐμαντῶ ἔλαχον: of which the first member—εἰ τ. ἄ., ἐλελοίπειν—is of the (C') *a* type; and the second—εἰ τ. ἄ., ἂν ἔλαχον—of the (C) *a* type.

Mr. Shilleto preferred to take them both as of the (C) *a* type, considering the ἂν to be carried also to the first member from the second.

Thuc. vi. 34. 5.

This of course is possible; we have a similar thing, for example, in Thucydides vi. 34. 5 τήν τε ἄλλην παρασκευὴν ἀπολίποιν ἂν, καὶ—τὰ τῶν πόλεων οὐκ ἂν βέβαια ἔχοντες, εἰ ὑποδέξοιντο,—ἀθνημοῖεν: where the ἂν with ἀπολίποιν is mentally carried on to do duty with ἀθνημοῖεν also. [Arnold is in error in saying “the ἂν with the participle ἔχοντες is meant to include the verb also.” See above subnote xlv.]

But it is not necessary. And we have the (C') *a* type in the very next following words: οὐ γὰρ ἦν μοι δῆπον βιωτὸν τοῦτο ποιήσαντι.

201a. Thuc.  
iii. 10. 6.

201a. “Legendum puto δυνηθεῖεν,” says Dobree *Advers.* i. p. 111. But surely wrongly; and certainly with no authority: the only variation of reading in any MS. or edition being ἡδυνήθησαν in one MS. of no great worth. And see Mr. Shilleto ad Dem. *de Fals. Leg.* p. 401. 20 cited in note 195.

202. Dem. *de*  
*F. L.* p. 443. 13.

202. “προσδέξαίτο . . . προσδέχοιτο. Whether this change of *tense* is purely accidental or not, it is difficult to determine,” Mr. Shilleto *ad l.*, whose whole note see.

As to his suggested difference between ἐκπλεῖν and ἐκπλεύσαι in Thuc. vi. 23. 3, see, however, above subnote xi.

202a. Plat.  
*Apol.* p. 29 C.

202a. Note the collocation of ἂν with the indicative future διαφθαρήσονται.

“Indicativum magna consensione,” says Stallbaum *ad l.*, “tuentur Bodl. Vat. Ven. b. Coisl. Vind. 1. 3. 4. 6. Florentini omnes, itemque Bekkeri libri praeter Ven.  $\Xi$  et Vind. Y sive 2. Itaque servandum duximus quod codd. meliores omnes suppeditarunt.” He proceeds, however, to deprecate the ἂν being thought “cum ipso indicativo cohaerere,” and suggests that the sentence is explicable, as though “scriptorem quum dicere voluisset: ἦδη ἂν ὑμῶν οἱ νειεῖς ἐπιτηδεύοιεν ἃ Σωκράτης διδάσκει, καὶ πάντες παντάπασιν διαφθαρήσονται, mutato structurae tenore posuisse participium.”

A clear waste of energy on his part. See above note 14. 6.

203. 1. Hermann's note on this passage aptly summarises the literature about it.

203. Soph. *Aj.*  
313.

"Vulgo," he says, "*φανεῖν*. Quidam codd. *φανεῖν*, quod male probat Porsonus ad *Hecub.* 848,<sup>cxxi</sup> *φανοῖν* contra linguam esse ratus, quod Piersonus ad *Moer.* p. 326 ex conjectura, Brunckius autem ex cod. E. reposuit. Futuri hunc optativum esse recte monuerat Buttmannus in *Gr. Gr.* § 93. 3,<sup>cxxii</sup> quem audire debebat Erfurdtius, quod nuper fecit. Elmsleius. Apte Erfurdtius comparavit *Antig.* 414,<sup>cxxiii</sup> *Philoct.* 376.<sup>cxxiv</sup> Elmsleius autem Xenoph. *Sym.* i. 7.<sup>cxxv</sup>"

*φανοῖν*.

2. Elmsley's note, to which Hermann refers, is to be found in *Mus. Crit.* i. p. 357, and is well worthy to be consulted.

After citing Porson's note on Eur. *Hec.* 854, and remarking that Brunck, who first admitted *φανοῖν* into the text, believed it to be the (so-called) optative of the second aorist *ἐφανον*, in which acceptance *φανοῖν* was certainly—as Porson had affirmed it to be—*contra linguam*, the second aorist *ἐφανον* not existing [as to which see Pors. ad Eur. *Or.* 1266 ed. suae = 1272 Dind. and Buttm. *Irreg. Gk. Vbs.* s.v. *φαίνω*], and, assuming its existence, being only capable of having *φάνοιμι* as its optative, Elmsley proceeds: "But if we agree with Buttmann, as quoted by Erfurdt, in considering *φανοῖν* as the optative of the contracted future *φανῶ*, it may be safely pronounced a legitimate Greek word. Mr. Elmsley in his note on *Oed. T.* 538 points out *ἐροῖν* in Xenophon and *διαβαλοῖν* in Plato." Then after quoting the passages cited by Erfurdt as to the construction, and adding, *de suo*, Xen. *Sympos.* i. 7; and after giving reasons for preferring *φανοῖν* as the proper reading in the passage of Sophocles in question to *φανεῖν*—citing in favour of the former, Soph. *Ant.* 306 *εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου | εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἑμούς, | οὐχ ὑμῖν Ἀιδὴς μῦθος ἀρκέσει πρὶν ἂν | κ.τ.λ.*, and 324 *εἰ δὲ ταῦτα μὴ | φανεῖτέ μοι τοὺς δρώντας, ἐξερεῖθ' ὅτι | τὰ δειλὰ κέρδη πημονὰς ἐργάζεται*, he concludes by remarking that "Lobeck reads *φανοῖν* with Brunck. Erfurdt reads *φανεῖν* with Porson. Bothe reads neither *φανοῖν* nor *φανεῖν*, but rejects

cxxi The passage is Eur. *Hec.* 842 ed. Pors. = 854 ed. Dind.

cxxii And see him in *Irreg. Gk. Vbs.* s.v. *φαίνω*.

cxxiii Soph. *Ant.* 411 *σqq. καθήμεθ' ἄκρων ἐκ πάγων ὑπήμενοι, | . . . ἐγερτὶ*

*κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις | κακοῖσιν, εἴ τις τοῦδ' ἀφειδήσοι πόνου.*

cxxiv Soph. *Phil.* 374 *σqq. κἀγὼ χολῶθεις εὐθὺς ἤρασσον κακοῖς | τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος, | εἰ τὰμὰ κείνος δπλ' ἀφαιρήσοιτό με.*

cxxv Cited just below in the Text § 137 (β).

the verse as spurious"—an easy way of getting over a difficulty, assuming one to exist.

3. See too Elmsley's note on Soph. *Oed. Col.* 945, cited above subnote cxv.

204. Ar. *Eqq.*  
776.

204. εἰ, "if" = "on the chance that." Cf. *supra* note 55.  
11, and subnote lxix.

204a. Plat.  
*Theaet.* p. 163 E.

204a. 1. With an immaterial variation between πρόσθε and πρόσθεν here, the MSS. are unanimous in giving us the reading in the Text; which, however, the editors reproduce in the shape—so far as the concluding words are concerned—of δεῖ γε μέντοι, εἰ σώσοιμεν τὸν πρόσθε λόγον· εἰ δὲ μή, οἴχεται.

2. Nor do the Commentators apparently find any difficulty in such a collocation as that of δεῖ, εἰ σώσοιμεν in a direct sentence.

Thus Ficinus translates: "cogitur tamen id fateri, quisquis sermonem superiorem servare velit." The late Master of Balliol: "but we must say so, if the present argument is to be maintained." And even the late Professor Kennedy: "we must [suppose that], I can tell you, if we are to maintain our former argument," without any special note on the passage.

3. The accuracy of the manuscriptal reading is without question. It is equally without question that εἰ σώσοιμεν can only be the representative, in an indirect sentence, after an introductory verb in the past, or an equivalent to a past, tense, of a protasis εἰ σώσοιμεν in a direct sentence. The present writer ventures to submit that by punctuating and translating as is done in the Text, everything is made plain and straightforward.

205. Isocr.  
*Trap.* p. 360. a.

205. The reported form of εἰ ἐπιχειρῶ, ἐκδοθήσομαι: εἰ τράπωμαι, μελήσει: εἰ εἰσπλευσοῦμαι, ἀποθανοῦμαι.

206. Xen. *An.*  
i. 9. 7.

206. The manuscriptal authority is all on the side of συνθείτο; the reading σύνθουτο being, apparently, simply an emendation due to editors. See above note 131.

207. Hdt. i. 46.

207. ἐπείρηται. Historic present. See above notes 93. 4 (2); 194. Cf.

Thuc. i. 25. 1 πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήρνοντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς—

where, says Mr. Shilleto, "παραδῶμεν in *orat. recta*. Plat. *Protag.* p. 322 C ἐρωτᾷ οὖν Ἑρμῆς Δία τίνα οὖν τρόπον δοίῃ δίκην καὶ αἰδῶ

ἀνθρώποις. Immediately emerging into *orat. recta* he goes on—  
 πότερα . . . νείμω . . . θῶ . . . νείμω ;”

208. 1. The historic form of βουλόμεθα γὰρ ἡμῖν, εἴ τινα λάβωμεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν ἄρα τύχῳσί τινες ἐξωγρημένοι: 208. Thuc. ii. 5. 4.  
 the last words being retained in the direct form.

Cf. Plat. *Protag.* p. 322 C cited, after Mr. Shilleto, in note 207. See also Mr. Shilleto's note on Thuc. ii. 4. 6.

2. Arnold, on the passage of Thucydides cited in the Text, says: “‘Could they succeed in taking any prisoner: should any happen to have been taken alive.’ The optative expresses a doubt as to the power of the agent, . . . expresses greater uncertainty; and hence it is used when the speaker or actor intimates no opinion as to the probability or improbability of any event happening: the conjunctive intimates an impression that it will, although the thing be still uncertain.”

3. Mr. Shilleto *ad l.* is silent, save that he quotes Arnold's version as one which “has happily . . . marked the moods.”

4. The present writer is sorry to say that he fails to follow Arnold's explanation.

It would almost seem as if Arnold looked upon the sentence as being the historic form of a sentence, which would be one of irregular type, viz. βουλόμεθα γὰρ ἡμῖν, εἴ τινα λάβωμεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἣν ἄρα τύχῳσί τινες ἐξωγρημένοι: which is as though Thucydides had said εἴ τινα λάβωμεν, ὑπάρχειν instead of ὑπάρχοι <sup>cxxvi</sup> ἄν.

5. In the words at the beginning of the same chapter of Thucydides—ii. 5. 1—which Arnold cites and bends to his suggested view of the explanation of the principal passage, viz. ἔδει ἔτι τῆς νυκτὸς παραγενέσθαι πανστρατιᾶ, εἴ τι ἄρα μὴ προχωροίη τοῖς ἐσελληλυθόσι, we have merely the historic form of δέι ἡμᾶς ἔτι τῆς νυκτὸς παραγενέσθαι πανστρατιᾶ, εἴ τι ἄρα μὴ προχωρῇ τοῖς ἐσελληλυθόσι. ii. 5. 1.

6. As to Herod. i. 53, also cited by Arnold—on Thuc. ii. 5. 4, and also on ii. 52. 3,—see above subnote xxx. 2.

209. The reported form of εἰ δυνηθῶμεν, ἂν ἔχοιμεν.

For the use of the infinitive in the protasis, see above notes 198b, 200.

209. Thuc. iv. 98. 3.

cxxvi Which would have given in the indirect form ὑπάρχειν ἄν. Cf. Xen. *Ages.* c. 2 s. 24 διεφύλαξε τὴν πόλιν, καὶ ταῦτα ἀτειχιστον ὄσαν, ὅπου μὲν τῷ πάντι πλείον ἂν εἶχον οἱ πολέμοι, οὐκ ἐξάγων ἐνταῦθα, ὅπου δὲ οἱ πολῖται πλεόν ἔξειν ἐμελλον, εὐρώστως παρατεταγμένος νομίζων, εἰς μὲν τὸ πλατὺ ἐξίωον πάντοθεν ἂν περιέχεσθαι, ἐν δὲ τοῖς στενοῖς καὶ ὑπερδεξίοις τόποις ὑπομένων τῷ πάντι κρατεῖν ἂν.

209a. Thuc. vii.  
60. 2.

209a. ἦν μὲν . . . ἦν δὲ μή. See above note 170. 4.

210. Thuc. vi.  
49. 1.  
Emphasis.

210. 1. ἀντικρὺς . . . πλεῖν must be taken together, the collocation of words in the sentence being for the sake of emphasis.

2. "Some have joined," says Mr. Shilleto on Dem. *de Fals. Leg.* p. 373. 27—where in διαρρήδην ἀκούσαντα ὑποσχομένον the collocation is in like manner between the first and third words—"ἀντικρὺς with ἔφη, which is unquestionably correct in point of the language, but certainly not of the sense. The advice of Lamachus was not simply 'to sail to Syracuse' (Alcibiades had expressed the same opinion, only he wished to try his talents for intrigue and negotiation first), but 'to sail *directly*,' while they were yet unprepared, and to strike at once a decisive blow."

3. Mr. Shilleto cites, as other instances of like collocations for the sake of emphasis,

Thuc. ii. 5. 7 εὐθὺς ὑποσχέσθαι ἀποδώσειν: iv. 98. 8 σαφῶς τε ἐκέλευον σφίσιν εἰπεῖν: Plat. *Theaet.* 178 E τοῦτό γε σφόδρα ὑποσχεῖτο πάντων διαφέρειν αὐτός: Dem. *de Fals. Leg.* p. 364. 13 οὐχ οὕτω τότε ἀπήγγειλεν, ἀλλὰ πάντα ταῦθ' ὑπερβᾶς διαρρήδην ἤκειν πεπεικῶς ἔφη Φίλιππον Φωκέας σῶζειν, . . . ταῦτα πεπράξεσθαι δυοῖν ἢ τριῶν ἡμερῶν: *Lept.* p. 488. 27 πάνν τοίνυν σπουδῇ τις ἀπήγγειλέ μοι περὶ τοῦ . . . τοιοῦτόν τι λέγειν αὐτοὺς παρεσκευάσθαι, ὥς ἄρ' . . . (where in opposition to F. A. Wolf he would join πάνν σπουδῇ with παρεσκευάσθαι): *Onet.* i. p. 866. 24 ἐξ ἀρχῆς μὲν τοίνυν ὁμολογεῖται μὴ δοθῆναι τὴν προῖκα μηδὲ γενέσθαι κύριον αὐτῆς Ἀφοβον.

#### 4. To which may yet again be added

Plat. *Theaet.* p. 158 B ὁ πολλάκις σε οἶμαι ἀκηκόεσθαι; *Protag.* p. 358 A ὑπερφυνῶς ἐδόκει ἀπασιν ἀληθῆ εἶναι τὰ εἰρημένα: Aeschin. c. *Ctesiph.* p. 74. 14 τὸ βουλευτήριον τὸ τῆς πόλεως καὶ τὴν δημοκρατίαν ἄρδην ἔλαθεν ὑφελόμενος.

Cic. *ad Att.* i. 20. 7 lubenter dixi me accepturum, si attulisset.

5. In all these cases we have a word placed in the forefront of a sentence or clause in order to emphasise it: as to which, see further subnote 1x and note 54 respectively above.

6. By applying the same principle, explanations may be found for one or two other passages, which at first blush seem to stand somewhat exceptionally in need of them.

Thus

7. (i.) Dem. *Mid.* p. 560. 4 τοιοῦτοί τινές εἰσι μισθοφόροι περὶ αὐτόν, καὶ πρὸς ἔτι ἕτεροι τούτοις. Dem. *Mid.* p. 560. 4.

Here, for the sake of emphasising it, πρὸς is placed first in the sentence, and dissociated from τούτοις, which it governs, by the interposition of the comparatively unimportant words ἔτι ἕτεροι: "and in addition, yet others, to them," as we might render it.

8. (ii.) Thuc. vi. 18. 6 ὥσπερ καὶ οἱ πατέρες ἡμῶν, ἅμα νέοι γεραιτέροις βουλευόντες, ἐς τάδε ἦραν αὐτά, καὶ νῦν . . . πεῖρασθε . . . Thuc. vi. 18. 6.

Here ἅμα νέοι γεραιτέροις = νέοι ἅμα γεραιτέροις = "together taking counsel, young with their elders." ἅμα is thrown to the front in order to give it the prominence required for it.

9. (iii.) Thuc. iii. 17. 1 καὶ κατὰ τὸν χρόνον τοῦτον ὃν αἱ νῆες ἔπλεον, ἐν τοῖς πλείσταις δὲ νῆες ἅμ' αὐτοῖς ἐνεργοὶ κάλλει ἐγένοντο, παραπλήσια δὲ καὶ ἔτι πλείους ἀρχομένην τοῦ πολέμου. Thuc. iii. 17. 1.

Here ἅμα, which but for the purpose of emphasis would have found its position between ἐνεργοὶ and κάλλει, the three words denoting "effective along with handsomeness," is thrown to the front, as it was in ἅμα νέοι γεραιτέροις in the preceding passage; and not only so, but the unimportant word αὐτοῖς is dropped into obscurity after it, in order still further to mark its importance.

There would seem to be no necessity to correct the Text, as Mr. Shilleto inclined to do, into νῆες αὐτοῖς ἅμ' ἐνεργοὶ κάλλει. The place immediately after an important first word is that for an unimportant one: the "rubbish hole" as Mr. Key used familiarly to call it. As he used to say, the thunder of the emphatic first word rolls onwards so long and so loudly, that words which immediately follow that emphatic first word are practically lost in the reverberations: the second place thus becoming the fitting abode of the unimportant words of the sentence. ("The rubbish hole.")

Translate therefore "and at this time, while the vessels were on this cruise, the Athenians, you should note, had the very greatest number of them, at once so effective and so handsome; although they had had somewhat similar armaments, if not even yet larger ones at the beginning of the war."

10. Before parting with which last cited passage of Thucy-

dides let the following points in connection with it be further noted.

ἐπλεον.

11. (1) ἐπλεον—past imperfect = “were on this cruise”: not, as Arnold says, “when the ships sailed.”

ἐν τοῖς πλείστοις,  
σίμ.

12. (2) Nor does he seem to be right in considering “that ἐν τοῖς added to the superlative qualifies instead of strengthening its proper force: that ἐν τοῖς πρῶτον signifies ‘one of the first,’ and ἐν τοῖς πρῶτοι, ἐν τοῖς πλείστοι signify ‘some of the first, some of the most numerous.’”

The fact seems to be the other way.

Thus

Thuc. iii. 81. 6 οὕτως ὡμῇ <sup>cxxvii</sup>στάσις προὔχρησε, καὶ ἔδοξε μάλλον, διότι ἐν τοῖς πρώτῃ ἐγένετο = “so sanguinary a sedition it advanced”: “so sanguinary a sedition it became as it advanced; and it was all the more conspicuous, because it was the very first of the series”; Plat. *Sympos.* p. 178 A sqq.—after a statement, with reference to Eros, τὸ γὰρ ἐν τοῖς πρεσβύτατον εἶναι τὸν θεὸν τίμιον: and a reference to Hesiod (*Theog.* 116), the effect of which is summed up in the words φησὶ μετὰ τὸ χάος δύο τοῦτω γενέσθαι, γῆν τε καὶ Ἑρῶτα—Παρμενίδης δὲ τὴν γένεσιν λέγει, ‘Πρώτιστον μὲν Ἑρῶτα θεῶν μητίσαστο πάντων.’ ‘Ἡσιόδῳ δὲ καὶ Ἀκουσίλειος ὁμολογεῖ. οὕτω πολλαχόθεν ὁμολογεῖται ὁ Ἑρῶς ἐν τοῖς πρεσβύτατος εἶναι. πρεσβύτατος δὲ ὢν μεγίστων ἀγαθῶν ἡμῖν αἰτιός ἐστιν—whence it is clear that ἐν τοῖς πρεσβύτατος = “the very oldest,” and not “one of the oldest.”

Arnold, in support of his view, asks, “if ἐν τοῖς πλείωται be even more than the ordinary superlative degree, what shall we say to ἔτι πλείους following immediately after it?”

The answer is, that he is forgetting that the whole emphasis of the passage rests in and upon the ἄμα: and what Thucydides is insisting upon is, that the ships employed upon the particular service in question were the largest number which the Athenians ever had, which *at one and the same time* fulfilled the double requisite of effectiveness and handsomeness: although in point of mere numbers of vessels, of one sort or another, all taken together, they had had about as many and even more at the beginning of the war.

δῆ.

13. (3) δῆ = “as you must know”: “you will remember”: “you should note.” As Arnold justly says—“The object of the

Thuc. iii. 81. 6.

<sup>cxxvii</sup> For the absence of the article, distasteful to Dobree (*Advers.* i. 57), cf. i. 23. 2 τοῦτον δὲ τοῦ πολέμου μήκος . . . μέγα προὔβη = “a great length of this war advanced”: “this war as it advanced developed itself into so great a length,” and Mr. Shilleto’s note.



whole chapter is merely to bring in what Thucydides had forgotten to mention in its proper place . . . This omission, which a modern writer would supply in an appendix or in a note, is supplied by Thucydides in the body of his narrative"; and the *δή* is used as the appropriate conjunction wherewith to call the reader's attention to it.

14. (4) ἄμα ἐνεργοὶ κάλλει: ἄμα νέοι γεραιτέροις.

Consider, in Italian, the following use of *esso*:

Boccaccio *Decam.* ii. 5 (a woman to her assumed brother) "divero tu cenerai *con esso meco*"; Parabosco *I Diporti* i. 2 p. 32. 38 "però è forza che tu, volendoti *con esso meco* godere, faccia . . . che . . ."; Fortini *Nov.* 11 "Caterina . . . disse: . . . venite *con esso me*"; Cinthio *Hecatommithi* Introd. i. p. 21 a (ed. Ven. 1584) "venendo ad ambe voi gli amanti vostri di notte al buio, (come so, che vi vengono) credendosi Tito essere Caliene, si giacera *con esso teco*, e Talassio con Caliene, credendo ch' ella sia tu"; Boccaccio *Decam.* ix. 6 "dalla quale, ancorachè paurosamente il facesse, fu lietamente raccolto: e *con esso lei*, di quel piacere che più disideravano, prendendo, si stette"; Parabosco *I Diporti* i. 3 p. 42. 36 "subito detto alla moglie che in modo facesse che il padre predicatore a dormire una notte *con esso lei* se ne venisse"; Fortini (*Nov.* 11)—a lady speaking to a man of herself and her woman servant—"starete questa sera *con esso noi* così domesticamente"; Il Lasca *Le Cene* i. 6 "*con esso voi* (a lady) mi portai un poco alla salvatica e quasi villanamente"; Fortini *Nov.* xiv. "e così tutto contento mi accompnai *con esso loro*" (two ladies).<sup>cxxvib</sup>

ἄμα ἐνεργοὶ κάλλει.

*Con esso meco, me, teco, lei, noi, voi, loro* (feminines)  
—in Italian.

<sup>cxxvib</sup> 1. "Esso," it is said in the *Vocabolario degli Accademici della Crusca* (by Manuzzi: Florence 1836), s.v. *esso*, "congiungesi talora colla preposizione *con* e sta adverbialmente, e non ha riguardo nè a genere, nè a numero, e vale *Insieme*, e in un medesimo tempo. Lat. *cum*, *simul*." For which proposition examples are given, one of which, however,—Boccaccio *Decam.* viii. 8 "Avvenne che Spinelloccio usando molto in casa del Zeppa e essendovi il Zeppa e non essendovi, per sì fatta maniera con la moglie del Zeppa si dimesticò, che egli incominciò a giacersi *con esso lei*"—to which may be added Il Lasca *Le Cene* i. 9 "onde spesso accadeva che il detto Brancazio si giaceva *con esso lei*"—is very like some of those above cited, and otherwise here explained. Still we do find instances like Dante *Purgat.* iv. 26 "montasi su Bismantova in cacume | *con esso i piè*"; Parabosco *I Diporti*: i. *Ragionam.* p. 12 "essendo quivi ridutti una mattina per tempo, ed avendo *con esso loro* fatto arrecare vettovaglia . . ."; Id. *ib.* ii. 12 p. 89. 31 "io (a lady) ho desiderato parlare *con esso voi* (a man) per sapere ciò che avverrà di me"; ii. 12 p. 92. 36 ahimè! che *con esso lei* non hanno potuto le mie sì amare lagrime . . . acquistarmi, non dirò qualche mercede, ma tanto di pietà!" etc., where *esso* is used with scant regard to gender or number, and which do lend themselves to the explanation given by the Academicians.

*Esso*—in Italian.

2. But this is only "talora"; and the case is not always so.

Gender and number alike are properly observed in the following examples, which, amongst other examples from other writers, the present writer has noted

## 15. Compare too

Aesch. *Prom.* V. 920 τοῖον παλαιστὴν νῦν παρεσκευάζεταιαι  
| ἐπ' αὐτὸς αὐτῶ: and also *ib.* 276 πρὸς ἄλλοτ' ἄλλον  
πημονὴν προσιζάνει.

And also

Hom. *Il.* v. 219 πρὶν γ' ἐπὶ νῶ τῷδ' ἀνδρὶ .; x. 224  
καὶ τε πρὸ δ τοῦ ἐνόησεν.

211. Thuc. viii.  
27. 4.

211. So all the authorities. "Vulgo *ἐῆ*," says Arnold *ad l.*,

in merely the first thirteen novels of Parabosco's *I Diporti*; from which several of the above cited passages have also been taken:—(Parabosco *I Diporti*) i. 2 p. 30. 32 "credendo che essa padrona, con ordine di parlar *con esso lui*, quinci venuta ne fusse"; i. 4 p. 48. 25 "il dottore arrivò nella camera con un facchino, che *con esso lui* fatto venire aveva"; i. 7 p. 59. 24 "Spinardo . . . che qualche familiarità aveva *con esso lui* . . ."; i. 8 p. 65. 5 "molto sei grato al magnifico podestà, . . . per aver la servitù antica che tu hai *con esso lui* fin in Vinegia"; i. 9 p. 70. 20 "i quali di suo avviso erano venuti in quel loco per ridersi *con esso lui*"; ii. 11 p. 82. 21 "il persuadere la giovane a fuggirsene *con esso lui* in altra parte" (cf. Nota *Il Filosofo Celibe* iii. 3 (a woman speaking) "desidero soltanto che entriate bel bello in discorso *con esso lui*"). i. 2 p. 36. 9 "egli n' andò *con esso Lucio* dove egli lo richiese" (cf. Dante *Infern.* xxxii. 63 "non quelli, a cui fu rotto il petto, e l' ombra | *con esso un colpo*, per la man d' Artù"); i. 6 p. 56. 11 "assicurate la moglie di non volere che per allora *con esso seco* se n' andasse"; ii. 11 p. 85 extr. "fatto vela a Genova, *con esso seco* la trasse." i. 2 p. 32. 38 "è forza che tu . . . faccia adesso . . . che Alessio . . . ne venga *con essa meco*"; i. 9 p. 71. 4 "come . . . è questo! che voi or ora . . . siete stato abbracciato *con essa meco*, ed ora," etc. i. 1 (heading) p. 18 "dopo gran querela fatta *con essa lei*, se stesso avvelena." i. 1 p. 24 med. "oltre ciò aveva saputo Fioretta essere stata a diporto *con essa Lodovica*"; *ib.* p. 25. 4 "ma nè di questo nè d' altro le volle parlare prima che solo *con essa sola* . . . non si ritirasse"; i. 5 p. 52. 12 "tolta la fante *con essa* in compagnia." ii. 13 p. 99. 6 "e poscia di molti anni insieme *con essi* loro felicemente si visse." So Dante *Purgat.* xxiv. 97 "tal si partì da noi con maggior valchi: | ed io rimasi in via *con essi due* | che fur del mondo sì gran maliscalchi."

3. It would ill become a foreigner even to seem to suggest to Italian linguists how to explain the anomalies in their own language.

The present writer, however, would respectfully venture to submit for their consideration, whether some at least of the apparent anomalies in the use of *esso*, in particular,—such as those in § 14 of the above note—are not in fact no anomalies at all, but merely a somewhat unusual placement of the word, for the purpose of emphasising it, in the manner treated of in that note.

Parabosco *I*  
*Diporti* ii. 10.

4. A remarkable instance, not yet mentioned, may be added from Parabosco *I Diporti* ii. 10 p. 80, 34 "chiamata una delle guardie, disse per cose importantissime al signore voler parlare; onde fu, senza saper alcuno chi ella si fusse, condotta avanti al padre di Gasparo, al quale disse voler di secreto alcune cose troppo importanti appalesare; ond' egli ancora non conoscendola, *con essa lei solo* si ritrasse in una stanza."

Here *solo* can hardly be said not to belong to *esso*. Compare *con essa sola* cited above from i. 1 p. 25. 4; and add i. 7 p. 61. 1 "credendovi al usato . . . ritrovarvi *sola essa* Conscienza con qualche mammola."

If *solo* belongs to *esso*, *esso* can hardly be said to be used adverbially in conjunction with *con*; which in its turn must govern *lei*.

And the doctrine of collocation for the sake of emphasis would seem to be the sole key to the construction; which = *esso solo con lei*.

who nevertheless prefers to "follow Bekker and Dobree in reading  $\hat{\eta}$ "; adding in his Annot. Crit. " $\hat{\eta}$  B. Goell. Dobraeus" (*Advers.* i. p. 99) "Poppo in adnott. p. 666": *i.e.* by correction only. Of which there is no need. See further note 196a. 7 above.

212. " $\beta\omicron\upsilon\lambda\omicron\iota\nu\tau\omicron$  L.O.P.," says Arnold; "male," says Dobree, *Advers.* i. pp. 111, 112; rightly. 212. Thuc. v. 46. 3.

The MSS. in question are only three of minor note, and stand by themselves in this particular case.

There is, however, a mixture of constructions in the use of  $\delta\tau\iota$  and the infinitive  $\pi\epsilon\pi\omicron\iota\upsilon\sigma\theta\alpha\iota$ .

213. The reported form of  $\epsilon\iota$   $\delta\sigma\iota\nu$ . 213. Thuc. iv. 27. 5.

### C.—TO THE LATIN LANGUAGE

214. 1. "Fabellas Latinas," says Cicero (*de Fin.* i. 2. 4), "ad verbum e Graecis expressas . . . quis . . . tam inimicus paene nomini Romano est, qui Ennii Medeam aut Antiopam Pacuvii spernat aut rejiciat?" 214. Greek plays in Latin versions.

2. The passage of Ennius before us is not, however, an instance of close translation, although it shows that Ennius knew how to use his own language. Ennius *Med.* Ec. 212 = 258 M.

Numquam ecerret pedem, "never would | have been carrying her foot away"—a continuing act—is perfectly right in itself. It is, none the less, not a close translation of the Euripidean (*Med.* 6)  $\omicron\upsilon\ \gamma\acute{\alpha}\rho\ \alpha\upsilon\ \delta\acute{\epsilon}\sigma\pi\omicron\iota\nu\prime\ \epsilon\mu\grave{\eta}\ |\ \text{Μήδεια πύργους γῆς ἐπλευσ}'\ \text{Ἰωλκίας}$  = "would have set sail," single act.

3. As to the later versions of Greek Comedies by the Latin Comic writers, see below note 235. 3.

215. 1. On *si* and  $\epsilon\iota$  and their congeners, see above notes 24 and 25. 215.

2. The identity in use, which in the latter note, paras. 6 *sqq.*, has been mentioned as markedly existing in Greek between the relative and the relational particle on the one hand and  $\epsilon\iota$  on the other, has its parallel, in Latin, in the usage of the like pronouns and particles on the one hand and *si* on the other. Latin relative and relational particles )( *si*: the identity of their uses.

3. Thus, examples are given in the Text § 175 of the use of the past subjunctive, expressive of recurrence, with *si*.

Add the following as examples of a like use with relational particles :—

Plaut. *Bacch.* 431. R. = iii. 3. 27 inde de hippodromo ét palaestra úbi revenissés domum, | cíncticulo praecínctus in sella áput magistrum adsíderes ; Liv. i. 32 id ubi dixisset, hastam in fines eorum emittebat ; xxiii. 19 postremo ad id ventum inopiae est, ut lora detractasque scutis pelles, ubi fervida mollissent aqua, mandere conarentur ; xxi. 42 ubi vero dimicaret, is habitus animorum non inter ejusdem modo condicionis homines erat, sed etiam inter spectantes vulgo.

Liv. xxi. 28 nihil sane trepidabant, donec continenti velut ponte agerentur.

Plin. *Ep.* i. 12. 7 habebat hoc moris, quotiens intrasset fidelior amicus ; Tac. *Ann.* xiii. 3 nec in Claudio, quotiens meditata dissereretur, elegantiam requireres ; *ib.* xiii. 18 quotiens ipse illuc ventitaret, saeptus turba centurionum et post breve osculum digrediens.

4. The authors, however, of the best period seem to have preferred to use the past indicative in such cases rather than the past subjunctive. Thus

Cic. *Verr.* ii. : v. 10. 27 quum autem ver esse coeperat . . , dabat se labori atque itineribus.

Caes. *Bell. Gall.* iv. 26 hostes vero, notis omnibus vadis, ubi ex littore aliquos singulares ex navi egredientes conspexerant, incitatis equis impeditos adoriebantur.

Liv. xxi. 42 ut cujusque sors exciderat, alacer inter gratulantes gaudio exsultans cum sui moris tripudiis arma raptim capiebat.

5. For the similar use, after *sí*, of the indicative, in cases expressive of repeated action, see the examples in the Text, para. 171 *passim*.

6. Livy, as will have been seen, hovers between the two usages.

7. Again, examples are given in the Text § 179 of the use of the present subjunctive with *sí*.

Add the following as an example of a like use with the relational particle *ubi* :—

Plaut. *Aulul.* ii. 2. 52 ubi técum conjunctús siem, | úbi onus nequeam férre pariter, jáceam ego asinus in luto : | tú bos me magis haút respicias, gnátus quasi numquám siem : | ét te utar iniquiore, et meús me ordo irrideat : | neútrubi habeam stábile stabulum, sí quid divortí fuat : | ásiní me mordícbus scindant, bóves incursent córnibus = "when I shall haply have become your connection, I shall haply lie, etc."

216. As to the existence or otherwise of a future *imperfect* in Latin, see above note 10. 2. 216.

217. For the reason why not also *were to be placing* or *were placing*, see above Text § 12. 217.

218. 1. On the use of "should" or "would" in such cases, see above note 21; and note what is there said about the preferential use of "should" in cases where a notion of duty or fittingness is involved. 218. "Should" ( "would."

2. The past subjunctive is occasionally used in Latin in such *nuance*; and, when so used, is aptly translated by "should," and not "would." Past subjunctive in Latin in former *nuance*, expressive of duty or fittingness.

The following are some instances:—

Cic. *Verr.* ii. : i. 42. 107 testamentum P. Annius fecerat . . .

Quodsi ita fecisset, tamen post illius mortem nihil de testamento illius novi juris constitui oporteret. Voconia lex te, videlicet, delectabat? *Imitatus esses* ipsum illum Q. Voconium = "you should | have imitated (sc. if you were to have been honorably disposed)."

Cic. *Verr.* ii. : v. 65. 168 etiamne id magnum fuit, Panormum litteras mittere? *adservasses hominem* . . ., *clausum habuisses*, etc. = "you should | have kept the man in durance, had him in charge (sc. if you were to have wished to do right), etc."

Cic. *de Fin.* ii. 12. 35 Epicurus autem quum in prima commendatione voluptatem dixisset, si eam, quam Aristippus, idem tenere debuit ultimum bonorum, quod ille; sin eam, quam Hieronymus, *fecisset* idem, ut voluptatem illam [Aristippi] in prima commendatione poneret = "he should | have done the same (sc. if he were to have been consistent)."

Cic. *de Fin.* iv. 20. 57 quid igitur voluit sibi, qui illa mutaverit? Saltem aliquid de pondere *detraxisset*, et paullo minoris *aestimavisset* ea, quam Peripatetici, ut sentire quoque aliud, non solum dicere videretur = "he should | have taken off a little, should | have estimated (sc. if he were to have been wise)."

Cic. *de Nat. Deor.* i. 32. 89 quem tibi hoc daturum putas? Si enim ita esset, quid opus erat te gradatim istuc pervenire? *Sumpsisses* tuo jure = "you should | have assumed the position as of right (sc. if you were properly to have conceived your position)."

Propert. v. (=iv.) 7. 29 si piguit portas ultra procedere, at illuc | *jussisses* lectum lentius ire meum = "you should |

have given orders (sc. if you were to have had any affection at all for me)."

Plaut. *Pseud.* 286. R. = i. 3. 52 [on which see below note 283] si amabas, invenires mūtuum. | Ad danistam dévenires, adderes faenúsculum : | súrruperes patrí = "if you were in love with the girl, at any rate if you were to have been in love with her, you should | have been for finding the money on loan. You should | have been for turning aside to the money-lender : for adding a little interest, for stealing the cash from your father."

Ter. *Andr.* iv. 4. 53 alio pácto haut poterat fieri, | ut sciret haec, quae vólúimus. M. *Praedícères* = "you should | have been keeping me posted up beforehand (sc. if you were to have wished me to follow your drift)."

Ter. *Hecyr.* ii. 1. 31 sóla hic fuisti ; in te ómnis haeret cúlpa sola, Sóstrata. | Quae híc erant *curáres* = "what was here you should | have been looking to (sc. if you were to have been attending to your duty)."

Cic. *de Off.* iii. 22. 88 male enim Curio, quum caussam Transpadanorum aequam esse dicebat, semper autem addebat : Vincat utilitas ! Potius *diceret*, non esse aequam, quia non esset utilis reipublicae, quam, quum utilem diceret non esse, aequam fateretur = "he should rather | have been for adding (sc. if he were to have been desirous of being accurate)."

Liv. xlv. 37 Servius . . . si in L. Paulo accusando . . . documentum eloquentiae dare voluit, non triumphum impedire debuit, . . . sed . . . nomen *deferret*, etc. = "he should | have been for sending in Paulus' name (sc. if he were to have been using common sense)."

Ter. *Phorm.* ii. 1. 67 dotém daretis : *quáereret* aliúm virum. | Qua rátióne inopem pótius ducebát domum ? | G. Non rátió, verum argéntum deerat. D. *Súmeret* | alicúnde = "you should | have been for finding her a dower : she should have been looking out for some one else as a husband (sc. if you were all to have been intent in doing what was right) . . . He should | have been for borrowing money from some quarter (sc. if—as before)."

Madvig's view  
of the usage :

3. This use of the past subjunctive in Latin is noticed, and the passages above cited—with the exception of those from the *Pseudulus* and *Phormio*—are referred to in its support, by Madvig in his notes on the sentences quoted from the *De Finibus*.

4. He would have—and rightly—the subjunctives in question to be "ex eo genere conjunctivorum, quod post condicionem (sive ea verbis expressa est sive intellegitur) ponitur ad significandum non id, quod fieret factumve esset, sed quod fieri debuerit." Nor

is there much serious ground for complaint, when he proceeds to style the said subjunctives "jussivus modus praeteriti temporis."

5. But, when he goes further, and adds "itaque in negando dicitur *ne*," and cites in proof *aut ne poposcisses* from Cic. *ad Att.* ii. 1. 3, and *ne emisses* from Cic. *Verr.* ii. : iii. 84. 195 (the latter being also similarly cited in his *Latin Grammar* (by Woods ed. 3) s. 351 *Obs.* 4), it seems to the writer that he goes too far, and moreover that the passages he refers to do not support him.

6. They are as follow, and in the writer's judgment their respective meanings are such as are shown below :—

- (1) Cic. *ad Att.* ii. 1. 3 *isdem ex libris perspicies et quae gesserim et quae dixissem : aut ne poposcisses : ego enim tibi me non offerebam* = "from the same books you will get a clear notion of both my doings and my sayings : or (if you do not like that prospect, I would | have begged you) not to have asked for them. For it was not I that was offering myself to you for your contemplation."

—probably incorrect as to negative sentences.

Cf. *Key Lat. Dict.* s.v. *Ne* 14 :—"with subj., some such verb as *quaeso* or *obsecro* understood."

- (2) Cic. *Verr.* ii. : iii. 84. 195 *quum tibi senatus ex aerario pecuniam prompsisset et singulos tibi denarios adnumerasset, quos tu pro singulis modis aratoribus solveres, quid facere debuisti ? si quod L. Piso ille Frugi, qui legem de pecuniis repetundis primus tulit, quum emisses, quanti esset, quod superaret pecuniae, rettulisses : si, ut ambitiosi homines aut benigni, quum pluris senatus aestumasset, quam quanti esset annona, ex senatus aestumatione, non ex annonae ratione solvisses : sin, ut plerique faciunt, in quo etiam erat aliquis quaestus, sed is honestus et concessus, frumentum, quoniam vilius erat ne emisses : sumpsisses id nummorum, quod tibi senatus, cellae nomine, concesserat* = "seeing that the senate had taken money for you out of the Treasury and counted out to you so many coins for you to pay to the farmers in return for so many bushels of corn, what was it your duty to do ? Well ; if what L. Piso Frugi, of good renown, did, he who was the first to carry the law for the repayment of moneys,—after having bought, for whatsoever price it was, you would | have paid back to the Treasury the surplus money : if, as men currying favour or really kindhearted do, seeing that the senate had estimated the price of the corn as higher than it really was, you would | have paid for it at the senate's estimate rather than at the quotation for it in the market : but if, as most people do—a course of proceeding too in which lay a something of gain, but at the same time a gain honorable and permitted—even granting that you had not bought the corn, it being somewhat poor stuff,

Cic. *ad Att.* ii. 1. 3.

*Verr.* ii. : iii. 84. 195.

you would | have kept for yourself that sum of money, which the senate had given to you, as for the stocking of your own granary."

Cf. *Key Lat. Dict.* s.v. *Ne* 21:—"in concessions 'granted that.'"

219. 219. For the reason why not also  $\left\{ \begin{array}{c} \text{should} \\ \text{or} \\ \text{would} \end{array} \right\}$  be happening, see above Text § 12.

220. Indicative with participle in *-turus*:

Indicative or subjunctive with that in *-endus*:  
— in apodotes of sentences of (B) a ii. type.

220. 1. The participle in *-turus* in such cases is properly accompanied by the indicative mood; because, as Madvig (*Opusc. Acad.* 199) correctly says, "Status . . . facturi aliquid, si quid fiat, a condicione non pendet, sed tantum ipsum facere."

2. But the case of the participle in *-endus* is otherwise, and with it either the indicative or the subjunctive may be the adjunct. "Sejungendus est," says Madvig l.c., ". . . usus alterius participii passivi: nam in eo quum futuri notio non tam definita sit, potest indicativus poni, ut sejuncta verbi substantivi et participii notione significetur, statum eum fuisse, ut si condicio aliqua incideret, necessario aliquid fieret: potest etiam conjunctivus."

See further Madvig *Opusc. Acad.*: *Praefat.* vi.; and *Opusc. Acad. Alt.* 227-230, 305.

3. On p. 230 of Madvig's second work, just referred to, he winds up his dissertation on the thesis "In condicionali sententia semper dicitur *facturus fui* (*eram*), *si scissem*, numquam *facturus fuisset*," with the remark, "Patet opinor verum esse, quod initio posui, nec dubitabo in uno qui obstat Ciceronis loco (*de Div.* ii. 8. 21 aut si fato . . ., etiam si obtemperasset auspiciis . . . idem eventurum fuisset) librariorum temeritatem accusare scriptumque a Cicerone putare *fuit*." Adding in a note "non longe remotum est ab hac quaestione, quod in oratione *Miloniana* c. 18. 48 legitur in sententia condicionem continente *si quidem exiturus . . . fuisset*. Haec enim condicio contraria est non huic affirmationi *sed exiit*, verum huic: *sed exiturus fuit*, et hoc significat si quidem non constitutum habuisset exire."

Indicative with participle in *-turus* as a pro-tasis.

4. In Madvig's *Opusc. Acad. Alt.* p. 281 he places side by side the Greek and Latin phrases *εἰ μέλλει τὸ πρᾶγμα εἶναι* and *si—habitura est*, referring to Cic. *de Nat. Deor.* i. 37. 103; *de Legg.* i. 21. 56; *Tusc.* v. 5. 13; *Acad.* ii. 8. 25; *pro Rosc. Am.* 34. 68.

*-endus sum.*

5. On the participle in *-endus* with *sum*, see *Key Latin Gram.* §§ 466, 1214; Max Müller on "Comparative Mythology" in *Oxford Essays* (1856) p. 12.



221. 1. "The Resultant of the past," as the writer's friend and former co-Fellow, Mr. Roby, has happily phrased it, in his reply (*Classical Review* i. p. 197) to the somewhat startling thesis maintained by Mr. E. A. Sonnenschein in the earlier part of the same volume (*ib.* i. pp. 126 *sqq.*) that the past imperfect subjunctive in the protasis of a Latin Conditional Sentence referred primarily not to past, but to present, time.

"He appears to me," says Mr. Roby, "to confound two very different things—an equal number of instances and an equal legitimacy of use. I agree that in the majority of instances the" past "imperfect subjunctive in the protasis (and I add in the apodosis also) of Conditional Sentences refers to what he calls present time, but except in this statistical sense I do not think that it 'refers primarily' to the present.

"The fact is, present time is a mere limit between past and future (see my § 1455) and has no duration of itself. The grammarian may say with the moralist, *fugit hora: hoc quod loquor inde est*. The" past "imperfect subjunctive is used in these sentences, when you contemplate the present as the resultant of the past, and the present subjunctive is used when you contemplate the present as the starting-point of the future. But the" past "imperfect is also in conditional, as well as in other, sentences used of a continuous state, contemporaneous with some past action or time; and this use is every bit as good Latin as its use of the present time. I never dreamt of implying . . . that 'I put the reference to the present and to the past on the same footing' in point of frequency of use (I well knew the case to be otherwise), but I did mean to imply that they were both perfectly legitimate. And I can see nothing at all strange in Cicero's pointed expression *nunc quemadmodum audiar sentio, et tunc*"—read *at tum*—"si dicerem non audirer (Cic. *Clu.* 29. § 80) . . . I find . . . sufficient instances from one book of Cicero to prove all that I want. See" ii. "*Verr.* iii." 13 "§ 32 *faceres . . . posset*;" 26. "65 *fieret*" read *fierent* ". . . *concederes*;" 48. "115 *ageretur . . . postularent*;" 56. "129 *perpeterere . . . pertinere*" read *pertineret*. "Where there is nothing illogical or unnatural in the use, a few instances from a writer like Cicero are sufficient to establish its correctness."

2. It will be seen from the Text above here, and from the examples cited below in it, paras. 176. 177, that upon the point thus at issue between Mr. Sonnenschein and Mr. Roby the writer agrees with the latter; as does also the writer's friend and former private tutor, Prof. J. B. Mayor: from whose able

221. The past imperfect subjunctive in Latin conditional sentences.

Mr. Sonnenschein.

Mr. Roby.

summing up (*Classical Review* i. pp. 239, 240) of the controversy between the champions, the writer extracts the following passages :—

Prof. J. B.  
Mayor.

3. "Both disputants . . . allow that the "past "imperfect subjunctive is used with reference both to present and to past time, and that it more often refers to the present than to the past; but while Mr. Sonnenschein speaks of the latter usage as exceptional in the writers of the best age, Mr. Roby treats this as the normal, and the other as the secondary use. The point is somewhat subtle, but the following reasons incline me to side with Mr. Roby in his contention. There is a *prima facie* probability that any special use of a tense will have its starting-point in the general meaning of the tense; hence it is probable that the "past "imperfect subjunctive of the hypothetical sentence had, to begin with, a reference to a continued action or state in the past; and this probability is confirmed by the fact mentioned by Mr. Sonnenschein, that in the oldest Latin writings the reference to the past is more common than in Cicero and later authors. Mr. Roby's excellent distinction that the "past "imperfect subjunctive is used in these sentences when you contemplate the present as the resultant of the past, and the present subjunctive used when you contemplate the present as the starting-point of the future,' enables us to see how naturally the tense, which properly denotes a continuous past, gets to include present time as well; and this is illustrated by the use . . . of our own 'would have' in such a sentence as that quoted by Mr. Sonnenschein—'If I had not been Alexander, I would fain have been Diogenes.' In what respect does this differ from 'If I were not Alexander, I would fain be Diogenes'? Surely only in the fact that while both refer to present time, the former views the present as the consequence of the past, the latter regards it in itself without looking back to the past; and thus the former comes to imply the impossibility of the hypothetical case, the contrary being supposed already fixed unchangeably. We may translate both *si ego rex sim* and *si ego rex essem* by the words 'if I were king'; but while the former simply implies 'as I am not,' the latter has the further implication 'as I never can be.' I do not think this implication can ever have been absent from the mind of a Roman when he used the "past "imperfect subjunctive, because however far a word or a phrase may depart from its original use, yet until the old use has become entirely obsolete, it is impossible for the new use to be unaffected by it . . . It would seem, then, that we cannot accept Mr. Sonnenschein's symmetrical scheme of tenses. Not only is the "past "imper-

fect used with reference both to past and to present time, but the present also is used both of a future which is already beginning, and, as Mr. Sonnenschein allows, of present time without reference to a future, as in *N. D. iii. 79 nam si curent (di homines), bene bonis sit, male malis: quod nunc abest*. I think therefore that the true scheme of hypothetical tenses would give at least two to each time, *faciat* and *faceret* to the present, *faceret* and *fecisset* to the past, *faciat* and *facturus sit* to the future."

Allocation of tenses to times in Latin conditional sentences.

4. With this last remark, as will be seen from the Text, the present writer heartily agrees; and he further ventures to think that the modes of translation which he has advocated in the Text (of which see, especially, paras. 154 and 159) are more in accord with the real facts of the case than those which are in more common use, and into which even Mr. J. B. Mayor, in the passages just quoted, has somewhat allowed himself, hypothetically, to slide.

—their translation.

Thus

- si faciat* = if haply he shall be doing or do, sc. now or in the future,  
*si faceret* = if he were to have been doing, sc. now or in the past,  
*si fecisset* = if he were to have done, or to have-done, sc. in the past;

while in

- si facturus sit* = if haply (sc. now or in the future) he shall be about to do,

we have what is practically a case of the future.

222. Key *Latin Grammar* §§ 496-498:—"In hypothetical sentences, the subjunctive which marks the condition is expressed by English *past* tenses; as

222. Translations in common use.

Mr. Key.

- si scribat*, if he were writing or were to write,  
*si scriberet*, if he had been writing,  
*si scripserit*, if he were to write,  
*si scripsisset*, if he had written.

"With verbs of static meaning, the past indicative of the English is still used, but somewhat differently; as

- si sciat*, if he knew,  
*si sciret*, if he had known,  
*si adsit*, if he were present,  
*si adesset*, if he had been present.

"In hypothetical sentences, the subjunctive which marks the

*consequence* is translated in the present by *should* or *would*; in the past and past perfect by *should have* or *would have*; as

scribat, *he would write*,  
 scriberet, *he would have written*,  
 scripserit, *he would write*,  
 scripsisset, *he would have written.*"

See, to the same effect, *Latin Grammar* §§ 1209 *sqq.*; and (in some degree of greater precision) *Latin Dictionary* s.v. *Si*, iv. 15-20.

223. 223. The writer accepts Mr. Roby's language (see above note 221) as aptly embodying his own views.

224. 224. See Key's *Latin Grammar* and *Latin Dictionary* as cited and referred to above in note 222.

225. Difficulties caused by the common translation of the present subjunctive in Latin conditional sentences.

225. For example,

1. Cicero refers in more than one place to the possibility of the natural day being too short for the consummation of the purpose which he has in hand.

2. Thus—to pass over *de Fin.* ii. 19. 62 as not being a conditional sentence—he says

(*a*) *Verr.* ii. : ii. 21. 52 nam me dies vox latera deficiant, si hoc nunc vociferari velim, quam miserum indignumque sit . . .

No variation in the MSS.

(*β*) *De Nat. Deor.* iii. 32. 81 dies deficiat, si velim memorare, quibus bonis male evenerit, nec minus, si commemorem, quibus improbis optume.

Some slight manuscriptal authority for *deficiet*.

But he also says

(*γ*) *Pro Cael.* 12. 29 facile est accusare luxuriam. Dies jam me deficiet si quae dici in eam sententiam possunt coner expromere.

So the MSS. and all the editions before that of Ernesti.

(*δ*) *Tusc.* v. 35. 102 dies deficiet, si velim paupertatis causam defendere.

So all the best MSS.

3. If these sentences are translated naturally, everything is normal and straightforward.

Thus

(*α*) and (*β*) "The day will perchance fail me, if haply I shall desire."

(γ) and (δ) "The day will fail me, if haply I shall attempt,"  
"desire."

4. But if we adopt the common mode of translation, we get, indeed, a not improper meaning for sentences (α) and (β), but we are driven to deal with sentences (γ) and (δ) as being of irregular type, and to explain them as is shown in the Text § 193.

Thus we shall have

(α) and (β) "The day would fail me, if I were to desire."

(γ) and (δ) "The day will fail me, or rather the day would fail me, if I were to attempt," "desire."

5. Is it even likely that the mere difference between an *a* and an *e* in the verb—actually the same verb—in the apodosis of sentences, which otherwise are, so far as the conditional parts go, all but identical, is to make all the difference between the first two sentences being normal, and the last two irregular?

6. And it must be remembered that, if it were so, we should be obliged to predicate irregularity in every case—and they are numerous: several are cited or referred to in the Text § 179—where we get a future indicative in the apodosis accompanying a protasis with the present subjunctive. See too notes 276 and 287b below.

7. See further, as to the difference caused by the verb in the apodosis in such cases being in the present subjunctive or in the future indicative, Text §§ 162 *sqq.*

226. 1. Note *obliscar*, as Ribbeck spells it, for *obliviscar*, which the MSS. of Nonius, who preserves the passage, have. If we are to retain the latter spelling, we must still pronounce the word as a trisyllable.

226. Accius  
*Nyctegr.* 488.  
*Obliviscar*: " trisyllable.

So in Accius *Athamas* 190 *véritus sum arbitrós, atque utinam mémet possim obliscier!* where the bulk of the MSS. of Nonius, again the preserver of the passage, has *obliviscier*: which, if true, must be read as a quadrisyllable.

In Plaut. *Mil. Glor.* 1359. R.=iv. 8. 49 *múliebres morés discendi, obliscendi stratiótici*, Ritschl remarks "*obliscor* verbum . . . nisi admittere in tres syllabas contractionem . . . existimabitur, Militis . . . versum non me habere fatebor qui expediam."

In Plaut. *Capt.* v. 3. 8 one reading (others omit *jam*) is, *Ph. Cúr ego te non nóvi? St. Quia jam mós est obliscisci hóminibus*: wherein, if the reading be correct, *obliscisci* must again be read as a trisyllable.

Contractions in perfect tenses.

2. Contractions are not unfrequent in the perfect tenses. Thus we find

- amisti = amisisti : Ter. *Eun.* ii. 2. 10.  
 clamaris = clamaveris : Accius *Tereus* 649.  
 cognosse = cognovisse : Lucret. i. 332.  
 direxti = direxisti : Verg. *Aen.* vi. 57.  
 illexe = illexisse : Accius *Atreus* 205.  
 intellexi = intellexisti : Ter. *Andr.* iii. 2. 20.<sup>cxxvi c</sup>  
 optarim = optaverim : Tibull. i. 6. 74.  
 peccaram = peccaveram : Propert. iv. (iii.) 16. 9.  
 pigraris = pigraueris : Lucret. i. 411.  
 promisti } = promissisti } : Catull. cx. 3. 5.  
 promisse } = promississe }  
 quieris = quieveris : Trag. Incert. 28.  
 quiesset = quievisset : Lucret. i. 346.  
 servasse = servavisse : Pacuv. *Arm. Jud.* 40.  
 vixet = vixisset : Verg. *Aen.* xi. 118 ; as to which see note 242. 13 below.

Lucil. xxviii.  
 684.  
*Misse.*

3. In Lucil. xxviii. 683, *Sócratem* | *quidám tyranno misse Aristippum autumant* is Lachmann's reading. If we keep the *misisse* of the editions of Nonius, we must pronounce it as a dissyllable.

4. On forms such as *mactassint*, *capso*, *resperis*, and the like, see below note 242.

227.

227. 1. The same equivalence underlies Cicero's translation of

Arat. *Phaen.*  
 564 *sqq.*

Arat. *Phaenom.* 564 *sqq.* ἀτὰρ εἰ νεφέεσσι μέλαιναί | γίνονται,  
 ἢ ὄρεος κεκρυμμέναί ἀντέλλοιεν, | σήματ' ἐπερχομένοιουσιν  
 ἀρρηρότα ποιήσασθαι. | αὐτὸς δ' ἂν μάλα τοι κεράων  
 ἐκάτερθε δίδοι | ὠκέανος.

We should have expected to find this in Latin in the shape of *si* with the present subjunctive followed by the present subjunctive, i.e. "if haply—shall,—will perchance."

In point of fact Cicero omits the notion of possibility from the protasis, and uses the future indicative—"shall"—there ; although he leaves the present subjunctive in the apodosis. His version is—

Cicero's translation.

Arat. 590 [= Fr. 32. 344 in Buhle's edition of Aratus] *sqq.*  
 sin autem officiens signis mons obruet [al. obstruet] altus, |

*Intellexem, intellexe.*

<sup>cxxvi c</sup> "Intellexem, intellexe," says Madvig *Opusc. Acad. Alt.* p. 68, "manifestum est orta esse eadem syncopa, qua ex *intellexisti* et *intellexistis* frequentissimo exemplo fit *intellecti* et *intellectis*, extrita inter duas *s* vocali, et altera *s* in concursu consonantium elisa."

aut adiment lucem caeca caligine nubes : | certas ipse notas  
caeli de tegmine sumens, | ortus atque obitus omnis  
cognoscere possis.

2. He does the same thing, although under not quite the same circumstances, in dealing with

Arat. *Phaenom.* 431 sqq. εἰ δέ κεν ἑσπερίης μὲν ἄλδς Κενταύρου Ἀπείη | ὄμιος, ὅσον προτέρης, ὀλίγη δέ μιν εἰλύοι ἀχλὺς | 431 sqq. Ἀrat. *Phaen.*  
αὐτόν, ἀτὰρ μετόπισθεν εἰκότα σήματα τεύχοι | Νῦξ ἐπὶ  
παμφανόωντι Θυτηρίῳ· οὐ σε μάλα χρὴ | ἐς νότον, ἀλλ'  
εὐροιο περισκοπέειν ἀνέμοιο.

Here εἰ . . . κεν . . . ἀπείη . . . εἰλύοι . . . τεύχοι, χρὴ is a sentence of the (B') *a* type = "if it should leave, wrap up, bring out, you must"; and the κεν ἀπείη, εἰλύοι, τεύχοι are the apodoses of a sentence of the (B) *a* ii. type. These would normally be represented by the present subjunctive in Latin—the present subjunctive, of course, of the Latin apodosis, and not protasis.

Cicero, however, draws no distinction—as indeed there is none in fact, the present subjunctive representing as well in apodosis as in protasis "will haply"—and again resorts to the future indicative in his protasis; translating the Greek lines thus—

Arat. 447 [= Fr. 32. 203 in Buhle] sqq. sin humeros medio in Cicero's trans-  
caelo Centaurus habebit, | ipseque caerulea contextus nube lation.  
feretur, | atque Aram tenui caligans vestiet umbra, | ad  
signorum obitum vis est metuenda Favoni.

228. Where notice, in verse 58,—omnia vel medium fiant mare—Virgil's school-boy blundering in translating his original. 228. Verg. *Ecl.*  
πάντα δ' ἑνάλλα γένοιοντο, says Theocritus (*v.* 134), "let every viii. 58.  
thing be changed to its opposite." Theocr. i. 134.

It would certainly seem—as, according to Dr. Wordsworth, Elmsley (after an anonymous predecessor) pointed out in the *Classical Journal* vol. v. p. 179—as if Virgil thought he had to deal with ἑνάλλα, or perhaps ἐνάλια, in the same sense, viz. "marine."

Shocking suggestion! thinks the learned Doctor: "nos meliora de doctissimo poeta." cxxvi cc

cxxvi cc The name "Inarime," however, attributed to the modern Ischia in Verg. *Aen.* ix.  
*Aen.* ix. 716, and arisen in all probability from a misconception on the part of 716.  
Virgil of Homer's (*Il.* ii. 783) ἐν Ἀπλμοῖς, seems a further evidence of the Latin  
poet's inaccuracy in the matter of Greek scholarship. "M'han detto, che  
Vergilio ha preso |," says Berni in his letter to Fracastoro (*Op.* Burslesch. i. p. 7),  
"un granciporro in quel verso d'Omero, | il qual non ha, con riverenza, inteso."

*Inarime.*

228a. Cic. *pro Planc.* 25. 60.

228a. *Si . . . quaeres, reperies*, is the right reading of “‘nescio quis’ apud Orellium, id est, ut opinor, ipse Orellius,” says Madvig *Opusc. Acad. Alt.* p. 86 note (a); disapproving Wunder’s *reppereris* on the one hand, and Klotz’s *reperis* on the other.

Orelli in his note on the passage (in his large Zurich edition) speaks of himself as having in earlier time preferred to read *quaeras . . . reperias*. But he says “nunc magis mihi placet lectio Juntina,” sc. *quaeras . . . reperies*; which he accordingly prints in his text. “Ipsa quoque sententia,” he adds, “sic melius procedit: *si quaeras, i.e. si forte velis quaerere, certo reperies.*”

229.

229. As the Dey says, in *Le Sage (Diable boiteux* c. 15), “je préfère le repos et les plaisirs dont je jouis ici au vizirat, à ce dangereux honneur où nous ne sommes pas plus tôt montés, que la crainte des sultans ou la jalousie des envieux qui les approchent nous en précipitent.”

230. Identity of forms, except that of the first singular, in the future perfect indicative and the present perfect subjunctive in Latin.

230. Even—as Madvig (*Opusc. Acad. Alt.* pp. 97, 98) points out—down to the quantities—which are *common*—of the penultimate syllables of the first and second persons plural in the respective tenses: of which fact he gives as examples—

-imus (subj.) Plaut. <i>Bacch.</i> v. 2. 14 = 1132 Ritschl etc. }	-imus (subj.) Plaut. <i>Truc.</i> i. 1. 40 etc.
(indic.) „ Plaut. <i>Poenul.</i> iii. 4. 17.	(indic.) Catull. v. 10.
-itis (indic.) „ <i>Mil. Gl.</i> ii. 2. 1 = 156 Ritschl }	-itis (indic.) Ovid <i>Met.</i> vi. 357 etc.
(subj.) “nondum repperi” }	(subj.) Plaut. <i>Mil. Gl.</i> iii. 2. 48 = 862 Ritschl, etc.

“Opinor,” he says, “syllabas natura breves, sed parum certa quantitate, productas esse, plerumque duabus brevibus praecedentibus.”

His reference to Plaut. *Bacch.* v. 2. 14 seems to have been made *per incuriam*: as it is a case there of -imus in the subjunctive—

Merito hoc nobis fit, qui quidem huc venerimus.

230a. Cic. *Arat.* 590 *sqq.*

Sin obruet (fut. indic.), possis (pres. subj.)

230a. The latter forms do, however, in fact, from time to time occur. See an example in Cicero *Arat.* 590 *sqq.*, cited above in note 227. 1—“sin . . . obruet (obstruet) . . . | aut adiment . . . | . . . possis.”



231. That the authors of the best period seem to have preferred the indicative to the subjunctive in the expression of repeated actions, see above note 215. 4. 231.

232. Taken from Alexis' *Δημήτριος* Fr. i. 1, cited above in the Text, para. 47 i. (γ), *πρότερον μὲν εἰ πνεύσειε βορρᾶς ἢ νότος | ἐν τῇ θαλάττῃ λαμπρός, ἰχθὺς οὐκ ἐνῆν | οὐδενὶ φαγεῖν*. Turpilus, however, in his translation does not keep to the past subjunctive of his original, but betakes himself to the indicative. See above notes 215. 3—5, and 231. 232. Turpil. Dem. 21.

233. 1. Note the alliterations—*lubitum, litterarum, laudibus: florens, famae, frangere, flexibile: cacumen, cur, cxxxvii concursasti, carperes*. 233. Laberius Fr. Inc. 114.

2. The habit of alliteration is quite a feature in the old, and even the later, Latin dramatists. Alliteration — in Latin.

Thus, amongst innumerable other instances, we have

(α) In Tragedy (in addition to Trag. Incert. Fr. Inc. 58 cited below in Text § 176 (γ))—

- Alliteration of e: *Santra Nupt. Bacchi* Fr. 2.  
 f: *Caesar Teuthras* Fr. 1; *Varius Thuesta* Fr. 1.  
 fi: *Pacuv. Niptra* 244.  
 l: *Pacuv. Niptra* 244 sqq.  
 m: *Pacuv. Niptra* 246.  
 p: *Ovid Medea* Fr. 1; *Accius Epinaus*. 314.  
 pr: *Accius Epinaus*. 314.  
 s: *Accius Epinaus*. 322.  
 v: *Pacuv. Niptra* 244; *Accius Epigon*. 288.

(β) In Comedy (in addition to *Plaut. Mil. Glor.* 600. R. = iii. 1. 5; *Pseud.* 859. R. sqq. = iii. 2. 70 sqq. cited in Text § 173 (β); *Bacch.* 420. R. sqq. = iii. 3. 16 sqq. partly cited in Text § 175 (γ); *Ter. Haut. Tim.* iii. 1. 43 cited in Text § 179 (γ))—

- Alliteration of a: *Naevius Clamid.* 26.  
 c: *Naevius Agitat.* 13.  
 f: *Naevius Agitat.* 13.  
 l: *Naevius Fr. Incert.* 113 (a remarkable instance: *libera linguá loquemur lúdis Liberálibus*).  
 m: *Turpilus Epicler.* 55.

cxxxvii Pronounced, if even spelt *quor*, as if the *qu-* gave—practically—simply the *k* sound. See *Madvig Latin Grammar* by Woods ed. 3 § 8.

- p : Naevius *Agitat.* 9 ; Plaut. *Asin.* ii. 2. 28 ;  
*Mil. Gl.* 650. R. = iii. 1. 59 ; Caecilius  
*Aetherio* (?) 1.  
pr : Plaut. *Asin.* ii. 2. 28 ; *Mil. Glor.* 650. R. =  
iii. 1. 59 ; Caecilius *Aetherio* (?) 1.  
s : Naevius *Agitat.* 13 ; Turpilius *Epicler.* 52 ;  
Atta *Megalens.* 10.

### 3. So again in the old non-dramatic poetry : *e.g.*

Alliteration of a : Naevius *Bell. Poenic.* iv. 50 ; Ennius *Annal.*  
i. 28 ; 38.

c : Ennius *Annal.* i. 28 ; 36 ; 41, 42.

cl : Ennius *Annal.* i. 2.

d : Naevius *Bell. Poenic.* iv. 62 ; Lucilius *xxix.*  
801.

e : Lucretius i. 122.

f : Naevius *Epigramma Naevi* 1, 2 ; Ennius  
*Annal.* i. 39.

l : Naevius *Epigramma Naevi* 4.

m : Naevius *Bell. Poenic.* iv. 62 ; Ennius *Annal.*  
i. 1 ; 42 ; *Sat.* iii. 20 ; Lucilius *xxx.* 953.

o : Ennius *Sat.* ii. 4.

p : Naevius *Bell. Poenic.* ii. 30 ; *Epigramma*  
*Naevi* 2, 3 ; Ennius *Annal.* i. 1 ; 3 ; vi.  
215 ; 218 ; Lucilius v. 163 ; Lucretius  
v. 1002.

pr : Naevius *Bell. Poenic.* ii. 30 ; iv. 50 ;  
Ennius *Annal.* vi. 215.

r : Ennius *Annal.* i. 39, 40.

s : Naevius *Bell. Poenic.* i. 23 ; iii. 34 ; Ennius  
*Annal.* i. 36 ; *Sat.* iii. 49, 50.

t : Naevius *Epigr. Naev.* 3 ; Ennius *Annal.* i.  
28 ; 42, 43 ; 108 ; x. 358.

v : Naevius *Bell. Poenic.* iv. 47 ; Ennius *Annal.*  
i. 43, 44 ; *Sat.* iii. 48 ; Lucret. v.  
991.<sup>cxxvii</sup>

Lucret. v. 991.

A "living  
tomb."

cxxvii "Viva videns vivo sepeliri viscera busto."

The line in its context closes a description of a man devoured by wild beasts ; and the idea which it expresses is elsewhere also found. Thus, apart from Gorgias' γῶπες ἐμψυχοὶ τάφοι, we have Eur. *Ion* 932 ποῖον τεκεῖν φῆς παῖδα ; ποῦ θείναι πόλεως | θηρῶν φίλον τύμβον ; Pacuv. *Iliona* 198 surge et sepeli nātum tuum prius quān ferae | volucrēsque ; Accius *Atrius* 226 (of the Thyestean banquet) natīs sepulcro ipsē st parens ; Ov. *Met.* vi. 665 flet modo, seque vocat bustum miserabile nati ; Massinger *Fatal Dowry* v. 2 "nor should the blood you challenged | and took to cure your honour, breed more scruple | in your soft conscience, than if your sword | had been sheath'd in a tiger or she-bear, | that in their bowels would have made your tomb."

And we have the same idea in mock heroic surroundings in Randolph (?) *The*

4. So also in the later Latin poetry : *e.g.*Alliteration of p : Persius *Prolog.* 1 *sqq.*s : Persius *Prolog.* 6, 7.t : Verg. *Aen.* iv. 18.v : Verg. *Aen.* vi. 834.5. Even, too, in prose : *e.g.*

Alliteration of a : Liv. xxiii. 16 ; xxx. 44.

c : Liv. xxiii. 18.

d : Plin. *Ep.* iii. 6. 4.

f : Liv. xxiii. 16.

i : Cic. *de Republ.* i. 44. 68.

o : Liv. xxiii. 17.

p : Cic. *de Republ.* i. 44. 68 ; Plin. *Ep.* iii. 6. 4pr : Cic. *de Republ.* i. 44. 68 ; Liv. xxiii. 18.

r : Liv. xxiii. 16.

t : Liv. xxiii. 16.

v : Cic. *pro Sest.* 21. 48 ; 27. 59 <sup>cxxxviii</sup> ; Plin. *Ep.* iii. 6. 4.

6. This usage should be remembered, and imitated in translation into English ; in which language, also, especially in the older poetical writers, it is rife. See, for a few examples only,

—in English.

Sir Philip Sidney *Arcadia* i. pp. 3, 7 (ed. 14, Lond. 1725) ; ii. pp. 203, 204 ; and *passim*.

Chaucer *Cant. Tales : Prol.* 1. 6. 9. 13. 15. 18. 22. 29 *sqq.*, 52 *sqq.*

Piers Ploughman *Vision* 1 "in a somer seson, etc."

Lydgate (?) *Childe of Bristow* (in the *Camden Miscellany* vol. iv.) ; i. 1 ; 5, 6 ; ii. 3 *sqq.* ; iii. 3 *sqq.*

Spenser *Faery Queene* i. 1 ; st. i. vv. 1 *sqq.* ; ii. 1 *sqq.* ; iii. 2 *sqq.* ; iv. 1 *sqq.* ; v. 5 *sqq.* ; vi. 1 *sqq.*

"Coleridge," says Mr. Hallam (*Literature of Europe* pt. ii. c. 5 p. 138 note †, ed. 3), "who had a very strong perception of the beauty of Spenser's poetry, has observed his alternate

*Combat of the Cocks* "my body freely I bequeath to th' pot | decently to be boild ; and for its tomb, | let it be buried in some hungry womb."

Hence, as Mr. Shilleto pointed out, is explicable Soph. *Ant.* 1080 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις | ὅσων σπαράγματ' ἡ κύβες καθήγισαν, | ἡ θῆρες, ἡ τῆς πτηνῶς ὀλωλός, φέρων | ἀνδρῶν ὅσμην ἐστυίουχον ἐς πόλιν.—καθαγίζω = *justa facere* to a dead body ; which dogs and beasts and birds do by devouring it ; whence καθήγισαν = "they have-buried, sc. in their bowels."

<sup>cxxxviii</sup> "Vivus (ut aiunt) est et videns cum victu ac vestitu suo publicatas."

Cic. *p. Sest.* 27.

There is a very dramatic ring about the words : Vivus est | ét videns cum victu ac vestitu suo . . .

alliteration, 'which when well used is a great secret in melody ; as "*sad* to see her *sorrowful* constraint"—"on the grass her *dainty* limbs *did* lay."' But I can hardly agree with him when he proceeds to say, 'it never strikes any unwarned ear as artificial, or other than the result of the necessary movement of the verse.' The artifice seems often very obvious."

7. Amongst the moderns, Mr. Swinburne has resorted to the artifice with considerable freedom. See, for example, his *Anactoria* in *Poems and Ballads* (1866) pp. 66. 68. 69. 70. 75. 76.

Nor has his later hand forgotten its cunning, as may be seen from one of his most recent works, his tragedy entitled *The Sisters* (1892). See it, Dedication st. 3 ; Act iii. sc. 1 (in the praises of Northumberland) ; Act v. sc. 1 (in the song).

8. On 2d May 1892 the following alliterative passage occurred in the first leading article of the *Times* newspaper :—"Demonstrations have taken place everywhere according to the International programme, but they have everywhere been orderly. In fact, the dominant impression, after reading the reports from all quarters, is that in most places the day was marked by a deadly dulness."

And the daily placards of the *Morning Advertiser* are always drawn up in alliteration.

234. Maximian.  
i. 44.  
*Abit, sim.*

234. *Abit* = *abiit*. So *obit* = *obiit* in Juv. vi. 559 : where Heinrich refers to *perit* = *periit* in Juv. vi. 295. 563 ; x. 118 ; and *petit* = *petiit* in Ov. *Fast.* i. 109.

235. *In* )( *ad*  
*Pirææa*.

Cicero : on the  
styles of Caecilius  
and Terence re-  
spectively.

235. 1. "Nostrum quidem si est peccatum," says Cicero (*ad Att.* vii. 3. 10)—defending himself against the charge of having used a wrong preposition—*in* instead of *ad*—in the phrase in *Pirææa* ; and at the same time expressing his opinion of the styles of Caecilius and Terence respectively : not altogether to the advantage of the former—"in eo est, quod non ut de oppido locutus sum, sed ut de loco, secutusque sum, non dico Caecilium . . . (malus enim auctor Latinitatis est), sed Terentium, cuius fabellæ, propter elegantiam sermonis, putabantur a C. Laelio scribi."

Aulus Gellius ;  
on Caecilius'  
version of Men-  
ander's Πλόκιον ;

2. Aulus Gellius has (ii. 23) a long comparison between Menander's Πλόκιον and Caecilius' version, or imitation, of it under the same title—Plocium : greatly to the disadvantage of Caecilius. His verdict is :—"quum hæc Caecilii verba seorsum lego, neutiquam videntur ingrata ignavaque : quum autem Græca comparo et contendo, non puto Caecilium sequi debuisse quod assequi nequiret."

3. To be just, however, to Caecilius, it is not he alone who falls under Gellius' lash.

"Comoedias lectitamus nostrorum poetarum," says the critic, "sumptas ac versas de Graecis, Menandro ac Posidippo aut Apollodoro aut Alexide et quibusdam item aliis comicis. Atqui quum legimus eas, nihil sane displicent, quin lepide quoque et venuste scriptae videantur, prorsus ut melius posse fieri nihil censeas. At enim si conferas et componas Graeca ipsa, unde illa venerunt, ac singula considerate atque apte junctis et alternis lectionibus committas, oppido quam jacere atque sordere incipiunt quae Latina sunt: ita Graecarum quas aemulari nequiverunt facetiis atque luminibus obsolescunt."

4. Cicero elsewhere repeats his condemnation of the Latin of Caecilius and joins with him for reprehension Pacuvius.

"Solum quidem," he says (*Brut.* 74. 258), ". . . et quasi fundamentum oratoris vides, locutionem emendatam et Latinam: cujus penes quos laus adhuc fuit, non fuit rationis aut scientiae, sed quasi bonae consuetudinis. Mitto C. Laelium, P. Scipionem: aetatis illius ista fuit laus, tamquam innocentiae, sic Latine loquendi: nec omnium tamen . . .: nam illorum aequales, Caecilium et Pacuvium, male locutos videmus. Sed omnes tum fere, qui nec extra urbem hanc vixerant nec eos aliqua barbaries domestica infuscaverat, recte loquebantur. Sed hanc certe rem deteriorem vetustas fecit et Romae et in Graecia."

5. As to Pacuvius, see below subnote **cxixi.** 9.

236. Ribbeck reads *nec quuit*—a correction. But why?

237. We have the like idea in Lucilius v. 182 *nam si, quod satis est homini, id satis esse potisset, | hoc sat erat: nunc quum hoc non est, qui credimu' porro | divitias ullas animum mi explere potisse?* xviii. 490 *denique uti stulto nil sit satis, omnia quum sint.*

See below note 280. 1.

238. Mr. Key (*Lat. Dict.* s.v. *Supparum*) suggests that we should read *indutu' = indutus* for *induta*.

The suggestion seems a good one: but it is difficult to emend a fragment with anything like certainty from want of the context. See below note 275.

The recent discovery in the British Museum of the full text of Aristotle's *Ἀθηναίων πολιτεία* must have brought home this truth to the minds of the emendators of the (theretofore alone

on Latin re-productions of Greek comedies generally.

Cicero: on the styles of Caecilius and Pacuvius respectively.

236. Accius *Teleph.* 620.

237. Contentment.

238. Afran. *Epist.* 123. Difficulty of emending fragments.

known) Berlin fragments of that text. See the *Classical Review* vol. v. pp. 69 *sqq.*

Solon *Frr.* 36, 37. See too the rectification of the arrangement of Solon *Frr.* 36, 37, which c. 12 of the newly discovered book shows to be necessary.

239. Juv. xiv. 48. 239. *Ne contempseris*: present *perfect* subjunctive: the normal usage in prohibitive sentences.

Latin usage in prohibitive sentences of second person of the subjunctive. 1. The Latin usage in such sentences of the second person of the subjunctive may to a great extent, and conveniently, be expressed in Madvig's words.

2. In his note on Cic. *de Fin.* ii. 1. 1 he points out "neque Ciceronem neque ceteros bonae aetatis prosae orationis scriptores umquam in prohibendo *ne facias* dicere pro *ne feceris*."

3. In his *Opusc. Acad. Alt.* p. 105 note (3) he says: "*ne facias*" (a) "apud ipsos comicos rarissimum . . . et paene inusitatum (Plaut. *Bacch.*" 445. R. *ne attigas* = "iii. 3. 41; *Mil. Glor.*" 1378. R. *ne me moneatis* = "iv. 9. 1; Ter. *Eun.* ii. 3. 97 "

still rarer in Augustan age poetry; *ne conferas* "): (b) "apud Augustae aetatis poetas (qui fere *ne fac* dicunt) etiam rarius (Hor. *Sat.* ii. 3. 88 *ne sis patruus mihi*; Virg. in *Aen.* saltem nusquam sic dixit)": (c) "in

prosa oratione prorsus inusitatum, nisi in secunda persona subjecti generalis loco ficta, in qua etiam affirmative praecipientes praesens conjunctivi tempus pro imperativo ponunt (*Isto bono utare . . . ne requiras*. Cic. *Cat. M.*" 10 "§ 33. *Ad Fam.* xvi. 13" [see below note 269] ". . . "

*Ne timete*; *sim.* (d) "*Ne timete* Liv. semel dixit, sed in asseveratione superiori sententiae adjecta, iii. 2. 9."

4. There may be added to Madvig's examples

(a) Plaut. *Mil. Glor.* 1361. R. = iv. 8. 51 *ne morere*; *Mostell.* 74. R. = ii. 1. 71; 771. R. = iii. 2. 84 *molestus ne sis*; 215. R. = i. 3. 58 *ne suadeas*; 628. R. = iii. 1. 96 *ne censeas*; Ter. *Haut. Tim.* iv. 4. 23 *ne quaeras*; Turpilius *Leucad.* 106 *ne me attigas*.

*E contra*, Plaut. *Mostell.* 272 = i. 3. 115 *minime feceris*; 526 = ii. 2. 93 *nil me curassis*; 1115 = v. 1. 66 *ne faxis*.

And (with an addition) 1097 = v. 1. 48 *ne occupassis obsecro*.

(b) [Normal use] Verg. *Ecl.* ii. 17 *ne crede*; *Aen.* iv. 338 *ne finge*; vi. 833 *ne assuescito*; ix. 114 *ne trepidae*; xii. 72 *ne prosequere*; Ov. *Met.* i. 597 *ne fuge*.

(c) [Normal use] Cic. *de Divin.* ii. 61. 127 *ne feceris* (following on the affirmative, *hoc facito*); *pro Caecin.* 21. 59 *neminem coegeris*; *pro Muren.* 31. 65 *nihil ignoveris . . . : nihil . . . feceris . . . commotus ne sis*; Tac. *Hist.* ii. 77 *ne spreveris*; Liv. xxi. 44 *ne transieris*.

- (d) [In the older authors, as in the Augustan age poets—see (b),]  
 Plaut. *Mostell.* 1105. R.=v. 1. 56 ne nugare; *Pers.* ii. 2. 45  
 ne attracta; *Merc.* iii. 4. 29 ne desponde; Ter. *Andr.* v. 2.  
 27 ne saevi.

5. Even *non*, and *nec*=*et non*, with the second person of the imperative, are occasionally found in the later poets: *e.g.*

*Non*; *nec* —  
 with second per-  
 son of imperative,

Ov. *A. A.* iii. 129 non onerate, nec prodite; 88 nec negate.

So with the jussive: *e.g.*

or jussive.

Ov. *ex Pont.* i. 2. 105 non petito.

6. *Non* and *nec* with the second person of the subjunctive are occasionally said to be used in prohibitions.

—with second  
 person of sub-  
 junctive.

But, in point of fact, in such cases the usage is rather that of a conditional sentence with its protasis omitted.

Compare, for example,

Hor. *Sat.* ii. 5. 90 ultro | non etiam sileas = “of your own  
 accord you will not perchance go so far as to keep silence,”

with

Hor. *Od.* i. 13. 13 non, si me satis audias, | speres perpetuum  
 = “never, if haply you shall be paying any attention to me,  
 will you perchance be hoping for him as an enduring lover,”

or

Pers. i. 5 non, si quid turbida Roma | eleuet, accedas: examen-  
 ve improbum in illa | castiges trutina: nec te quaesiveris  
 extra = “not, if haply ‘muddleheaded’ (Conington) Rome  
 shall make light of something, shall you perchance put in  
 an appearance, and be for correcting the faulty tongue in  
 that balance, or indeed have looked anywhither outside  
 yourself.”

So with the second person of the perfect subjunctive:

Antonius *ad Ciceron.* A. 3 (in Cic. *ad Att.* xiv. 13) non con-  
 tempseris hanc familiam = “you will haply not have  
 lightly treated this family, sc. if haply you shall be well  
 disposed.”

Verg. *Ecl.* viii. 102 transque caput jace nec respexeris =  
 “throw, and you will haply not have looked back, sc. if  
 haply you shall be wise.”

7. Similarly, in sentences of the third person, we have a full sentence in

—with third  
 person of sub-  
 junctive.

Hor. *A. P.* 457 hic, dum sublimis versus ructatur et errat, | si  
 veluti merulis intentus decedit auceps | in puteum foveamve,  
 licet “succurrite” longum | clamet, “io cives!” non sit qui

tollere curet = "although he shall haply be exclaiming, there will perchance be no one";

whilst we have an apodosis shorn of its protasis in sentences like

Verg. *Georg.* iii. 139 exactis gravidæ quum mensibus errant, | non illas gravibus quisquam juga ducere plaustris, | non saltu superare viam sit passus = "one haply will not have allowed, sc. if haply he shall be wise."

Verg. *Aen.* xii. 76 quum primum crastina caelo | puniceis invecta rotis Aurora rubescit, | non Teucros agat in Rutulos = "he haply will not, sc. if haply he shall listen to my advice."

Hor. *Epp.* i. 18. 72 non ancilla tuum jecur ulceret ulla = "she haply will not, sc. if haply you shall be for taking my advice."

Tac. *Hist.* i. 84 caput imperii et decora omnium provinciarum ad poenam vocare non hercle illi, quos cum maxime Vitellius in nos ciet, Germani audeant = "they haply will not, sc. if haply they shall have made good their entrance upon us."

Ov. *A. A.* iii. 133 non sint sine lege capilli = "they haply will not be, sc. if haply you shall take my advice."

Juv. vi. 448 non habeat matrona, tibi quæ juncta recumbit, | dicendi genus, aut curtum sermone rotato | torqueat entymema, nec historias sciat omnes: | sed quaedam ex libris et non intelligat = "she haply will not have, sc. if haply you shall have taken my advice and chosen your wife with care; not hurl about; nor know: but some things out of books she will haply not know" or "let her not know" [where note the epitatic use of *et* in emphasising the *non*. See above note 44. 2].

Pers. v. 45 non equidem dubites, cxxxviii amborum foedere certo | consentire dies = "not indeed will you (indef. = a man)

*Equidem.*

cxxxviii 1. "*Equidem*," says Bentley on Ter. *Haut. Tim.* iv. 1. 9; and see also his note on *Adelph.* v. 3. 65; and, for the Plautine usage, Ritschl *Prol. ad Trinum.* pp. lxxvi. sqq. "per se valet *ego quidem*: unde cum verbo personae primæ semper jungebatur"—but, he adds, "ante Neronis aetatem," which was exactly that of Persius.

Pers. v. 45.

2. The weight of authority in v. 45 is in favour of *dubites*. *Dubitem*, which Mr. Key (*Lat. Dict.* s.vv. *Equidem* 6, *Quidem* 13) would prefer, is a mere correction.

i. 110.

3. If *non equidem dubites* is the right reading here, *per me equidem sint omnia protinus alba* is not necessarily wrong in Pers. i. 110.

4. But, here, there is authority for *per me quidem*; which latter word, as Mr. Key (*Ucc.*) says, would be a monosyllable; and it is more probably the right reading.

5. Even if, in Nero's time, *equidem* was being used loosely of *any* person and not of the *first* person only, this latter use was not obsolete. For example we have in Pers. v. 19 *non equidem hoc studeo, bullatis ut mihi nugis | pagina turgescat, dare pondus idonea fumo*.

v. 19.



perchance be inclined to doubt, sc. if haply you (=he) shall pay any attention to the matter."

Quintil. *Inst. Orat.* i. 1. 5 non assuescat ergo, ne dum infans quidem est, sermoni, qui dediscendus sit—"he will not, haply, be getting accustomed, sc. if haply you shall deal with him wisely."

Pers. v. 157 nec tu, cum obstiteris semel . . . | . . . , rupi jam vincula, dicas—"and you will not perchance say, sc. if haply you shall give the matter proper consideration."

8. Although the use of *ne* with the second person of the subjunctive is limited in the way mentioned in paras. 2 and 3 above of this note, no such ban rests upon the use of *ne* with the third person of the subjunctive. Thus

*Ne* with third person of subjunctive.

Liv. xxi. 44 ne transieris Iberum: ne quid tibi rei sit cum Saguntinis. Ad Iberum est Saguntum. Nusquam te vestigio moveris.

240. *Nisi mirum st.* Ribbeck cites

Plaut. *Pseud.* 1213. R.=iv. 7. 115 tú, nisi mirum st, léno, plane pérdidisti mülíerem

240. Caecil. *Fr. Inc.* 255: *nisi mirum st.*

as another example of the same expression.

Compare our English "if you please!" as used to call attention to a remarkable fact, or to mark an indignity, etc.; e.g. "he expected me to do that, if you please!" "he struck me, if you please!"

See above note 24. 4.

241. *Sic . . . , si.* On this usage see above note 170. 15 (b), and below note 252.

241. Hor. *Epp.* i. 7. 69.

242. 1. Of the conflicting views of Mr. Key (*Latin Grammar* §§ 472 *sqq.*, 485 *sqq.*, 500 *sqq.*, 566, 1182 (query, however, the breadth of the statement—after Madvig—in the note \*, that "*faxo* is used only parenthetically, and does not affect the mood of the verb, which accompanies it, which is *always* the future of the indicative" [the italics are the present writer's]; see, for example, such a sentence as

242. *Faxo*; *faxim*; *faxem*.

Verg. *Aen.* ix. 154 haud sibi cum Danaïs rem faxo et pube Pelasga | esse putent),

1209 †) and Madvig (*Opusc. Acad. Alt.* pp. 97, 99, 115, 138, 144, 334, 335 extr.; *Latin Grammar* by Woods, ed. 3, §§ 109, 115 f, 350 b, 378 a *sqq.*) on the subject of the forms *faxo*, etc., and generally the futures in *-so*; *faxim*, etc., and generally the

Futures in *-so*.

Perfect subjunctives in *-erim*. perfect subjunctives in *-erim* (*venerim*, etc.); *faxem*, etc.; the present writer prefers in the main those of Mr. Key, as, on the whole, simpler and presenting fewer difficulties than those of Madvig.

2. We have, in the case of the substantive verb, *es*, *be*—

Indicative	$\left\{ \begin{array}{l} (es-o-m \text{ (} \dot{v} \text{)}) \\ sum \\ I \text{ am} \end{array} \right.$	$\left\{ \begin{array}{l} (es-a-m \text{ (} \dot{v} \text{)}) \\ (esam) eram \\ I \text{ was} \end{array} \right.$	$\left\{ \begin{array}{l} (es-o-m \text{ (} \dot{v} \text{)}) \\ (eso) ero \\ I \text{ shall be} \end{array} \right.$
Subjunctive	$\left\{ \begin{array}{l} (es-i-m) \\ sim \\ I \text{ may (= shall possibly) be} \end{array} \right.$	$\left\{ \begin{array}{l} (es-se-m) \\ essem \\ I \text{ might (= should possibly) be} \end{array} \right.$	

3. There is no correspondent in the subjunctive mood, in a direct sentence, to the future indicative.

How, indeed, should there be?—inasmuch as not only does the future in itself express future probability or possibility, but the notion of futurity is expressed in the subjunctive of the present and the past tenses.

4. Passing onwards, now, to an ordinary verb, as, for example, *venio*, *I come*, and turning its imperfect root *vĕn* or *vĕni* = *come* into its perfect root *vĕn* = *be come*, we get, as the scheme of its perfect tenses,

Indicative	$\left\{ \begin{array}{l} v\ddot{e}n-i \\ I \text{ am come} \end{array} \right.$	$\left\{ \begin{array}{l} v\ddot{e}n-eram \\ I \text{ was come} \end{array} \right.$	$\left\{ \begin{array}{l} v\ddot{e}n-ero \text{ cxxix} \\ I \text{ shall be come} \end{array} \right.$
Subjunctive	$\left\{ \begin{array}{l} (v\ddot{e}n-es-i-m) \\ v\ddot{e}n-erim \\ I \text{ may (= shall possibly) be come} \end{array} \right.$	$\left\{ \begin{array}{l} (v\ddot{e}n-es-se-m) \\ v\ddot{e}n-issem \\ I \text{ might (= should possibly) be come} \end{array} \right.$	

5. We find therefore *venerim* to be the present perfect subjunctive, having, in one view of it, a reference to a possible future; and not, as Madvig would have it, in itself a future perfect subjunctive, the subjunctive, in fact, of the indicative *venero*.

6. The same thing is shown by the usage in indirect sentences.

If we compare

cxxix "Ortam esse patet," says Madvig (*Opusc. Acad. Alt.* p. 82) of the form of the future perfect indicative, "adjuncto ad radicem in perfecti formam conversam futuro verbi substantivi." Thus *vĕn-ero* = "I shall be in the position of being come" = "I shall be come"; *amav-ero* = "I shall be in the position of having loved" = "I shall have loved," and so on.

and Is coronam accepturus est, qui primus escenderit  
 and Dixit eum coronam accepturum esse, qui primus escendisset,  
 with Dicit eum coronam accepturum esse, qui primus escenderit,

and recollect that *escenderit* in the first sentence is clearly the *future* perfect indicative, while *escendisset* in the second is as clearly the *past* perfect subjunctive, the inference is irresistible that *escenderit* in the third sentence is the *present* perfect subjunctive and not any subjunctive of the future perfect.

7. We have thus, then,

- (1) *Venero* = the future perfect indicative.
- (2) *Venerim* = the present perfect subjunctive.
- (3) *Venisset* = the past perfect subjunctive.

8. To the first of these categories belong forms like  
*fazo* = *fecero* (*fāc-e-so*, *fac'so*, *facso*, *fazo*):

Plaut. *Capt.* iii. 5. 3 (*faxis*); Pacuv. *Fr. Inc.* 424 (*fazit*);

*capso* = *cepero* (*cāp-e-so*, *cap'so*, *capso*):

Plaut. *Pseud.* 1022. R. = iv. 3. 6 (*capsit*); Accius *Meleag.* 454 (*capsit*); Plaut. *Rud.* 304 Sonnensch. = ii. 1. 15 (*capsimus*); Pacuv. *Teucer* 325 (*accepso*); Catull. xlv. 18 (*recepso*);

*respexo* = *respexero* (*re-spec-s-e-so*, *respecseso*, *respec'sso*, *respecsso*, *respexo*):

Plaut. *Aulul.* i. 1. 19 (*respexis*);

*ulso* = *ulsero* (*uls-e-so*, *uls-so*, *ulso*: from the active verb *ulcisco*, which we have in Ennius *Eumenid.* 134 = 225 Müller):

Accius *Epigon.* 293 (*ulso*);

*servasso* = *servavero* (*serva-v-e-so*, *servav'so*, *servavso*, *servasso*):

Plaut. *Mostell.* 228. R. = i. 3. 71 (*servasso*).

So

Plaut. *Capt.* iii. 4. 44 (*reconciliasso*); *Mostell.* 212. R. = i. 3. 55 (*enicasso*); Ennius *Ann.* xi. 386 (*levasso*); Plaut. *Rud.* 1150 Sonnensch. = iv. 4. 106 (*peccassis*); 731. S. = iii. 4. 26 (*exoculassitis*).

9. To the second of the same categories belong forms like  
*faxim* = *fecerim* (*fāc-e-si-m*, *fac'sim*, *facsim*, *faxim*):

Ennius *Phoenix* 261 = 371 Müller (*faxim*); Plaut. *Mostell.* 1115. R. = v. 1. 66 (*faxis*); *Truc.* i. 1. 40 sqq. (*faximus*, *faxim*);

*mactassim* = *mactaverim* (*macta-v-e-si-m*, *mactav'sim*, *mactavsim*, *mactassim*):

Ennius *Teleph.* 288 = 83 Müller (*mactassint*).

So

Afran. *Emancip.* 83 (*fortunassint*); Plaut. *Cistell.* iv. 2. 76 (*servassit*); *Asin.* iii. 3. 64; *Casin.* ii. 5. 16; *Pseud.* 37. R. = i. 1. 35; *Stich.* iv. 1. 1; etc. (*servassint*).

*Averruncassint.* 10. *Averruncassint* — in Pacuvius *Chryses* 112, cited by Lucilius xxvi. 541—is not here in point, being, as it is, the present imperfect subjunctive of a present imperfect indicative *averruncasso*: of which we have the infinitive in Pacuvius *Medus* 236. See *Key Lat. Dict.* s.v.<sup>cxxx</sup>

*Prohibessis, -sit, -sint.* 11. Again, in connection with the verb *prohibeo*, we find such forms as

Ennius *Med. Exul* 239 = 294. M.; Cato *Res Rustic.* c. 141. (142) 2, *prohibessis*; Plaut. *Pseud.* 14. R. = i. 1. 12, *prohibessit*; *Leges ap. Cic. de Legg.* iii. 3. 9, *prohibessint, rogassint, prohibessit*.

These forms can, of course, be no parts of the perfect; for the perfect root corresponding to the imperfect root *prohibeo* is *prohibu-*, and no *u* makes its appearance in the forms in question. They are probably lengthened forms of an imperfect subjunctive, made by the addition, to the imperfect root, of the present subjunctive of the substantive verb, *sum*. Thus

*prohibe-sim*; *prohibessim*.

*Reconciliassere.* <sup>cxxx</sup> 1. Similarly *reconciliassere*, which we have in Plaut. *Capt.* i. 2. 65, is (*Key Lat. Dict.* s.v. *Reconcilio* 4) the “infinitive of” an “old verb *reconciliasso* used as a future.”

*Expugnassere.* 2. In *expugnassere* in the passage of Plautus (*Amph.* i. 1. 50 *sqq.*) cited in full in subnote <sup>cxxxi</sup> 4 below, Forcellini (s.v. *expugno*) sees an old future infinitive; and Mr. Key (*Latin Grammar* § 568) may be taken to have agreed in such a view.

(*Faxere* (?) 3. Nay, it would seem that even a new form like *faxere* has no terrors for Mr. Sonnenschein (ad Plaut. *Rud.* 376 ed. suae = ii. 3. 45); although it scandalises Mr. A. S. Wilkins (*Academy*, 21st March 1891, p. 283).

4. Whatever, however, may be thought of a new coin like *faxere*, the true metal, *expugnassere*, has to be accepted and acknowledged.

It might, like the *dare* which precedes it, and which means “he is for giving,” be taken as a present infinitive = “he is for besieging them out”; if only there were a verb with a present indicative *expugnasso* to which to refer it; which there is not. There would seem, therefore, to be no alternative, and we must look upon it as an old infinitive formed from *expugnasso* = *expugnvero*.

It is, therefore, also a future *perfect* infinitive; and the meaning will be “he will have besieged them out,” sc. “before they know what they are about.”

*Impetrassere.* 5. Similar remarks apply to *impetrassere*, which we find in Plaut. *Cas.* ii. 3. 53; *Mil. Glor.* 1128. R. = iv. 3. 35; *Stich.* i. 2. 28.

12. On the other hand, in *monerim*, which we have in Pacuvius (*Chryses* 112, cited by Lucilius xxvi. 541), and which from the absence of perfect root, and from its association in its context with *averruncassint*, declares—*pace* Nonii; who says it = *monueris*; and also, apparently, of Mr. F. W. Walker (*Class. Rev.* viii. p. 13); and, further, of Mr. J. H. Moulton (*ib.* p. 242), who would have it = a “first aorist optative” (?)—that it is a present imperfect subjunctive—in Pacuvius *Arm. Jud.* 30, where it occurs again, there is no clue—we have

*Monerim.*

*monē-sim*, in its further shape of *monerim*.

13. To the third of the categories mentioned above in § 7 of this note belong forms like

*faxem* = *fecissem* (*fāc-issem*, *fac'ssem*, *facssem*, *faxem*):

Plaut. *Pseud.* 499. R. = i. 5. 84 (*faxem*) cxxxii;

cxxxii The passage is—*pistrinum in mundo scībam, si id faxēm, mihi*.

1. So the MSS., and rightly, give the last five words of the verse; and so it is quoted, with no mark of displeasure, by Bentley on Ter. *Phorm.* iv. 5. 12, who accepts *faxem* as equivalent to *fecissem*, and moreover sees no objection to *faze*, as an infinitive, for *fecisse*.

Plaut. *Pseud.*  
499. R. = i. 5. 84.

2. Madvig, who could understand such a thing as a future subjunctive in the direct sentence, and could accept *faxim* as the subjunctive of *fazo*, which—with the other futures in -*so*; e.g. *levasso*, etc.—he treated (*Opusc. Acad. Alt.* pp. 60-129; and see also his *Latin Grammar*, § 115 Obs. f), not as originally a perfect, but as primarily a simple, future, and alone of all such forms retaining, side by side with the gradually assumed use as a future perfect, its use as a simple future (*Opusc. Acad. Alt.* pp. 75 note (2), 80), had no place in his system for *faxem*.

3. Suggesting therefore (*Opusc. Acad. Alt.* p. 69 note (a)), but erroneously, that *faxem* was referred “ad inauditum *faxi*”—instead of, as is in fact the case, to *fāc-i=feci*—he admitted that if any one were to read *faxit* in the passage of the *Pseudulus* in question—499. R. = i. 5. 84—he would be sinning against the normal construction of Conditional Sentences and the legitimate use of the tenses; although he thought that similar divergences from what was normal might be found in Plaut. *Capt.* iii. 5. 54 (slightly, but for the present purpose unimportantly, misquoted as) *sī quis hoc gnātō tuo | servūs tuus faxit, quālem haberes grātiām?* *Cistell.* iv. 2. 15 *nam sī nemo hac praetērii, postquam intro ābii, cistella hīc jaceret*.

*Capt.* iii. 5. 54.

*Cistell.* iv. 2.

15.

4. Stopping here for a moment, it may be remarked that these two examples, assuming them correctly to represent their texts, are merely examples of the direct sentence of irregular type, of which we have seen examples in the Text § 193 *sqq.*—“if haply some one shall do so, or rather if some one were to have done so, what would | have been your gratitude”; “if no one has passed by this way, or rather if no one were to have passed by this way, the casket would | have been still lying here.”

The same remark applies to the further array of passages produced by Neue (*Formenlehre der Latein. Spr.* vol. ii. p. 420 ed. 1861), viz. Plaut. *Aulul.* iii. 5. 49 (*compellārem, nī metuam*); *Stich.* iv. 1. 6 (*voce, nī dīxisset*); Lucret. i. 357 (*nī inania sint, videres*); Verg. *Georg.* iv. 116 (*nī traham et festinem, canerem*); Tibull. i. 4. 63 (*carmina nī sint, nītuisset*); i. 8. 22 (*faceret, sī non sonent*); Ov. *A. A.* ii. 103 (*tēnuisset, sī possit*—if indeed this is the right reading); while in the case of the indirect sentence after a verb in the *present* tense, also cited by him—viz. Plaut. *Amph.* i. 1. 50 *eōs legat*; Telebois *jubet sententiām ut*

*vixem* = *vixissem* (*vix-issem*, *vix'ssem*, *vixassem*, *vixem*) :

Verg. *Aen.* xi. 118 (*vixet*) ;

*quiessem* = *quievissem* (*quiev-issem*, *quiev'ssem*, *quiessem*) :

Lucret. i. 346 (*quiesset*) ;

*percepsem* = *percepissem* (*percepissem*, *percep'ssem*, *percepsssem*, *percepsem*) :

Trag. Incert. *Fr. Inc.* 59 (*percepset*) ; as to which passage see subnote **cxxxi.** 8, 9.

243.

## 243. So

Caecil. *Fallac.* 47 *fácilē aerumnā fēre possum, sí inde*

*dicant suam* : | *si sine vi et sine bellō velint rapta ét raptōres trádere*, | *si quae ábsportassent, rédderent, se exércitum extempló domum | redúcturum, abiturós agro Argívos, pacem atque ótium | dare illis* : *sin alitér sient animáti, neque dent, quae petat*, | *sese igitur summa vi virisque eorum óppidum expugnássere*—we have a hovering between an indirect sentence after a verb in the present tense and one after a verb in a past tense.

But how can any such sentences defend what it is sought to defend here, viz. *pistrinum scibam*, *si id faxim*, *mihi [fore]*—as the reported form, after the *past verb scibam*, of *pistrinum*, *si fecero*, *mihi [est]*—where we must have *fecissem* or its equivalent ; and which equivalent *faxim* is certainly not ?

5. Madvig indeed suggests a “*gravius mendum*” in the passage, and calls upon us to read *ni id faxim* ; but this for our present purpose we need not consider, as it leaves the difficulty of tense precisely where it was.

6. Ritschl, nevertheless, frightened apparently by Madvig's demonstration against *faxem*, of his own motion substitutes *dicem* for *faxem* ; comparing (he says) v. 542=i. 5. 128, where there is a manuscriptal variation between *facinus audeam facere* as the MS. B. has it, and *facinus audeam dicere* as the others have it ; and where he in fact omits either verb in his text.

7. As has already been said, the reading of the MSS. seems to the present writer sufficient and satisfactory.

*Faxe.*

8. It has also been pointed out (*supra* § 1 of this subnote) that Bentley saw no difficulty in a form like *faxe*=*fecisse*.

Nor does the present writer.

Madvig (*Opusc. Acad. Alt.* pp. 68, 69) thinks otherwise. His opinion is “*hanc . . . infinitivi formam*”—and he extends the remark also to the past perfect—“*in iis tantummodo admitti tertiae conjugationis verbis, quae perfectum littera s notent : cui observationi duo ex permagna copia exempla plus quam perfecti incerta obstant, infinitivi nulla.*” “*Capse*,” he adds, “*faxe, axe, taxe, obje*xe nemo umquam dixit.”

9. In reply to which remark the present writer would again oppose the consideration, that we have left to us only the smallest fraction of the writings of the older authors from which to form a judgment.

*Percepset.*

And even Madvig is obliged to admit (p. 69 note (a)) that out of what *is* left to us *percepset* in Pacuvius ap. Cic. *de Off.* iii. 26. 98 (=Tragicus Incertus *Fr. Inc.* 59) is against him. “*In codicibus*,” he says, “*est percepisset, sed alterum metrum flagitat, si initium versus recte habet.*”

He gets out of the difficulty by saying that the writer for once made a mistake : “*non negem Pacuvium semel analogia liberius abusum synecopam admisisse non praecedente s*” !

See, however, in his favour Cic. *Brut.* 74. 258 cited above in note 235. 4.

abest injúria : | étiam injuriám, nisi contra cónstat contumélia.

244. 1. *Eadem* sc. *opera*.

See Key *Lat. Dict.* s.v. *Idem* 16: where he translates the phrase by “*by the same labour, and so at the same time*”; citing as instances of the use

Plaut. *Mil. Glor.* 303. R.=ii. 3. 32; *Bacch.* 521. R.=iii. 4. 26; *Capt.* ii. 2. 43;

the last as an example of *eadem* with the future *perfect*; a use the frequency of which Madvig also (*Opusc. Acad. Alt.* pp. 89, 90) notes, and of which he cites as additional examples

Plaut. *Pseud.* 333. R.=i. 3. 99; *Bacch.* 49. R.=i. 1. 15.

2. Yet a further instance—with that in the Text—is

Plaut. *Most.* 1039. R.=iv. 3. 45;

and an additional instance of *eadem* with the future *imperfect* is

Plaut. *Capt.* iii. 1. 99.

3. The full phrase occurs in

Plaut. *Capt.* iii. 1. 90 eádem opera a Praetóre sumam sýngraphum.

*Eadem opera.*

4. Similarly in Greek is used τῆς αὐτῆς ὁδοῦ: *e.g.*

τῆς αὐτῆς ὁδοῦ.

Ar. *Pac.* 1155 χάμα τῆς αὐτῆς ὁδοῦ Χαρινάδην τις βωσάτω : and (cited by Bergler *ad l.*) Nicostratus Πάνδροσος Fr. i. (Meineke; but see Dobree *Advers.* ii. p. 345) τῆς αὐτῆς ὁδοῦ | πρὸς Ἀερόπην ἐλθοῦσα πέμψαι στρώματα | αὐτὴν κέλευε.

5. In the first line of the passage of Plautus in the Text, Mr. Sonnenschein unnecessarily adopts Schoell's correction of *quid* into *quidpiam*; as though the metre required it.

245. Si . . . *scit*, *exquisivero*. Cf. Accius *Astyanax* 181.

1. The older writers constantly so used the indicative; where the later ones would have used the subjunctive—*si sciat*.

Thus we have

Plaut. *Aulul.* i. 1. 7 vide ut | incédit; Ter. *Ad.* iv. 2. 20 vide ut discidit labrum.

Accius *Epigon.* 303 viden' út te impietas stímulat nec moderát metus? Turpilius *Leucad.* 103 viden' ut fastidit mei? 140 viden' ut ósculatur cáriem? Afran. *Emancipat.* 91 viden' út facunde cóntra caussaris patrem?

244. 'Plaut.  
*Rud.* ii. 2. 23.  
*Eadem*.

245. Plaut.  
*Rud.* ii. 2. 23.  
Si *scit* ) (*sciat*,  
*exquisivero*; *sim*.  
—in the older  
writers.

Ennius *Fr. Inc.* 323 = *Hector. Lutr.* 123 (Müller) eloquere rés  
Argivum proélio ut se sústinet.

Laberius *Catular.* 19 egó mirabar quó modo mammaé mihi |  
descéndiderant.

Pomponius *Papp. Agric.* 102 vólo scire ex te cúr urbanas rés  
desubito désérís.

Ter. *Hec.* iii. 5. 21 idque sí nunc memorare híc velim, | quám  
fideli animo ét benigno in illam et clementí fui, | vére  
possum : ní te ex ipsa mágis velim rescíscere.

Pomponius *Vernion.* 175 séd quis utrosque errór vos agitat,  
éxpédibo . . .

—in the later  
poets.

2. So too, occasionally, the later poets: *e.g.*

Verg. *Ecl.* iv. 52 adspice venturo laetantur ut omnia secló ;  
v. 6 adspice ut antrum | silvestris raris sparsit labrusca  
racemis.

*Aen.* vi. 780 viden' ut geminae stant vertice cristae, | et  
pater ipse suo superum jam signat honore ?

*Georg.* i. 56 nonne vides, croceos ut Tmolus odores, |  
India mittit ebur, molles sua tura Sabaei ?

Hor. *Od.* i. 38. 3 mitte sectari rosa quo locorum | sera moratur.

Ov. *A. A.* iii. 115 adspice quae nunc sunt Capitolia, quaeque  
fuerunt : | alterius dices illa fuisse Jovis.

246. Ennius  
*Ann.* xi. 386.

246. 1. *Si quid te adjuero.*

This seems to be the best reading of this passage of Ennius, and is that adopted by Mr. Key *Lat. Dict.* s.vv. *Adjuvo* 1 : *Levo* 1 —except that in the latter place he retains the longer form *adjuvero*. Under the letter V, however (§ 9), he quotes two instances from the *Corpus Inscriptionum Latinarum* vol. i. of the use of one *u* in place of *uu*, viz.—*fluio* 199. 9 and *iuenta* 885.

Müller reads—as did Bentley in the note referred to in para. 3 below of this note—“*si quid ego adjuro*,” but with the note—“*si quid te Paris : si quid ego rell. cdd. Baiteri. Adjuvo docti ; adjuvero Paris, Lugd., adjuto major pars librorum.*”

Catull. lxxvi. 18.

In Catullus lxxvi. 18 we have the present perfect subjunctive in similarly shortened form—non, ita me Divi, vera gemunt, juerint.

2. *Levasso* = *levavero*. See above note 242. 8.

Ennius *Ann.*  
xi. 388 *praemi* )  
*pretii*.

3. *Praemi*—and not “*abhorrens illud ab Ennii versu*,” cxxxia as Madvig (*Opusc. Acad. Alt.* p. 267) calls it, *pretii*—is confirmed to us by the oldest and best of the known MSS. of Cicero, the Regius Parisinus, as the right reading.

cxxxia In Ennius *Fr. Incert.* 378 = 422 Müller, the MSS. of Cicero, who (*Tusc.* iv. 38. 70) preserves the line to us, have *flagitii*, but the metre requires the single *i*—*flágití* principium st nudare ínter civis córpora.



So Bentley—on Ter. *Andr.* ii. 1. 20—had already from the MSS. corrected the common reading.

As he pointed out, and as is well known, until we come to the Elegiac writers—Propertius being the occasional first, and Ovid the persistent, innovator: “sub Augusti scilicet senescentis aetate mutatio ista facta est”—the genitive singular of substantives in *-ius*, *-ium* is always found, not with a double, but with a single, *i*; “fortasse”—says Forbiger ad Lucret. v. 1004, quoting from his own Dissertation on Lucretius note 41—“ob ipsam illam caussam, quam Nigidius Figulus apud Gellium xiii. 25”—he is referring to a passage quoted in full by Bentley—“quodammodo innuit, scilicet ut secundus et quintus casus melius discernantur.”

4. There are exceptions to the rule; but, when they are looked into, they shrink considerably in their proportions.

5. One class of such exceptions seems to be found in such phrases as that of Ennius *Sat.* 54, where

Brundusii sargus bonus est

is the reading of the MSS.; and

Ter. *Eun.* iii. 3. 13 rus Súnii ecquod hábeam, et quam longe á mari.

But these are only apparent exceptions, the cases being in reality the locative cases—and therefore datives and not genitives. Cf. Key *Latin Gram.* § 951, where he remarks—in a note on the word “Tarenti”=“at Tarentum” (Cic. *de Sen.* 12. 39)—

“In the phrase ‘habitat Miletí’ (Ter. *Ad.* iv. 5. 20) Donatus saw no genitive case; he calls it ‘adverbium locale.’ The dative of nouns in *o* ended at one time, like the Greek οἴκοι, λόγῳ, etc., in the diphthong *oi*; as, for example, ‘quoi,’ the dative of the relative; and from this diphthong arose the two forms of the case seen in ‘nullo’ and ‘nulli.’”

6. A more real class of exceptions is found in such phrases as that of

Verg. *Aen.* ix. 150 tenebras et inertia furta | Palladii, caesis  
summae custodibus arcis, | ne timeant.

It may be doubted whether this particular second line, although, according to Conington, “found in all the MSS.,” has not got inserted in its particular place from *Aen.* ii. 166; the *Palladium* there being changed into *Palladii* here in order to make something like sense.

Genitive singular of substantives in *-ius*, *-ium*, = *-i*, and not *-ii*, till the Elegiac writers of the Augustan age.

Apparent exceptions to the rule.

(1) Locative cases: e. g. Brundusii; sim.

(2) Verg. *Aen.* ix. 151: Palladii.

But, however that may be, the form *Palladii* has been, and perhaps may legitimately be, defended as being a Latin representative of the Greek Παλλαδίου: and the rule being thus held not to apply to Greek words.

7. There remain one or two instances which, if genuine, are instances of real exception; viz.—

(3) Lucret. v.  
1 0 0 4 = 1 0 0 6  
(Munro): *navigii*.

(a) Lucret. v. 1004 = 1006 (Munro) *improba navigii ratio tum caeca jacebat*.

This line is condemned, if by nothing else, by the use of *navigium*, which means in good Latin “a ship,” in the sense of “navigation.” The line is, probably, and as is pointed out by Mr. Shilleto (on Thuc. i. 39. 4: *Annot. Crit.*), a real instance of a gloss or adscript—a principle of which Dr. Rutherford has recently made such free and trenchant, if more than doubtful, <sup>cxxxib</sup> use; see his *Fourth Book of Thucydides: Introduction* c. 2, and his article on “The bearing of the New Papyrus” of Aristotle’s Ἀθηναίων πολιτεία “on some Cardinal points in Textual Criticism,” in the *Classical Review* v. pp. 89 sqq.—and from the margin has crept, in the form of a hexameter, into the text.

“Superfluous et languidus is est,” as Forbiger *ad l.* reports an earlier adviser of the exclusion of the line to have argued, “nimisque artificiosus pro gravi Lucretii simplicitate.”

Munro hesitates, thinking “sometimes” that “Lucretius may have written

*Improba naucleri ratio cum caeca jacebat:*

the *ei* of *naucleri* was absorbed in *ratio*; and then the corruption was easy.”

Lucret. vi. 744  
= 743 (Munro):  
*remigii*.

(b) Lucret. vi. 741 = 740 (Munro), quod Avena vocantur nomine, id ab re | impositum est, quia sunt avibus contraria<sup>cunctis</sup>, | et regione ea quod loca quum venere volantes, | *remigii oblitae*, pennarum vela remittunt.

But here the stress of the authorities is in favour of *remigio*, which Wakefield read as (an impossible) *remigiom*.

Lachmann does better in reading *remigi*, the last *i* whereof is shortened before the *o* of *oblitae*; and Munro follows him, referring to other instances of similar license.

Dr. Rutherford's theory of adscripts.

<sup>cxxxib</sup> “Three recent theories,” writes, since the note to which this is a sub-note was written, Mr. R. A. Neil in the *Classical Review* vii. p. 318, “bearing on the transmission of ancient texts are on their trial”; one of them being “Rutherford’s theory of adscripts.”

That the learned Doctor’s *Fourth Book of Thucydides* is “an instance of what v. Wilamowitz calls delirium delens” is a—certainly not very complimentary—German verdict recorded still later on in the *Classical Review* viii. p. 75.

(c) Verg. *Aen.* iii. 702 immanisque Gela, fluvii cognomine dicta.

Verg. *Aen.* iii.  
702: fluvii.

But the words which follow "Gela" are probably only a later addition in order to fill up an originally incomplete line of Virgil's composition.

8. In the Elegiac writers, while we have, on the one hand,

Usage in  
Elegiac writers;

Propert. iv. (iii.) 9. 55 Pelusi;

we also have, on the other,

Propert. iv. (iii.) 3. 22 ingenii; 14. 2 gymnasii; Ov. *Met.* ix. 722; Maximian. i. 62; v. 116 conjugii; Ov. *Fast.* iii. 346 imperii; A. A. iii. 201 supercilii; Am. iii. 7. 38 vitii; *Her.* xiv. 4 supplicii; and so on.

In Lucan viii. 474, 480, x. 483 we have consilii; in ix. 207, x. 411 imperii; in x. 367 auxilii; in Persius *Prolog.* 10, on the other hand, ingeni.

—in Lucan and  
Persius.

With adjectives the double *i*—*ii*—was always the usual form: *e.g.*

(In adjectives  
-ii = the usual  
form always.)

(Possibly) Lucil. (?) xvi. (?) 1180 Emathii; Catull. lxi. 1 Heliconii.

Verg. *Aen.* iii. 385 Ausonii; iv. 640 Dardanii; Hor. *Od.* i. 6. 6 nescii; 11 egregii; Propert. iii. 18. (= ii. 26) 14 Ionii; Ov. *Met.* vi. 648 patrii.

9. There is great truth, however, in Forbiger's summing up of the whole position as to the substantives; which, abbreviated, is as follows:—

Forbiger's  
summing up as to  
the usage in sub-  
stantives.

"Mihi nondum persuasum," he says (ad Lucret. v. 1004), "regulam illam a scriptoribus Propertio prioribus vere ubivis ita observatam esse, ut omnes loci ei adversantes statim corrigendi vel spurii censendi sint. Errat enim vir doctus, quum opinatur, aliis quibusdam locis recte a viris doctis emendatis aut rejectis, hunc solum Lucretii locum superesse, in quo regula illa vere negligatur . . . Accedit ipse seriorum scriptorum ex aeo Augusteo usus. Vix enim intelligitur, quomodo hi scriptores, Propertius inprimis, qui minime novatorem se exhibuit, in illam licentiam incidissent, si ne unus quidem veterum auctorum illa soluta genitivi forma uti sibi indulsisset. Quare mihi consultius videtur sumere, hanc solutam 2 casus formam . . . Ennii jam temporibus in vitae communis usum introductam esse, ita ut scriptores quidem, cultioris orationis studiosi, veterem formam plerumque retinerent, interdum tamen etiam ad populi consuetudinem deflecterent; serius autem, quum usus ille magis magisque communis factus esset, scriptores quoque, singulis illis antiquiorum auctorum exemplis fretos, recentiorem genitivi formam saepius adhibuisse."

10. As to the particular lines of Ennius cited in the Text, Madvig has in his *Opusc. Acad. Alt.* pp. 290 *sqq.* an "Epimetrum," in which he discusses them in their historical bearing.

247.

247. In a like sentence—

Plaut. *Mil. Glor.* 604. R. = iii. 1. 9 quippe si resciverint  
inimici consiliū tuum, | tuōpte tibi consilio occludunt  
līguam et constringunt manus, | atque eadem, quae illis  
voluisti facere, illi faciunt tibi—

we have the present imperfect in the apodosis.

Cf. Thuc. i. 143. 6, cited above in the Text § 55 (γ); where see note 109.

248. Titinius  
*Fullon.* 30.

248. This passage is preserved to us in two passages of Nonius.

In one the reading of the books is *praeter has*: in the other *praeter hanc*.

Either is sufficient; and Müller's correction, which Ribbeck adopts, viz. *praeterhac*, is unnecessary. Nor is Ribbeck's own conjecture, *diffringam* for the *defringam* of the books, more necessary.

249. Cic. *Tusc.*  
i. 43. 103.

249. Translated from Plato (*Phaedon* p. 115 C, cited above in note 22b): θάπτωμεν δέ σε τίνα τρόπον; ὅπως ἄν, ἔφη, βούλησθε, εἰάν πέρ γε λάβητέ με καὶ μὴ ἐκφύγω ὑμᾶς.

250.

250. On the form *ulso*, see above note 242. 8.

251. Ter. *Phorm.*  
ii. 1. 18 *si* =  
"when."

251. *Si*, which we have already seen to be connected with the relative (*supra* note 24), runs, in such cases as this passage of the *Phormio*—to which

Plaut. *Mil. Glor.* 859. R. = iii. 2. 45 perii: excruciabit me erus  
domum si venerit

is a parallel—closely into the meaning "when."

Cf. the German *wenn* (the congener of the English *when*) = *if*.

So in the following examples, cited or referred to in Key *Lat. Dict.* s.v. ii. 6; v. 25:—

Plaut. *Capt.* ii. 2. 1 jam ego revertar intro, si ex his quae volo  
exquisivero; Serv. Sulpicius ap. Cic. *ad Fam.* iv. 5. 6 quare,  
si hoc unum proposuero, finem faciam scribendi; Plaut.

*Pseud.* 1229. R. = iv. 7. 131 *sí* mi argentum déderis, te suspendito; Catull. xiv. 17 nam, si luxerit, ad librariorum | curram scrinia; Verg. *Aen.* v. 64 praeterea si nona diem mortalibus alium | Aurora extulerit . . . | prima citae Teucris ponam certamina classis; Ter. *Phorm.* i. 2. 69 non, sí redisset, ei pater veniám daret? Id. *ib.* ii. 1. 84 ut ne ímparatus sím, si adveniat Phórmio.

252. *Sic* . . . , *si*. On this usage see above, notes 170. 15 (b) and 241. 252. Martial vii. 72. 1.

In this particular passage of Martial, note the construction: gratus sit,—si quisquam dixerit, *ut* commodos. Whence Mr. Shilleto defended the old reading in Plaut. *Bacch.* 777. R. = iv. 6. 8 tacés? per omnis déos adjuro, ut [Bentley on Ter. *Andr.* iv. 2. 11 omits the word, and Ritschl follows him in so doing: perhaps rightly] né meum | gnatúm tam amem atque ei fácta cupiam quae is velit, | *ut* túa jam virgis látera lacerentúr probe, against Ritschl's suggestion that after v. 778 some such line had slipped out as—profécto non nunc mé operae parsurúm meae.

Plaut. *Bacch.*  
777. R. = iv. 6. 8.

253. 1. Madvig (*Opusc. Acad. Alt.* p. 240; and see Key *Lat. Gr.* § 1165), after having remarked that Krarup had said, and rightly said, that there was no second person plural of the passive and deponent imperative ending in *-minor*, adds with reference to the present passage of the *Pseudulus*—"habent codices, quem sententia requirit, singularem *progređimino*."

253. Plaut.  
*Pseud.* 859. R. =  
iii. 2. 70.

2. *Tu* is an addition of Ritschl's to the manuscriptal reading. He compares, in proof of the shortness of the first *i* in *progređimino*, *Mil. Glor.* 610. R. = iii. 1. 16 évocabo: heus Périplecomene et Pleúsicles, progréđimini.

The omission of the word *tu* is doubtless due to the immediately preceding letters *-ter* at the end of *pariter*: these and the word *tu* being respectively so written as to resemble each other, and the scribe's eye being thus deceived—with the omission of the apparently merely repeated letters as the consequence.

See further on that subject, subnote iv c 3 above.

3. With the language of Plautus in the passage cited compare

Aretino *Ragion.* ii. 1 p. 209 (ed. Elzev. 1660) "s'ei ti favella, favellagli, s'ei ti bascia, bascialo, s'ei ti da, toglì, et . . ."; ii. 3 p. 367 "il corrivo . . . mi tien drieto, e s'io camino, camina; s'io vo adagio, va adagio; e s'io mi fermo, si ferma; etc."

253a. Plant.  
*Pseud.* 864. R. =  
iii. 2. 75.

253a. Ritschl, while in this line properly restoring the reading, alters — apparently, and if so, quite unnecessarily — the punctuation (given in the Text) of the Ambrosian MS. He reads “*si conquinescet, istic conquiniscito.*”

On the word *conquinsisco*, see *Key Lat. Dict.* s.v.

254. Ennius  
*Hec.* 165=189 M.

254. Madvig (*Opusc. Acad. Alt.* p. 86 note (a)) prefers to take *flexeris* in this passage “*pro futuro dubitativo . . . , non exacto.*”

254a. Titin.  
*Fr. Inc.* 169:  
*vibrissare.*

254a. Ribbeck *ad l.* quotes “*Pauli Festus p. 370 M.,*” as saying “*vibrissare est vocem in cantando crispare,*” and as then citing the passage of Titinius given in the Text.

The advice is the exact opposite to that which would be given nowadays by competent musicians.

255. Cic. *ad*  
*Fam.* ii. 7. 1.

255. 1. Labere, not laberis, in Cicero: who prefers the ending in -*ē* in the future, and that in -*is* in the present. See above note 51.

2. With the sentiment cf.—a passage as to the construction of which see above note 239. 6—Persius i. 5 *sqq.*

256. Liv. xxi.  
50.

256. That the writers of the best period seem to have preferred to use the past indicative rather than the past subjunctive in sentences expressive of recurrence after *si*, or a relative or a relational particle, and that Livy, in particular, hovers between the usages, see above note 215. 4-6.

257. Catull.  
lxxxiv. 1.  
The Latin *h.*

257. 1. *Chommoda . . . hinsidias.*

“*Cujus quidem ratio,*” says Quintilian *Inst. Orat.* i. 5. 20, in speaking of the Latin H, “*mutata cum temporibus est saepius. Parcissime ea veteres usi etiam in vocalibus, cum oedos ircosque dicebant; diu deinde servatum, ne consonantibus aspiraretur, ut in Graccis et in triumphis. Erupit brevi tempore nimius usus; ut choronae, chenturiones, praechones adhuc quibusdam inscriptionibus maneat: qua de re Catulli nobile epigramma est*”; meaning of course that of which the Text forms part.

And yet the MSS. of Catullus show no sign. “*Quid de iis censes,*” exclaims, in consequence, Dr. Postgate (Catullus (1889) p. ix.), “*qui . . . ne Arrio quidem suam aspirationem relinquunt?*”

Quintilian’s evidence seems sufficient to show that, MSS. or no MSS., the aspiration existed in fact, and that it was against

it that Catullus' epigram was levelled; although the present writer prefers to follow Doering rather than Dr. Postgate as to the place of its insertion.

It is curious to note, therefore, how widely spread the misuse of the aspirate is among the nations, and to what a large family the modern 'Arrys of our own country belong.

Widespread  
misuse of the  
aspirate.

2. Not perhaps exactly parallel, but equally curious, is the difficulty experienced in certain cases in pronouncing the *g* sound.

The *g* sound.

'Ολίος κατὰ διάλεκτον, we find it said in the *Etymologicum Magnum* p. 621. 51; Ταραντίνοι γὰρ τὸ ὀλίγος ὀλίος λέγουσιν ἄνευ τοῦ γ. ἐν Δούλῳ Μελεάγρῳ· ὀλίοισιν ἡμῶν ἐμπέφυκ' εὐψυχία· καὶ ὀλίον μισθόν ["Lege," says Gaisford *ad l.*, "Ῥίνθων ἐν δούλῳ Μελεάγρῳ cum Herodiano π. Μονηρ. λεξ. p. 19. 26, qui mox ex Εὐνιοβάταις? Rhinthonis citat χρήζω γὰρ ὀλίον μισθὸν αὐτὸς λαμβάνειν et deinde versus Platonis ex Hyperbolo apponit"]. Πλάτων μέντοι ὁ κωμικὸς διαπαίξει τὴν λέξιν ὡς βάρβαρον.

ὀλίος for ὀλίγος.

A reference, this last, to Plato (Comicus) Ὑπέρβολος Fr. i., which the present writer prefers to quote after the edition of Mr. Shilleto (see his *Annot. Crit.* on Thuc. ii. 68. 5: an improvement on Bergk's (*de Reliq. Com. Att. Ant.* p. 313) δητώμην, the MSS. having δὴ τῷ μῆν: see Meineke *Hist. Crit. Com. Graec.* [= *Fragm. Com. Gr.* vol. i.] p. 191):—

(Plat. (Com.)  
*Hyperb.* Fr. i.)

ὁ δ' οὐ γὰρ ἡττίκειν, ὦ Μοῖραι φίλαι, | ἀλλ' ὅποτε μὲν χρειί  
διητώμην λέγειν, | ἔφασκε δητώμην, ὅποτε δ' εἰπεῖν δέοι |  
ὀλίγον, ὀλίον ἔλεγεν.

"δητώμην pro διητώμην," says Mr. Shilleto, "ut σωπάσομαι pro σωπήσομαι, βώσσεσθε pro βιώσσεσθε, ἡπήσασθαι ab adjectivo ἥπιος, πέπωκα pro eo quod dici oportuit πεπίωκα."

(δητώμην for  
διητώμην.)

So also, as Meineke (*ubi supra* p. 192) points out, "ὀλίωρος pro ὀλίγωρος a minus attice loquentibus dictum fuisse docet glossa Photii *Lex.* p. 327. 22 ὀλίγωρος: σὺν τῷ γ."

ὀλίωρος for  
ὀλίγωρος.

The present writer believes that he is right in saying that in certain dialects of the German of to-day, the sound of the English *y* is largely given to the *g*: *gegangen*, for example, being pronounced *yeyangen*: *ganz*, *ganz*: *gut*, *yut*, and so on; whilst, in some parts of our own Yorkshire, a swing gate will be spoken of as a "clap yat"; and, in bygone times, the town of "Goole" was spelt, as well as pronounced, "Youll." cxxxic

cxxxic We have, too, "Symond's Yat" by the Wye near Ross in Herefordshire (if, indeed, "yat," in the sense of "gate," is the meaning in that compound; and that it is so, compare the "Brèche de Roland" near Gavarnie in the

Pronunciation  
of the Latin *c*.

— in Latin  
itself;

(Plaut. *Bacch.*  
943. R.=iv. 9.  
19.)

— in modern  
languages.

3. The mispronunciation *chenturiones* for *centuriones*, the temporary existence of which as a fact is avouched to us by Quintilian, as is stated above, is proof incidental of what indeed is well established, viz.—that *c* in Latin even before the vowel *e*, and the same is true of it when before the vowel *i*, was pronounced hard, like the letter *k*.

"C," says Mr. Key *Lat. Dict.* s.v., ". . . at first=G, like third letter of Gr. alph. and Heb. gimel; . . . always so pron. in Caius and Cnaeus . . .; even before *i* and *e* pron. as *k*: hence the pun in Plaut. *Bacch.*" 943. R.= "iv. 9. 19 atque hic ecus non in arcem verum in arcam faciet impetum; and note *Κικερων* for Cicero, *κηρωρ* for censor, *δεκιες* for deciens: hence too the guttural *n* for *m* in *anceps*."

4. We in English pronounce the Latin *c* before the vowels *e* and *i* like the letter *s*.

So also, of the northern nations, do the Dutch, the Danes, the Swedes; while the Germans pronounce it with the sound of *ts*: a sound acquired, indeed, whilst the Latin language still existed as a language, but only "at a very late period, when" it "was on the verge of extinction" (Madvig *Lat. Gr.* by Woods, ed. 3, § 8).

When we come to the southern nations, whose languages were immediately derived from the Latin, we find a more remarkable divergence—not only from the true pronunciation of the Latin *c* circumstanced as supposed, but also—as between themselves on the same point.

Thus—

If we take a word, which is found in them all, viz. the Latin *celeber*, which in the practically identical form of *celebre*—with or without accent—appears in all the southern languages, we find it approximately pronounced as follows, the vowels being pronounced, of course, as no doubt they were (Key *Lat. Gr.* § 7), as they now are in Italian <sup>cxxxii</sup> :—

Pyrenees): the "New Yate"="gate" or "way," near Witney in Oxfordshire, leading from North Leigh to Hailey: and "yett" is an orthodox Scotch form of the English word "gate." For example, in Scott's *Legend of Montrose* c. 4 (p. 76 ed. Edinb. 1865) we have "here's the fourth man coming clinking in at the yett e'en now from the stables."

Pronunciation  
of vowels — in  
Greek;  
(The dog's  
bark.)

<sup>cxxxii</sup> 1. The dog is not likely to have changed his language, as the ages have rolled on, in order to ease the labours of the philologist; and if his "Bow-wow" of to-day is written in the Attic of Aristophanes (*Vesp.* 903) in the shape of *αῖ* *αῖ*, while his Ionian brother barked to the sound of *βαῖ* *βαῖ* (*Fragm. Aesp.* 27 in Bergk's *Poetae Lyrici Graeci*), it is clear that the vowels in the Greek combinations of letters must have been so pronounced as to yield the words 'aa-oo, aa-oo': "baa-oo, baa-oo."



In	Latin	— <i>k-éleber</i> .
	French	— <i>s-elèbre</i> .
	Portuguese	— <i>s-élebre</i> . <sup>cxxxiii</sup>
	Spanish	— <i>th-élebre</i> .
	Italian	— <i>tch-élebre</i> .

Similarly, in the case of a *c* before an *i*—the Latin *facilis*, for example, which reappears in the French *facile*, Portuguese *facil*, Spanish *facil*, Italian *facile*—we have the like variations in the pronunciation of the *c*.

4a. Again, with the letters *g* and *j*: the Spanish and Portuguese forms of the same words, e.g. Sp. *generacion*, Port. *geração*; Sp. *jamás*, Port. *jamás*, are pronounced by those who use them in different ways; the Portuguese speech approximating to the mode in which the French pronounce *génération*, while an Italian would pronounce his *generazione* differently from any; and in order to prevent his representative of *jamás*, *jamais*, from being pronounced with an initial *y*, as is his *jeri* (old Ital. *hierì*, Fr. *hier*), is driven to alter its very spelling and turn it into *giammai*.

*g* and *j* in the modern Southern languages.

5. If, then, we English are invited, as we sometimes are, to give up our own traditional mode of pronouncing Latin, and to adopt what is vaguely termed the “continental pronunciation,” the answer seems to the present writer to be twofold.

Traditional English mode of pronouncing Latin.

First: which, of all the continental pronunciations, is it

That the same must have been the pronunciation of the Latin *au* will be clear, if we trace the descent of the Latin *laudare* through the old Italian form *laudare*, pronounced *laa-oo-dare*, into the modern form *lodare*; or of the Latin *gaudere*, through the old Italian *gaudere* into the modern Italian *godere*; and so on.

—in Latin.

And so we get the approximate sounds of the *a* and the *u*. That of the former is further illustrated by the use of the letter as an exclamation=our “ah!” as in Theognis 1013 ἀ μάκαρ εὐδαίμων τε καὶ δαίσιος, θοῆς . . . ; or as an expression of laughter: ἀ ἀ=“ha! ha!” as in Eur. *Cycl.* 156 βαβαί· χορεύσαι παρακαλεῖ μ’ ὁ Βάκχος. | ἀ ἀ. That of the latter by the note of the cuckoo, as given by Aristophanes (*Ran.* 1384; *Av.* 507), in the shape of an exclamation, κόκκυ.

(“ah!”  
“ha! ha!”  
(The cuckoo’s note.)

2. Similarly, were it necessary, we might go through the cases of the other vowels, and show the approximation of their true pronunciation to the modern Italian norm.

3. When the several vowels are thus pronounced, it follows (see Key *Lat. Gr.* § 3; *Lat. Dict.* s.v. A. 1; E. 1; I. 1) that their true order, their rational series, that which results from following the sequence in which they pass out of the vocal tube, is—not the time-honoured *a, e, i, o, u*, but—*i, e, a, o, u*; before which sequence so pronounced, if (as Mr. Key used amusingly in his oral teaching to say) the letter *m* is placed and the resulting word is pronounced, viz. *mee-ay-ah-o-oo*, we arrive at Grimaldin’s primitive mode of address;—the βεῖρος (Herod. ii. 2) in fact of natural speech.

Their true order.

<sup>cxxxiii</sup> Or *s-elèbre*. Camoens *Os Lus.* i. 32. 6 seu tão celebre nome em negro vaso.

suggested that we should select for our admiration and imitation? seeing that it is, at most, in the pronunciation of the vowels that they agree amongst themselves, and that not even that proposition is absolutely true. Contrast, for instance, the pronunciation of the Italian and that of the French *u*.

And secondly: assuming that we get any reasonable answer to this first query, why are we to mend our way in any direction other than that of adopting the *true* Latin pronunciation?

5a. But if so, then as Mr. Key has most truly said (*Lat. Gr.* § 7) "the true pronunciation of the Latin language is no longer known."

The true pronunciation no longer known.

Many attempts have been made to prove the contrary, but without success.

Even the Cambridge Philological Society, in the desperate "attempt" made by it in 1887 "to correct the errors of the ordinary English pronunciation of Latin," was fain to confess that its—certainly not impregnable—*Summary of the Pronunciation of Latin in the Augustan period* was but "an approximate statement" of the facts of the case.

And considerable attention to the subject has convinced the present writer that Mr. Key's verdict is alone right: "the true pronunciation of the Latin language is no longer known."

No case for change of traditional mode on the part of an Englishman.

No case, therefore, is, in the present writer's judgment, made out for the proposed change.

6. The case against it is well put by Mr. Papillon, the late Fellow and Tutor of New College, Oxford, in a letter written by him to the *Times* newspaper, and appearing in its issue of the 8th of December 1891 (p. 7 col. 2).

The writer is so entirely in accord with Mr. Papillon's remarks that he appends them here by way of summary of his own.

They are as follow:—

Mr. Papillon's statement of the objections to a change;

"The question of 'new' *versus* 'old' pronunciation of classical Latin . . . is mainly one of theoretical correctness *versus* practical convenience. Theoretically it is probably correct (1) to sound the vowels *a, e, i, u*, in continental fashion; (2) to give *c, g*, a 'hard' sound before all vowels; (3) to give *v* (representing the consonantal sound of *u*) a sound analogous to our *w*. But when we have made these changes, . . . can we be sure that our pronunciation reproduces that of ancient Rome in its intonation or other peculiarities? And with regard, for instance, to one of the above named points, is it quite certain that the phonetic tendency which has softened *c* before *e* and *i* into the *etch* sound of Italian 'cinque cento,' 'cello,' or into the *s*

sound of French 'cent,' had not begun in the spoken Latin of Imperial Rome? And when we consider how English is saturated with Latin words, differing but little from their original form,<sup>cxxxiv</sup> is there not some practical advantage in assimilating as we do (and as other continental nations do) our pronunciation of classical Latin to that of our own language? Does it not place needless difficulties in the way of learners to be told that such words as 'invention,' 'perception,' must in their Latin form be pronounced 'inwentio,' 'perkeptio,' or that a Latin word like 'genus,' naturalised in English, has different pronunciations in a Latin and an English sentence? . . . I . . . think that the only practical basis for uniformity among English-speaking scholars is our traditional pronunciation of Latin in the way most natural to English organs of speech, and to the use of everyday life."

7. In fact the whole movement seems to the present writer a mere bit of purism; comparable only to that in the German artistic world of a quarter of a century ago, which bade us forbear and speak no more of our old friends Claude, Masaccio, Tintoretto, Paul Veronese, Domenichino, or even Titian, but formally style and think of them as Claude Gellée, Tommaso di San Giovanni, Jacopo Robusti, Paolo Caliari, Domenico Zampieri, and Tiziano Vecellio.

which in fact is mere purism.

8. Moreover, before we come to correctness of pronunciation, there is a preliminary question to be dealt with, namely, correctness of orthography. Latin ortho-

How do we propose to *spell* the texts of our Latin authors?

"At present"—we have the express authority of that experienced master Mr. T. E. Page for the statement (*Classical Review* vol. v. p. 208)—"the diversities of spelling exhibited by texts and dictionaries are a perpetual source of perplexity to boys learning Latin."

9. The present writer would add, not to boys learning Latin only, but to every one.

Foreigners war against English in the matter. Foreigners and English are equally at variance among themselves. The same scholar is inconsistent in one work with himself in another. Nay, even the four corners of a single book of his own will avouch his love of change, or, perhaps it might be more truly said, his want of settled principle.

<sup>cxxxiv</sup> Here are a few examples, the Latin forms of which are almost identical, and yet under the new auspices the pronunciation would be widely different: *celebration, necessity, domicil, duplicity, face, sufficient, suspicion, gem, gibbous, jactation, object, conjecture, Jove, Jove's, major, judge, prejudice, junior, jurisdiction, injury, justice, juvenile, civil, divert, inveigh, privilege, move, join, conception, veil, divorce, divulge.*

10. Is there then no way in which uniformity of spelling Latin words can be brought back?

11. The answer is both Yes and No.

Prof. Munro's  
lines :

12. Uniformity of spelling among editors of Latin authors—for modern writers of Latin are as free to choose among various right forms as were the ancient Latins themselves—can be attained, if only they will follow some such definite lines as are laid down by Professor Munro in his edition of Lucretius (vol. ii. pp. 23 *sqq.*, ed. 1864, “notes i.”)

(*v, j*) ( *u, i*—in  
Latin)

Be it or be it not the case—it probably *was* the case—that neither *v* nor *j* had any place in the Latin alphabet, and that *u* and *i* were the only legitimate letters to use; <sup>cxxxv</sup> yet apart from this, there were certain words the proper spelling of which, in the actual Latin usage, is beyond the region of reasonable doubt. <sup>cxxxva</sup> When these limits are passed, let the readings of the best MSS. be accepted as conclusive.

beyond which  
the MSS. should  
be accepted as  
conclusive.

13. For here we get to the point where uniformity of spelling cannot be expected.

“The orthography of the Romans,” says Madvig *Lat. Gram.* § 12, “was somewhat undetermined, even at the same period, since some invariably followed the pronunciation, which again in some words and forms was not quite definite and distinct . . . Others on the contrary in compound or derivative words looked more to their origin . . ., or adhered to an orthography which had been once adopted, though it might be no longer conformable to the pronunciation then in vogue. Far greater was the diversity in the orthography of different periods, inasmuch as the pronunciation also underwent many changes.”

See further *Museum Criticum* ii. p. 144; Madvig *Opusc. Acad.* p. 524 note; *Opusc. Acad. Alt.* p. 16.

What more can reasonably be done by an editor than, in questions not clear, to follow the lead of the best MSS. of his author?

How can we, who are familiar with the (to us) eccentric spellings of older authors in every living language, insist upon greater precision amongst the various writers of the dead Latin language?

The writer's  
practice in this  
book.

U )( V — in  
Latin.

14. However all this may be, so far as the present writer is concerned, he is not an editor, and he is under no obligation to

<sup>cxxxv</sup> On the other hand, among capital letters there was no place for U; but V only was the form.

<sup>cxxxva</sup> A summary of such words is said (*Class. Rev.* viii. p. 279) to be contained in a book reviewed in the Italian *Rivista di Filologia* for (apparently) 1893, “with a warning against excessive deference to inscriptions, inasmuch as the same word is often spelt in different ways on the same inscription.”

be a purist. For, purism the dominant craze for reproducing an orthodox Latin mode of spelling seems to him to be, no less than the craze for reproducing an orthodox mode of pronunciation. When the hierophants of the new doctrine are agreed amongst themselves as to the cult they would recommend for general acceptance, he will be quite willing to consider its credentials.

15. Meanwhile, as we are still far from those halcyon days, he must be pardoned if he prefers to remain faithful to the traditions in which he was brought up, and to go wrong in company with Bentley, Porson, Elmsley, Dobree, Key,<sup>cxxxvi</sup> Malden, Shilleto—to say nothing of, among foreign scholars, Meineke, Bergk, Lachmann, Heinrich, Müller—in retaining more or less, in this English book, the hitherto accepted traditional English spelling of Latin, rather than to go right with—no one at present knows who.

Traditional English mode of spelling Latin followed in the main.

16. He has no objection to correct the misspelling—see below note 260—of Virgil's name in Latin, and to know him there as Vergilius; just as in earlier days we all learnt to correct the two first names of Plautus from M. Accius to T. Maccius.

But for English purposes

Naevius, Pacuvius, Terence, Sallust, Virgil, Horace, Livy, Ovid,  
Juvenal, Martial, Julius Caesar, Sejānus, Trajan,

have been his friends far too long under those names to be recognised under the barbarous names of

Naevius, Pacuvius, Terentius, Sallustius, Vergilius, Horatius,  
Lilius, Ovidius, Iuuenalis, Martialis, Iulius Caesar, Seianus,  
Traianus.

17. Nor, again, would he seem to recognise, among his familiar books, an *Aias* of Sophocles; an *Aues* of Aristophanes; a *Captiui*—still less, a *Captiuei*—of Plautus; a *De Divinatione* of

cxxxvi 1. The writer refers to Mr. Key's *Latin Grammar*, published in 1846.

His *Latin Dictionary* was published some considerable time after its author's death, and without its author's supervision; and it is full of inconsistencies of spelling—possibly not due to him.

. Mr. Key's *Latin Dictionary*.

See, for example, *s.v.*: *uacius*, 'uociuum'; *uenio*, 7, 'existimationem miserrime' in Cicero; *uigilantia*, 'Vulcanalibus'; *Volua*, 1, 'uulua'; *aequus*, 9, 10, 'aequus, aequum' in Cicero; *ille*, 28, 'uultus.' E contra, *s.v.*: *soluo*, 21, 'soluuntur' in Virgil; *Venerius*, 1, 'saluom' in Plautus.

2. Conington, Munro, and Prof. J. E. B. Mayor, and also the German scholars mentioned in the Text, retain the *v*, but accept the *i* for *j*.

3. The *j* is said in Webster's *Dictionary s.v.* to have been "in form . . . originally identical with . . . *i*;" and the distinction between them (introduced by Dutch printers) is of recent date."

*j*)(*i*.

Cicero; a *Bellum Civile* of Caesar; to say nothing of a *Iugurtha* of Sallustius.

18. He may be told that he ought to know better.

19. He would adapt in reply, in respect of this matter, what Cicero said of the pronunciation (*Orat.* 48. 160):—"usum loquendi populo concessi, scientiam mihi reservavi."

258. Cic. *pro Ligar.* 7. 23.

258. So we must read, with Madvig (*Opusc. Acad.* p. 199; *Opusc. Acad. Alt.* p. 305), in Cic. *pro Ligario* 7. 23 recepti in provinciam non sumus. Quid si essetis? Caesarine eam traditurus fuistis (the common reading is fuissetis), an contra Caesarem retenturi?

Just below, in 8. 24, we have "quaero, quid facturi fuistis?" and again, in s. 25, "atque in hoc quidem, vel cum mendacio, si velitis, gloriari per me licet, vos provinciam fuisse Caesari tradituros, etiamsi a Varo et a quibusdam aliis prohibiti essetis: ego tamen confitebor culpam esse Ligarii, qui vos tantae laudis occasione privaverit."

259.

259. Cf. Ter. *Hec.* i. 2. 53 (cited by Ribbeck *ad l.*) ibi dēum ita aegre tulit, ut ipsam Bāchidem, | si adēset, credo ibi ejus commiserēsceret.

260. Vergilius.  
Virgil.

260. "Vergilius" is now accepted as the proper Latin spelling of Virgil's name; but for English purposes "Virgil" is equally the settled form, sanctified by the usage of Dryden, Addison (cf. *Spectator* nos. 90, 293, 351, 417), and others of our leading writers. See above note 257. 16.

The correction of the Latin form is due to the readings of the Medicean and Roman MSS. of the *Georgics* (iv. 563), where Virgil mentions his own name; and the name is similarly spelt with an *e* on an early Roman Mosaic pavement, which the present writer remembers to have seen in the Museum at Trèves. <sup>cxxxvii</sup>

<sup>cxxxvii</sup> So in Italian, "Vergilio" is the form in which the poet's name appears in the Elzevir edition (1660) of Aretino's *Ragionamenti* (ii. 2 p. 274<sup>f</sup>); and in Berni's poetical letter to Fracastoro in the *Opere Burlesche* (Usecht al Reno 1760, vol. i. pp. 2, 7). So too in the introductory letter to Fortini's *Novelle*.

In Carrara's translation of the *Aeneid*, on the other hand, published at Venice in 1681, the name is systematically spelt "Virgilio."

Aretino *Ragion.*  
ii. 2 p. 274.

<sup>f</sup> Where correct, if it is worth while, the interpretation given by the commentator.

Nanna has been telling her daughter Pippa a story closely resembling the story of Dido and Aeneas as told in the fourth book of the *Aeneid*; so closely, indeed, that it in parts comes very near to a translation. Compare, for example, the lament of the deserted lady on p. 268;—"ma ogni cosa si potria sopportare, se

261. 1. With the sentiment cf. Hor. *Od.* i. 3. 21 *sqq.*  
 nequiquam deus abscidit | prudens Oceano dissociabili | terras,  
 si tamen impiae | non tangenda rates transsiliunt vada.

Cf., too, Verg. *Ecl.* iv. 31 pauca tamen suberunt priscæ  
 vestigia fraudis, | quæ tentare Thetis ratibus, quæ cingere  
 muris | oppida, quæ jubeant telluri infindere sulcos.

Camoens *Os Lusíadas* iv. 102 is fuller on the same idea:  
 “oh maldito o primeiro que no mundo | nas ondas vêlas poz em  
 secco lenho ! | digno da eterna pena do profundo, | se he justa a  
 justa lei que sigo e tenho. | Nunca juízo algum alto e profundo,  
 | nem cithara sonora, ou vivo engenho, | te dê por isso fama,  
 nem memoria ; | mas contigo se acabe o nome, e a gloria !”

2. *E contra*, we have

Lord Bacon (*Advancement of Learning* i. p. 21, ed. Lond. 1838)  
 saying “if the invention of the ship was thought so noble,  
 which carrieth riches and commodities from place to place,  
 and consociateth the most remote regions in participation of  
 their fruits ; how much more are letters to be magnified,  
 which, as ships, pass through the vast seas of time, and  
 make ages so distant to participate of the wisdom, illumina-  
 tions, and inventions, the one of the other !”

262. *Percepset* = *percepisset*, which is the reading of the  
 books : “sed i erasa, ut videtur, in Bamb.” adds Ribbeck *ad l.*

262. Trag. Inc.  
*Fr. Inc.* 59.

Madvig (*Opusc. Acad. Alt.* p. 69 note) objects to the form ;  
 whence Klotz is stated by Ribbeck—who accepts the alteration  
 —to have altered the word to *perspexet*.

See above note 242. 13.

263. *Viveret* = “he would | have been living now—to this  
 day.” Cf. (cited in the next division of the Text)

263. Cic. *pro*  
*Rosc. Am.* 6. 17.

io havessi un figliuol di te, il qual giocando mostrasse ad altrui le tue fattezze e la  
 tua faccia propria,” with Dido’s (*Aen.* iv. 327 *sqq.*) “saltem si qua mihi de te  
 suscepta fuisset | ante fugam soboles : si quis mihi parvulus aula | luderet  
 Aeneas, qui te tamen ore referret ; | non equidem omnino capta ac deserta  
 viderer.”

The narration over, Pippa tells her mother that on the preceding night she  
 had dreamed a dream :—“mi pareva che tutta Roma gridasse a la strangolata,  
 Pippa, o Pippa, tua madre ladroncella ha furato il quarto di Vergilio, e vassene  
 facendo bello.”

The commentator paraphrases the words in italics by “una quarta parte.” But  
 evidently they mean “il quarto libro di Vergilio” = “the fourth book of Virgil.”

No doubt, Nanna goes on to interpret her daughter’s dream as speaking of  
 Virgil as “lasciandosi torre il quarto di se stesso” : but that has no significance ;  
 as she expressly states her absolute ignorance about him : “domin sò io chi cotestu  
 si sia.”

261. Propert.  
 iii. 6. (ii. 15) 43.  
 Navigation — its  
 censure ;

—its praise.

Propert. iv. (iii.) 7. 43 quod si contentus patrio bove verteret  
 agros, | verbaque duxisset pondus habere mea, | viveret ante  
 suos dulcis conviva Penates | pauper at in terra, nil ubi flere  
 potest.

Less correctly, in point of grammar, we have in English in the *Times* newspaper, 30th July 1888 (p. 9 col. 2): "Moreover, unless Dr. Burr swore falsely, Mr. Mandeville was treated in prison with much greater indulgence than is granted to any imprisoned persons in this country, and was so far from being the worse for his treatment, that if he had not been released from custody, and exposed to the temptations of the rowdy career of an Irish agitator, he would probably be alive and well at the present time."

Cf. also with Propertius' *viveret*

Ov. *Trist.* i. 1. 79 vitaret caelum Phaethon, si viveret = "he would | have been avoiding, if he were to have been living now"; Cic. *Philipp.* viii. 4. 14 num igitur eum, si tum esses, temerarium civem aut crudelem putares? = "would you, if you were then to have been living, | have been looking upon him as . . . ?"

*E contra*, just before had come

Ergo is tibi civis, si temporibus illis fuisses (if you were to have lived in those times), non probaretur, quia non omnes salvos esse voluisset.

264. Com. Inc.  
*Fr. Inc. (Pall.)* 51.

264. *Si nunc redire posset, diceret.*

Contrast with this the present subjunctives in Liv. xxxix. 37 (cited below in the Text § 179 (3)) si existat hodie ab inferis Lycurgus, gaudeat ruinis eorum, et nunc se patriam et Spartam antiquam agnoscere dicat; and again xxvi. 32 si ab inferis existat rex Hiero, fidissimus imperii Romani cultor, quo ore aut Syracusas aut Romam ei ostendi posse? quum, ubi semirutam ac spoliata patriam respexerit, ingrediens Romam in vestibulo urbis, prope in porta, spolia patriae suae visurus sit?

Liv. xxvi. 32.

[As to which last cited passage, "restituendum est," says Madvig *Opusc. Acad. Alt.* p. 101 note, ". . . futurum exactum . . . Perturbata temporum consecutione editur: si . . . existat . . . respexisset . . . visurus sit. Codices Drakenborchii et optimus Florentinus et mediocres et pessimi habent *respexerint*."] ]

265.

265. Cf. note 263.

266. Afran.  
*Privign.* 248.

266. *Ni tantum amarem, iratus essem.*



Contrast with this the present subjunctive in Ter. *Andr.* v. 4. 15 (cited below in the Text § 198) *ni metuam patrem, habeo etc.*

267. The antithesis reminds the present writer of the passage from Hooker cited somewhere in his *History of Literature* by Mr. Hallam:—"Shall there be a God to swear by, and none to pray to?" 267. Liv. xxii. 60.

268. *Faciundum foret.* The passage is cited by Mr. Key *Latin Dict.* s.v. *Sum* 44, who adds: "Such uses of *forem* for *essem* probably never in Cicero or Caesar." 268. Ter. *Ph.* i. 4. 29.

*Forem* is, however, a past imperfect subjunctive. See him *Forem.* *Lat. Gram.* § 725.

269. So

1. With the relative, when the second person of the subjunctive is used in an indefinite sense—"you," "a man," like Gk. *τις*, Fr. *on*, Germ. *man*: Cic. *de Sen.* 19. 69 *tantum remanet quod virtute et recte factis consecutus sis*—"there remains only that which, whatsoever it may be, you have acquired by sterling worth and good deeds." 269. Second person of present subjunctive, expressive of indefinite frequency, recurrence. After—the relative;

2. Or with the relational particle *ubi*: Sall. *Bell. Jug.* 31 *extr.* *bonus tantummodo segnior fit, ubi neglegas: at malus, improbius*—"the good man will become somewhat supine, whensoever you overlook him: but the bad man, more abandoned." *Ubi*;

3. Or with *quum*: Cic. *Tusc.* v. 20. 60 *quum huic obsecutus sis, illi est repugnandum*—"whensoever you have given way to this desire, you must oppose that other." *Quum.*

4. Cf. *supra* note 239. 3 (c); and Madvig also on Cic. *de Fin.* v. 15. 41.

269a. *Forte* with the present subjunctive. See above note 16 *extr.* 269a. Plaut. *M. G.* 1362. R. = iv. 8. 52.

270. *Sim* is a correction, which is adopted by both Ribbeck and Müller. The books have *sum*. With this latter reading the sentence would run with that in the Text § 204. 270. Enn. *Phoeniz* 261 = 371 M.

271. *Si*=the English "so." See above note 24. 4. 271. Lucil. xxvi. 606.

272. *Non, si audias, speres.* On the construction, as explanatory of that of *non* with the second person of the present imperfect subjunctive, see above note 239. 6. 272. Hor. *Od.* i. 13. 13.

273. Liv. xxxix.  
37.

273. *Si existat.* See above note 264.

274.

274. On this passage, and on Cic. *Tusc.* v. 35. 102, and *Verr.* ii. : ii. 21. 52, presently also cited or referred to in the Text, see above note 225.

275. Accius  
*Philoct.* 542.

275. *Si* is inserted by conjecture. It would seem required for metrical reasons ; but, as has been already pointed out (note 238), it is always a risky thing to emend fragments in the absence of the context.

If the *si* is omitted, the sentence will emerge into the form *cui potestas detur : discernat* ; and will range with those in the Text § 214 (iii.)

276. Hor. *Od.*  
iii. 3. 7.

276. "Some MSS.," says Mr. Key (*Lat. Dict.* s.v. *Si* 23), "have *inlabetur* ; and perhaps Horace wrote *feriant* : 'if heaven were to fall, it would strike'"—or rather "if haply it shall fall, it will haply strike." See above Text §§ 152, 159, and note 225.

But there is (according to Orelli) no manuscriptal authority whatever for *feriant* : and *illabatur* is better supported than *inlabetur*. The reading as given in the Text is that of Orelli, and seems to require no alteration.

The difficulty simply arises from the mistranslation of *si* with the present subjunctive, as to which it will be sufficient to refer to the Text § 159 and note 225 above.

277. *Si* with  
present subjunc-  
tive, accompanied  
by future indica-  
tive, in Martial.

277. According to a writer in the *Rheinisches Museum* vol. 39 p. 515 (Walther Gilbert of Dresden, in an article entitled "Beiträge zur Text-Kritik des Martial") the construction of *si* with the present subjunctive, accompanied by the future indicative, is "ungemein häufig" in Martial. He cites in proof *Spect.* 27. 9 ; i. 68. 4 ; v. 16. 5 ; ix. 14. 4 ; ix. 65. 14 ; xi. 5. 5 *sqq.* ; xii. 34. 5.

Mart. ii. 53. 3.

And on the strength of his generalisation, he would accept the reading in ii. 53. 3 *liber eris, cenare foris si, Maxime, nolis*, where other authorities give *us nolles* ; and Schneidewin (from the *Florilegium Dietzianum* of the fourteenth century : see him p. xiii., and *Prolegom.* p. lxxvii.) prefers *nolēs*.

278. Sall. *B.*  
*J.* 27.

278. 1. Havercamp and Gerlach, however, read *dilapsa foret* for *erat* ; and with that reading the passage belongs to the (B) a ii. group.

2. The passage in the Text is part of Sallust's description of the obstructive measures set on foot by the partisans of Jugurtha in the Roman Senate for dealing with the awkward incident of his murder of Adherbal and his friends.

Obstruction in Parliament.

The present writer in a letter to the *Times* newspaper of the 14th of April 1887 ventured to quote the whole passage, as showing the way in which history repeats it, with reference to the obstructive proceedings then recently seen in our own House of Commons.

See a further exemplification of the use of similar tactics in Cic. *Verr.* i. 9. 26 *sqq.*

279. *Si vellent, debuerant; si non vellent, dedissent.* Similarly we had in Verg. *Aen.* ii. 54 *sqq.* (cited above in the Text § 181 (a)) "si fuisset, impulerat"; followed by "stares, maneres."

279. Ov. *Met.* ix. 728.

280. 1. The idea is common. Thus Juvenal xiv. 327 *si nondum implevi gremium, si panditur ultra, | nec Croesi fortuna usquam, nec Persica regna | sufficient animo.*

280. Lucil. v. 182. Content.

See above note 237.

Compare, too, our English saying that "to be content is to have just a little more than what you have." "Though it may seem a truism," says J. C. Hare (*Philological Museum* i. 207 extr.), "it is a momentous truth, that the only way to be content is to be so."

2. *Explere.* So says Malcolm in Shakespeare (*Macbeth* iv. 3): "there's no bottom, none, | in my voluptuousness: your wives, your daughters, | your matrons and your maids, could not fill up | the cistern of my lust." And see above subnote xxxi 1 (c).

Shaksp. *Macb.* iv. 3.

281. See on this passage the Text above § 163.

281. Plaut. *Trin.* 468. R. = ii. 4. 67. 282. *Potior.*

282. Key—*Lat. Dict.* s.v. *Potior*—after remarking that the verb in question is constructed "with genitive, ablative, and even accusative," and quoting examples of the last mentioned use from Ennius, Naevius, Pacuvius, Terence, Lucretius, and the Pseudo Nepos, adds (s. 9) that the use "seems limited to old writers and poets: in Cic. *Tusc.* i. [37] 90 MSS. have *urbem nostram*, best edd. *urbe nostra*; in *Off.* ii. [23] 81 MSS. have *urbe*; in *De Fato* [7] 13 V1 and A1 have *Cartagine*, others *Cartaginem.*"

In the passage from the Tusculans, which is that cited in the Text here, one does not see why the MSS. should not be

Cic. *Tusc.* i. 37. 90.

followed; and even as to the "best edd.," Nobbe, who in his text reads *urbem* <sup>[m]</sup> *nostra* <sup>[m]</sup>, remarks in his note, "sine uncis Wolf. Rath. Orelli. *urbe nostra* Ernesti, Schütz."

On the other hand, the difference between the accusative and the ablative is small: *urbē nostrā* as against *urbe nostra*.

Still, editions are only editions, if even of the best; while MSS. are MSS.; and as the legal adage has it, "melius est petere fontes quam sectari rivulos."

282a. Lucret.  
ii. 1034.

282a. The reading in the Text is that of Forbiger, which seems better than that of Munro, who reads in the second line "ex improviso si nunc objecta repente"; without remark, but also, apparently, without any authority.

The old reading was "ex improviso ceu sint objecta repente"; but, says Forbiger, "*si* Wak. reposuit ex plurimis libris, quem cum Orellio sequutus sum. *Ceu* enim, quod vulgo editur et ab Eichst. quoque retinetur, legitur tantum in Lugd. 1. 2 (si Hav. credere possumus) et Ald 1. 2. Bon. Junt."

*Nunc* seems to be entirely unsupported by authority.

283. Plaut.  
*Pseud.* 286. R.=i.  
3. 52.

283. *Invenires, devenires, adderes, surruperes.* "You should | have done so and so." Cf. *supra* note 218. In Plaut. *Men.* 195 R.=i. 3. 12 we have the construction with *oportet*—"nām si amabas, jān oportebat nāsum abreptum mōrdicus."

284. Verg. *Aen.*  
iv. 18.

284. 1. *Pertaesum thalami taedaeque.* Note the alliteration; and see above note 233. 4.

2. With the idea of *huic uni forsā potui succumbere culpaē*, compare Herodas i. 61 ἀλλ', ὃ τέκνον μοι, Μητρίχη, μίαν ταύτην | ἀμαρτίην δός· τῇ θεῷ κατάρτησον | σαρτήν.

And also Aretino's imitation (cf. *supra* subsubnote f) of Virgil's story—*Ragion.* ii. 2 "certamente se io, dopo che la morte mi furò il primo consorte, non havessi fatto boto di vedovanza, forse forse che io mi farei volta a questa colpa e a costui solo."

285. Cic. *pro*  
*Planc.* 21. 52.

285. *Si mehercule*="if upon my honour," see Mr. Shilleto's note on Thuc. i. 76. 4 cited above in subnote iii.

286.

286. See above note 266.

287. Liv. xxxi.  
1.

287. *Conveniat*, Crevier. Gronovius' reading is the simpler one—*convenit*.

287a.

287a. So we find the subjunctive in English: *e.g.*

Byron *Occasional Pieces: Epistle to a Friend* "twere long to tell and vain to hear | the tale of one who scorns a tear"; *The Giaour* 136 "twere long to tell and sad to trace | each step from splendour to disgrace."

287b. 1. In Lucret. iii. 959 *sqq.* (= 946 *sqq.* Munro) we read, according to Forbiger's and Munro's texts, "*si tibi non annis corpus jam marcet, et artus | confecti languent, eadem tamen omnia restant, | omnia si pergas vivendo vincere secla, | atque etiam potius, si numquam sis moriturus.*" 287b. Lucret. iii. 959 *sqq.* = 946 *sqq.* (Munro).

2. This reading would give us a passage to be classed with those under mention in the Text.

But it is probably not correct.

Line 962 is quite absent from one, and marked as doubtful in the other, of the two best MSS. (Lugd. 1 and 2); and, as Forbiger adds with reference to it, "*ob sensum quoque mihi admodum suspectus videtur.*"

The intrusion of this line with its subjunctive *sis moriturus* into the text has led to the alteration of the future *perges* in line 961, where it has respectable manuscriptal authority, and that of all the old editions, in its favour, into the common reading *pergas*.

But of course *pergas* would be equally good Latin = "if haply you shall be for . . ." instead of (*perges*) "if you shall be for . . ."

*Si numquam sis moriturus* = "if haply you shall be never about to die."

3. Prof. Munro—retaining line 962 (*atque . . . moriturus*) without comment or reprobation—reads, as has been said, *pergas* in line 961.

This—with great respect to him—he mistranslates in the usual way (see Text § 159 and note 225): "yet all things remain the same, *ay and would remain*, though in length of life thou *shouldst* out-last all races of things now living, nay even more *if thou shouldst* never die"; and even so is not devoid of qualms.

"I doubt," he says, "whether I have done right in reading *pergas* for *perges* of MSS. in deference to Lamb. and Lach. See n. to ii. 36 *jacteris . . . cubandum est*: here the decisive future, followed by the more hesitating potential *sis moriturus*, in a case which must ever continue doubtful, appears to suit the context. Lamb. kept *perges*, as *jacteris*, in ed. 1, but tacitly changed both in ed. 3: Lach. makes no objection to *jacteris*."

4. The passage to which Prof. Munro refers in book ii., viz. lines 34 *sqq.*, is as follows: "*nec calidae citius decedunt corpore*" ii. 34 *sqq.*

febres | textilibus si in picturis ostroque rubenti | jacteris, quam si plebeia in veste cubandum est"; and on it he writes thus:—

"*Jacteris*, the potential, is quite in Lucretius' manner: 1000 *quae . . . si teneas, natura videtur*; iv. 992 *jactant, mittunt, redducunt, ut vestigia si teneant*; 1069 *gliscit furor atque aerumna gravescit, si non . . . conturbes*, and the like; but what is surprising here is to find it joined with *quam si cubandum est*. Lamb., therefore, an exquisite Latin scholar, tacitly read *Jacteris* in ed. 2 and 3. If the potential is correct, as I believe it to be, Lucr. may have looked upon the gerundial *cubandum est* as equivalent to a potential, which indeed it appears to be; but comp. Ter. *Phorm.* 824 *ego nullo possum remedio me evolvere ex his turbis, Quin, si hoc celetur, in metu, sin patefit in probro sim*; see also n. to iii. 948 *si pereas*."

5. Forbiger, in his edition of Lucretius, reads *jacteris*; with the note "*jacteris* edidi cum Lambin. Eichst. Orell. e Cod. Gott., quia sic concinnitas loci postulare videtur. Ceteri libri omnes *Jacteris*, ut Hav. Wak.; editt. Brix. Ver. Ven. *Lacteris*, quae verba etiam iv. 993 et v. 1067 confusa reperiuntur."

6. There is little doubt that *jacteris* is the right reading; and there would have been no difficulty had the proper mode of translating *si* with the present subjunctive been recognised and adhered to. Translate the passage thus: "nor do burning fevers more briskly leave the body, if haply you shall be tossing about amidst woven pictures and in ruddy purple, than if you have to lie in a poor man's covering"; and that of Terence, which according to the usual mode of citation is v. 4. 5, thus: "by no means can I roll myself free from this mess, without being, if haply this shall be being kept quiet, in fear; but if it is disclosed, in disgrace."

7. It may be added that the passage of Lucretius last discussed—ii. 34 *sqq.*—is used by Montaigne, wherewith to "point" his "moral" in his *Essais* i. 42.

(Ter. *Phorm.* v.  
4. 5.)

288. Ter. *Hec.*  
iv. 2. 25.

288. 1. To read in this passage, as Bentley does, *sim* for *sum* is mere conjecture; nor does he pretend it to be anything else.

2. On the other hand he is right in retaining, with the MSS. and Donatus, in his note the reading *haec*, instead of that which Donatus notes and which editors not unusually adopt, viz. *hac*.

3. It is matter of opinion whether we should understand *haec* with Donatus and Key (*Lat. Dict.* s.v. *Absque* i. 1) of *uxor*, or with Bentley—whom Colman, translating "how fortunate in everything but one, | having so good a mother,—such a wife!" follows—of *res*.

4. With the reading *haec* Bentley would take *absque* as an adverb, so that *absque foret* would go together and be equivalent to *abesset*.

*Absque.*

This would make a difficult construction. We should have to deal with the case as one of a virtual protasis assuming the form of an independent sentence (as to which see Text §§ 88 and 214), in addition to its being an instance of the irregularity of type, as an example of which it is here cited in the Text.

It seems simpler to take—with Mr. Key *l.c.*—*absque*, thus standing alone, and without dependent case, as a conjunction, and as having the meaning of “apart from the fact that,” “unless,” “if not.”

5. From the Lilliputian attack of a member of the modern—as in matters religious, so in matters classical—iconoclastic Leyden school—J. J. Hartmann—Bentley, dear to the present writer as one of the glories, not only of all real classical learning, but also of his own University and College in particular, has been recently eloquently and sympathetically defended by Mr. S. G. Owen, one of the Senior Students of Christ Church in the sister University.

The Leyden school.

The present writer with pleasure concludes a note, which commences with a deprecation of a particular suggestion of the great master, in Mr. Owen's words (*Classical Review* vol. vi. p. 31):—

“There has never lived a corrector of the Classics so brilliant as Bentley; no other scholar has possessed in the same degree that remarkable combination of acuteness and learning which enabled him to make—not emendations, but—certain restorations of numerous passages, where hitherto all had been darkness. Such was his tact for discerning corruptions that no one can afford to neglect what he has written: where he has erred, his mere errors are instructive. Bentley, like N. Heinsius or Withof or Schrader, is one of those suggestive critics, the immense value of whose work is in no way depreciated by the fact, which was inevitable, that their genius has often turned to too audacious flights.” cxxxviii

Bentley.

289. *Detraxisset* = “he should | have taken off.” See above notes 218 and 283.

289. Cic. *de Fin.* iv. 20. 57.

290. Note, in this passage, not merely the omission of the

290. Cic. *de Div.* ii. 8. 20.

cxxxviii Later on again Mr. Heitland (*Classical Review* viii. p. 37), while deprecating Bentley's work as a conjectural emender of the Text of Lucan, eulogises his “splendid discernment,” which “repeatedly led him in choosing between MS. readings to a result confirmed by recent research.”

protases which really belong to the conditional apodoses *effugisset* and *incidisset*, but the suspension of the unattended apodoses on new protases: *si fatum fuerat* and *si non fuerat* respectively. Similar suspensions occur in the words, which immediately follow the words quoted in the Text, in the original, viz. "si enim fatum fuit classes Populi Romani interire: etiam si tripudium solistimum pulli fecissent, L. Junio et P. Clodio consulibus, classes tamen interissent . . . Quod si fatum fuit . . . exercitum Populi Romani interire: num id vitari potuit, si Flaminius consul iis signis . . . quibus pugnae prohibebatur, paruisset?"—on the construction of which last member of the sentence see above in the Text § 201.

See further the Text above § 219.

291. *Vellem.*                    291. Add Plaut. *Mostell.* 980. R.=iv. 2. 64 véra cantas. *Ph.* Vána vellem; Lucilius 850 vellem té id quod verum st credere; Cic. *Tuscul.* ii. 18. 42 age sis nunc de ratione videamus; nisi quid vis ad haec. *A.* Egone ut te interpellem? ne hoc quidem vellem; *ad Attic.* i. 20. 5 hoc vellem mediocrius; *ib.* xi. 2. 3 vellem posses aliquid afferre; Verg. *Aen.* xi. 110 pacem me exanimis et Martis sorte peremptis | oratis? Equidem et vivis concedere vellem; Ov. *Met.* ix. 491 tu me vellem generosior esses; 735 vellem nulla forem; *Am.* i. 8. 27 tam felix esses quam formosissima vellem.
292. *Frons.*                    292. *Fronte.* Cf. Burn *Roman Literature in Relation to Roman Art* pp. 42 sqq.
293. *Mallem.*                    293. Add Publius Syrus 479 (in Ribbeck's *Scaenica Romana Poesis*) pèrdidisse [honéste] mallem quam ácepissee túrpius.
294. *Nollem.*                    294. Add Cic. *de Off.* iii. 24. 93 promississe nollem; Ov. *Met.* x. 632 nollem tibi visa fuissem.
295. *Possem.*                    295. So Laberius *Fr. Inc.* 107 etenim ipsi di negáre cui nil pótuerunt, | hominém me denegáre quis possét pati?

So in English—

The Lord Chancellor Cranworth in *Jefferys v. Boosey* 4 H.L.Ca. 815. 953 "I could have wished that, as my direction at the trial was the matter under review, I might escape from the duty of pronouncing an opinion in this case: but I have felt that I have no right to . . ."

296.                                296. See above note 218.



297. See Cic. *de Divin.* ii. 8. 20 cited above in this division of the Text, and note 290 thereon above. As there, so here. The protasis which really belongs to *diluerentur*, as an apodosis, is omitted. And the unattended apodosis is hung on to a protasis—*moverit*—which is expressed in the form of an independent sentence: examples of which are given in the Text § 214.

297. Propert. v. (iv.) 5. 11.

*Moverit*, if future perfect indicative = “she shall have brought into connection”; if present perfect subjunctive = “she shall haply have” done so.

298. Add Juv. viii. 74 sed te censori laude tuorum, | Pontice, noluerim sic ut nihil ipse futurae | laudis agas; Ov. *Am.* i. 8. 39 forsitan immundae, Tatío regnante, Sabinae | noluerint habiles pluribus esse viris.

298. *Noluerim.*

299. As La Cañizares says in the *Perros de Mahudes* (Cerv. *Nov. Ej.* iii. p. 281), “con paz sea dicho de entrámbas.”

299.

Add Cic. *de Divin.* i. 15. 25 bona hoc tua venia dixerim; Propertius i. 20. 4 crudelis Minyis dixerit Ascanius = “cruel to the Minyae, Ascanius will haply have told you so (sc. if haply you shall have inquired of him)”; Priapeia 21 quaeque tibi posui tamquam vernacula poma, | de sacra nulli dixeris esse via.

*Dixerim*

300. Add Ov. *Met.* x. 620 dum licet, hospes, abi, thalamosque relinque cruentos. | Conjugium crudele meum est . . . | . . . Cur tamen est mihi cura tui, tot jam ante peremptis? | Viderit: intereat, quoniam tot caede procorum | admonitus non est, agiturque in taedia vitae.

300. *Viderim.*

300a. *Non sit passus.* See above note 239. 7.

300a. Verg. *Georg.* iii. 140.

301. Add Hor. *Od.* ii. 13. 5 illum et parentis crediderim sui | fregisse cervicem et penetralia | sparsisse nocturno cruore | hospitibus; Ov. *Ars Am.* iii. 178 crediderim nymphas hac ego veste tegi; Tibull. iii. 4. 83 nec tibi crediderim votis contraria vota, | nec tantum crimen pectore inesce tuo.

301. *Crediderim.*

302. Add Plaut. *Mostell.* 632. R. = iii. 1. 123 velim quidem hercle ut uno nummo plus petas; id. *ib.* 1074. R. = v. 1. 26 nunc ego huc veniat velim; Caecil. *Fallac.* 51 A. Velim paulisper te opperiri. | B. Quantisper? A. Non plus triduum; Accius *Nyctegres.* 488 (cited above in the Text § 160) an ego Ulixem obliſcar umquam aut quemquam

302. *Velim*

praeponi velim? Cic. *ad Att.* i. 20. 3 illud tamen velim existumes; *ad Fam.* v. 12. 1 ignoscas velim huic festinationi meae; ix. 15. 5 tu velim . . . cum [fabris eam perspicias; xiv. 8 velim cures; Catull. 35. 2 velim Caecilio, papyre, dicas; Ov. *Am.* ii. 4. 26 oscula cantanti rapta dedisse velim; Tibull. i. 6. 73 non ego te pulsare velim, sed venerit iste | si furor, optarim non habuisse manus.

(voló.

*E contra*, we have the indicative in such cases as

Naevius *Agitator*. 8 quasi dedita opera quae ego volo ea tu nón vis, quae ego nolo eá cupis; *Colax* 30 ét volo | et véreor et facere in prolubio st; Caecil. *Polumen*. 190 at pól ego neque florém neque flocces vólo mihi, vinúm volo; Accius *Astyanax* 180 namque audíre volo, | si st quem éxopto; *Myrmidon*. 5 ego pérvicaciam aíó et ea me uti volo; Nov. *Virg. Praegn.* 96 séquere me. | Púriter volo fácias: [puro] igni átque aqua volo hunc accipier; Cic. *ad Fam.* ix. 24. 1 volo enim te scire.

We have both subjunctive and indicative together in

Pompon. *Haeres Petitor* 53 ita velim faciás: jam pridem vólo lavatrinám lavi; Cic. *ad Att.* vii. 12. 3 interim velim mihi ignoscas, quod ad te scribo tam multa toties. Acquiesco enim, et tuas volo elicere litteras.

303. *Malim*)

303. Add Caecil. *Fallax*. 49 nísi quidem qui sése malit púgnitus pessúm dari.

(maló.

*E contra*, we have the indicative in

Afran. *Emancipat*. 80 maló pudenter métientem.

304. *Nolim*)

304. Add Cic. *ad Fam.* ix. 15. 4 atque hoc nolim me jocari putes; Ov. *Met.* ix. 475 quam nolim rata sit; Publ. Syrus 577 rex ésse nolim ut ésse crudelis velim.

(noló.

*E contra*, the indicative appears in

Naevius *Coroll*. 36 nólo ego | hanc ádeo efflictim amáre: diu vivát volo, | ut mihi prodésse possit; Plaut. *Mostell*. 176 = i. 3. 20 *Ph.* nolo égo te adsentári mihi. *Sc.* . . . | an mávis vituperárier, falsó quam vero extólli? | equidém pol vel falsó tamen laudári multo málo, | quam véro culpari aut meam speciem álios inridére. | *Ph.* Ego vérum amo: verúm volo mihi díci; Accius *Myrmidon*. 19 nolo équidem; Licinius *Neaera* 1 nolo égo Neaeram té vocent sed Néreinem; Lucil. xvii. 474 nolo | dicere; xxvi. 527 Publicanus vero ut *Asiae* fiam, . . . id ego nolo; Juv. viii. 275 illud, quod dicere nolo.

305. Add Maximian. i. 279 at quos fert alios quis possit dicere casus ? 305. *Possim.*

306. Add Catull. 61. 64 quis huic Deo | compararier ausit ? Ov. *Ausim.*  
*Am.* ii. 4. 1 non ego mendosos ausim defendere mores.

With the protasis expressed we have it in

Lucret. v. 196 quod si jam rerum ignorem primordia quae sint, | hoc tamen ex ipsis caeli rationibus ausim | confirmare . . .

307. Add Plaut. *Cure.* ii. 2. 16 namque incubare sātius te fuerát Jovi, | qui tibi auxilium in júre jurandó fuit. 307. *Sātius fuerat.*  
So Camoens *Os Lusíadas* iv. 103. 5 “quanto melhor nos fora, Prometheo, | e quanto para o mundo menos dano, | que a tua estatua illustre não tivera | fogo de altos desejos, que a movera !”

And (in the past imperfect)

Machiavelli *Mandrag.* v. 2 “quanto egli era meglio che senza tanti andirivenni ella avesse ceduto al primo”; Aretino *Il Marescalco* v. 3; Parabosco *I Diporti* i. 1 p. 23. 29 “quanto meglio era per me d’esser nata cieca !” De Rossi *La Famiglia dell’ uomo indolente* iii. 8 “nè anche qui vi è lume, quello della campana si è spento. Ah ! era meglio, che per riaccendere il mio suonassi il campanello ad Angelica. Così farò.”

308. *E contra*, we have—perhaps—the subjunctive in 308. *Optimum erat* ( *esset* ).  
Turpil. *Epicler.* 56 quin (or quam: so MSS.: quom is a conjecture only) légere te optimum ésset atque aequissimum, | quacum aétas degenda ét vivendum essét tibi.

309. Add Hor. *Sat.* ii. 1. 16 attamen et justum poteras et scribere fortem, | Scipiadam ut sapiens Lucilius ; Juv. iii. 315 his alias poteram et plures subnectere caussas, | sed jumenta vocant. 309. *Poteram*

*E contra*, we have the subjunctive in ( *possem* ).  
Sall. *Cat.* 7 memorare possem, ni ea res longius ab incepto traheret.

310. On the construction of this whole sentence see Madvig *ad l.* 310. Cic. *de Fin.* iii. 10. 35.

311. 1. As to the division here made into “Actual Facts,” (virtual) in form of independent sentence, and “Conditional Facts,” see

above Text § 88 and notes 154a. 157,—especially of the latter paragraphs 1 extr., 8 and 9; whence the Greek usage will be seen. The Latin usage corresponds, but the following special remarks may be useful.

2. In the case of a Fact of frequent recurrence made in Latin, in the shape of an independent sentence, a virtual protasis, the verb which denotes the fact in question is part of an apodosis of the (B) *a* i. type or of the (B) *b* i. type, as the case may be, with the corresponding protasis omitted.

Thus, to go to the concrete and deal for instance with (*a*) the example from Ovid *Fasti* vi. 113 cited in the Text.

That sentence, if fully expressed, might have run somewhat like this:—

Huic, si quis juvenum obviam isset, dixisset amantia verba ;  
reddebat tales protinus illa sonos = “to her, if soever one of  
the youths had-met her, he would as often | have-addressed  
words of love: she forthwith replied in words such as  
these.”

The suppression of the protasis in the former part of the sentence leaves us with the apodosis only of that part; and the compound sentence assumes the form in which it appears in the Text—

Huic aliquis juvenum dixisset amantia verba : | reddebat tales  
protinus illa sonos.

Again (*b*) Ter. *Eun.* ii. 2. 21, if fully expressed, might have run somewhat thus—

Si fiat, negat quis: nego, etc. = “if soever it so happens, a  
man as often will say no. I say no, etc.”

As before, the suppression of the protasis in the former part of the sentence leaves us with the apodosis only of that part; and the compound sentence assumes the form in which it appears in the Text—

Negat quis, nego, etc.

3. So further in the case of a Conditional Fact made in Latin, in the shape of an independent sentence, a virtual protasis, the verb which denotes the fact in question is part of an apodosis of the (B) *a* ii. type or of the (B) *b* ii. type, as the case may be, with the corresponding protasis omitted.

Thus once more to go to the concrete and deal, for instance, with (*c*) the examples from Terence *Phorm.* i. 4. 11, and Cicero

*de Off.* iii. 19. 75; and again (*d*) Propertius v. (iv.) 5. 9, respectively cited in the Text.

The passages (*c*) from Terence and Cicero, if fully expressed, might have respectively run somewhat like this: *si hoc accidisset, (res) absque eo esset: recte ego mihi vidissem* = "if this were to have-happened, the matter would | have been without reference to him: (in that case) I should | have rightly provided for myself"; *si quid accidisset, dares hanc vim M. Crasso: in foro saltaret* = "if something were to have-happened, you would | have been offering this power to Marcus Crassus: (in that case) he would | have been for dancing in the forum." The suppression of the respective protases, in the former parts of the sentences, leaves us with the apodoses only of those parts; and the compound sentences assume respectively the forms given in the Text—"absque eo esset, recte ego mihi vidissem," and "dares hanc vim M. Crasso: in foro saltaret."

Again (*d*) the passage from Propertius fully expressed might have been in some such form as the following: *si hoc acciderit (pf. subj.), illa velit; poterit magnes non ducere ferrum* = "if haply this shall have-happened, she will perhaps so will: (in that case) the magnet will forget to attract the iron." Here again by the suppression of the protasis of the former part of the sentence we are left with the apodosis only of that part; and the compound sentence assumes the form given in the Text—"illa velit; poterit magnes non ducere ferrum."

4. In fact, in all such cases we are face to face—not with protases from which the conditional particle has been omitted, but—with apodoses, which are unattended by any protases.

"Huic aliquis juvenum dixisset amantia verba, reddebat tales protinus illa sonos" is not the equivalent of "*si dixisset, reddebat*"; "*negat quis, nego*" is not the equivalent of "*si negat, nego*"; "*absque eo esset, vidissem*" is not the equivalent of "*si absque eo esset, vidissem*."

Nor is "*dares hanc vim M. Crasso, in foro saltaret*" that of "*si dares, saltaret*." Nor again is "*illa velit, poterit magnes non ducere ferrum*" the equivalent of "*si illa velit, poterit*."

*Dixisset* and *negat*, *esset* and *dares*, *velit*, are all apodoses and not protases. "He would as often | have-addressed her"; "as occasion arises, he will say no"; "under given circumstances the matter should | have been without reference to him"; "under given circumstances you should | have been offering to him"; "she shall perhaps so will"; and then in each particular case some further result follows.

5. It is not indeed very greatly to be wondered at that the

error just pointed out should have arisen, as in the modern languages the form of the sentence is so usually inverted (see above note 157. 9 *sqq.*)

"Had the matter been without reference to him, I should have provided" for "absque eo esset, vidissem"; "had you been offering this power to Crassus, he would have been for dancing in the forum" for "dares hanc vim Crasso, in foro saltaret"; and "shall haply she so will, the magnet will forget" for "illa velit, poterit magnes" would have seemed tantalisingly idiomatic renderings, if only they had had the merit of being accurate; which they are not. The passages are really respectively to be translated, as is shown in the Text, by "under given circumstances, the matter should | have been without reference to him: I should | have provided"; "under given circumstances you should | have been offering this power to Crassus: he would | have been for dancing in the forum"; "under given circumstances, she shall perchance so will: the magnet will forget to attract the iron."

The usage not one of the omission of the conditional particle from a protasis.

6. It is in point of fact more than doubtful if the conditional particle is ever really omitted from a conditional sentence either in Greek or in Latin; if indeed it is not practically certain that it never is.

7. That the usage is clearly not one of such omission in Greek has already been pointed out. See note 154a. 4.

8. With reference to the Latin usage, Madvig thus writes in his *Opusc. Acad.* p. 54:—

"Duplex est . . . ejus (sc. particulae si) omittendae apud Latinos ratio, primo in initio periodi, ubi, in concitata et brevi oratione, id, quod condicionis loco est, fingitur esse; sic enim hujusmodi loci accipiendi potius sunt, quam per interrogationem; itaque re vera non omittitur, sed ejus ponendae caussa tollitur, alia instituta orationis forma, qualis est in hac ipsa satira"—Juv. iii.—"v. 100 *rides: majore cachinno concutitur: flet, si lacrimas consperit amici*: (cfr. xiii. 215 and 227, et ne longus sim, quos laudavit auctores Stallbaum . . .)"

So far, so good.

But then, he proceeds thus:—

"Deinde multo rarius vere omittitur in media oratione in eadem concitatione, ubi condicio brevissime uno duobusve verbis comprehensa, sententiae primariae interposita, ipsa verbi forma indicium sui facit, quemadmodum dixit Virgil *Aeneid* vi. 30 *tu quoque magnam Partem opere in tanto, sineret dolor, Icare, haberes*: et Juvenalis supra"—iii.—"v. 78 *Graculus esuriens in caelum, jussus, ibit*: et Senec. *Consol. ad Marc.* 6 *par ad honesta, libeat, facultas*: et quae sunt horum similia."

Of which "similia" Ovid's *Met.* ix. 490 and *Am.* i. 4. 29 respectively cited in the Text might be two.<sup>cxxxviii</sup>

But there would hardly seem to be any real necessity—as in fact (as it seems to the present writer) there is no real ground—for inventing the omission of the conditional particle, merely because the verbs with which it is supposed to be connected are interposed parenthetically into the midst of other sentences, instead of being placed so as to precede them.

And even Madvig himself (*Lat. Gr.* § 442 a, *Obs.* 2) would limit the omission to "the poets in some few passages"; and those "where the context and the form of the verb make the relation sufficiently obvious"; his only example being that from Virgil (*Aen.* vi. 30) already cited by him in his *Opuscula*.

9. So that, after all, the invention is not practical, but Academical only; and, even so, more than doubtful.

312. Ribbeck inserts a *si* at the beginning of this line. But it is a mere conjecture so to do. 312. Nov. *Fr. Inc.* 117.

313. Similarly here, Ritschl inserts a *si* before *abitus*, but against all the MSS. 313. *Plaut. Most.* 711. R. = iii. 2. 22.

314. *Vivet.* See above notes 226. 2, and 242. 13. 314.

315. The passage is cited more fully below in the Text § 232. 315.

316. *Evenet.* Such was Mr. Key's correction. See above subnote xxxviii b. 316. *Hor. Od.* iv. 4. 65.

It is worth while to call attention to the parallelism of use between the present subjunctives—as their use is shown in the present division of this section of the Text, and wherein they are followed by an independent sentence without copula—and the imperative, as its like use is shown in the Text § 216. Parallelism between the present subjunctive and imperative in use as (virtual) protases.

Compare for instance this passage of Horace—

Merses profundo : pulcrior evenet,

with *Ov. A. A.* ii. 459 (cited in the Text *l.c.*)—

Oscula da flenti : pax erit.

317. *Recurrent.* On this use of the future in Latin, see above note 8. 2 and 3. 317. *Hor. Epp.* i. 10. 24.

318. Compare Sophocles' (*Fr. Inc.* 715 Dind. = 747 Nauck) 318. To begin is half to complete.

<sup>cxxxviii</sup> Compare, in English, Shakspeare's *K. Henry V.* v. 2 "shall Kate be my wife? *Fr. K.* So please you"; Byron's *The Corsair* i. 17. 13 "in three days (serve the breeze) the sun shall shine | on our return."

ἔργου δὲ παντὸς ἣν τις ἄρχεται καλῶς, | καὶ τὰς τελευτὰς εἰκός ἐσθ' οὕτως εἶχεν: and Horace's (*Epp.* i. 2. 40) *dimidium facti, qui coepit, habet*; so far as the idea is concerned.

In point of form, we have the full sentence in Cicero *ad Fam.* v. 19. 2: *quum vero ea tua sit voluntas, humanitas, benivolentia erga me, lubenter amplector talem animum: sed ita, (non enim dimittam pudorem in rogando meum,) si feceris id, quod ostendis, magnam habebo gratiam: si non feceris, ignoscam; et alterum timori, alterum mihi te negare non potuisse arbitrabor.*

319. 319. As Juvenal says (xiv. 204), "*lucri bonus est odor ex re | qualibet.*"

320. 320. We have the verb expressed with the *sin* in such passages as Ennius *Cresphont.* 115 = 338. *M. nam si improbum esse Crésphontem tu existumas, | cur me hūjus locabas nūptiis? sin est probus, | cur talem invitam invitum cogis linquere?* Id. *Thyest.* 301 = 306. *M. sin flaccébunt cóndiciones, répudiato et reícito. Trag. Incert. Fr. Inc. 178 nam sí veretur, quíd eum accuses, quíst probus? | sin ínverecundum ánimi ingenium póssidet, | quíd áutem accuses quí id parvi auditum áestumet?* Cic. *ad Att.* vii. 12. 2 *si manet; vereor, ne exercitum firmum habere non possit. Sin discedit; quo aut qua aut quid nobis agendum est? Nescio.*

321. Cic. *ad Fam.* xii. 6. 2. 321. 1. *Vicinus.* Note the use of the perfect. See above note 1. 3 (a).

2. *Omnis omnium cursus est ad vos.*

The writer remembers, at a distance of some forty years, a contemporary poem on the death of the great Duke of Wellington in 1852, in which—speaking of the great concourse at the funeral—the author used the expression,

"For once all mankind seemed but one way drawn."

322. 322. See above notes 160. 2 *sqq.* and 316.

323. Juv. i. 156. 323. 1. The words which this "etc." represents should run, says Madvig (*Opusc. Acad. Alt.* pp. 176-178), *qua stantes ardent, quí fixo gutture fumant, | et latum media sulcum deducit arena*—the subject of *deducit* having to be sought "*ex qua, ea ratione, qua frequenter et apud Graecos et apud Latinos relativum semel positum ad alterum orationis membrum alio casu auditur, nec*



raro ea, qua hic forma, ut nominativus ex casu obliquo eruatur. Sic hoc dicitur *et quae sulcum deducit media arena*. Hunc sulcum ducebat taeda illa, quum plures homines continua serie defossi ardebant."

2. Another example of a protasis in imperativ form, without any word connecting it to the apodosis, we have in Juvenal x. 147 *expende Hannibalem, quot libras in duce summo | invenies?*

x. 147.

3. And Jahn would give it us yet again in Juvenal vii. 175 *sqq.*, reading, as he proposes, there—*tenta | Chrysogonus quanti doceat, vel Pollio quanti, | lautorum pueros: artem scindes Theodori*—"try and you will tear up." But the MSS. have *scindens*, which is quite intelligible, and means "tearing up, try," as Madvig thus points out (*Opusc. Acad.* pp. 59-61):—"poeta rhetorem alloquitur, quem schola vix alat, eumque jubet, mutata arte, tentare (non quaerendo, ut Rupertius exponit, sed experimento capto), quanti pueros doceant fidium et cantus, vilium artium (Juvenalis et severiorum judicio) magistri, Chrysogonus et Pollio. . . . Omnis difficultas tollitur, si, oratione in caesura post *pueros* insistente, participium non cum proximis, sed cum eo subjecto, quod in *tenta* inest, conjunxerimus. Jam lepide rhetor jubetur libellum rhetoricum, quo usus antea erat in arte tradenda, scindere et cantor fieri. Haec est enim ars Theodori, non rhetorica universa (quae non scinditur nisi ab iis, qui imperite tractando divellunt). Hoc nomine (Graeci *τέχνας* dicunt) compendia, systemata, aut quae sunt alia nostra nomina, rhetoricae, postea grammaticae quoque, inscribi solebant."

vii. 175.

324. This passage is also cited in the Text § 210; on which see note 290 above.

324.

325. *Superis hominum conferre labores*; the comparison being, in fact, that of the *labours* of men to—not the gods, but—the *labours* of the gods, which Lucan goes on to particularise.

325. Lucan vii. 144.

Compare such phrases in Greek, where the usage is common, as Homer's (*Il.* xvii. 51) *κόμαι Χαρίτεσσιν ὁμοίαι*="hair like the (hair of the) Graces."

Comparisons.  
Hom. *Il.* xvii. 51.

So in the well-known passage in St. Matthew v. 20 *λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν*: properly translated by A.V. "exceed the righteousness of the Scribes and Pharisees." The R.V. gives the same transla-

St. Matth. v. 20.

tion, but wrongly marks "*the righteousness*" only, instead of "*the righteousness of*," as the supplied words.<sup>cxxxix</sup>

326. *Quasi res agatur.*

326. So with *quasi*, which = *quam si*: Cic. *pro Quinct.* ii. 9 quod eorum gratia et potentia factum est, qui, quasi sua res aut honos agatur, ita diligenter Sex. Naevii studio et cupiditati morem gerunt; id. *Tusc.* i. 4. 8 sed quo commodius disputationes nostrae explicentur, sic eas exponam, quasi agatur res, non quasi narretur.

327. *Velut si.*

327. So Liv. xxiii. 18 itaque, hercule, velut si cum alio exercitu a Capua exiret, nihil usquam pristinae disciplinae tenuit.

327a. Lucret.  
iv. 620.  
*Ceu si.*  
Lucret. vi. 161.

327a. *Ceu si.*

1. See Mr. Key *Lat. Dict.* s.v. *Ceu*, who also refers to Lucret. vi. 160 nubes ignis quom semina multa | excussere suo concursu, *ceu* lapidem si | percutiat lapis aut ferrum.

ii. 1034.

2. In Lucret. ii. 1034 (cited above in the Text § 191a) the old reading was "ex improvise *ceu sint* objecta repente"—which would have been a use of *ceu* without *si*; and the line would then have come under the class of examples next referred to in the Text in the present place.

But the better reading, which is restored by Wakefield, is *si sint*. See above note 282a.

328. *Tam quam*  
(*tam quam si*;  
*sim.*

328. 1. In examples such as this and those which follow, it is common to say that we have instances of the omission of the conditional particle.

Not instances  
of omission of con-  
ditional particle.

For the reasons given in the Text §§ 88 and 214, and in the notes thereon respectively above, viz. notes 154a and 157, and 311, it is conceived that this is not so; the constructions being in reality such as are dealt with in the Text *ll. cc.*, and explained in the above notes to that Text.

2. Place, for instance, Cic. *Verr.* ii. : i. 14. 37 cited in the Text § 214 (iii.) side by side with Livy xxxi. 1 cited here below in the Text, and the construction of the latter will appear.

Cic. *Verr.* ii. :  
i. 14. 37.

Malus civis—says Cicero—Cn. Carbo fuit. Fuerit aliis: tibi quando esse coepit?

<sup>cxxxix</sup> The usage is not very common in English; but—if the *Times*' (8th Sept. 1893) report was correct—Lord Rosebery adopted it in his speech in the House of Lords on the introduction there of the Home Rule Bill, when he said—"I repeat that in my opinion your responsibility with regard to this Bill is infinitely greater than the House of Commons."

It is, however, possible that the last word here was really "Commons," and not "Commons."

So Livy's sentence, taking it by steps, comes into being Liv. xxxi. 1.  
thus:—

- (α) Ipse in parte laboris ac periculi fuerim ; ad finem belli  
Punici pervenisse me juvat ;  
(β) Velut {fuerim ; juvat} : juvat ;

and this by the omission of the (quasi) apodosis of the part  
within brackets becomes

- (γ) Velut {fuerim}, juvat ;

or, as of course the brackets have no existence in real life,

- (δ) Velut fuerim, juvat.

3. A similar principle explains the other cases in the Text  
here.

4. In translating into English such sentences as these, we English forms  
have to remember the preference with us, when Conditional Facts of similar usage.  
are made the conditions of the happening of some further fact,  
for an inverted form in the quasi protasis, the verb preceding  
instead of following the substantive. See as to this note 157.  
9 sqq. And it will be noticed that this has been attended to in  
the translations in the Text here.

At the same time, this is a preference only, and not an  
essential.

We have, for instance, the uninverted form in the following  
lines from Sir Walter Scott's *Lady of the Lake* (c. vi. st. 17 vv.  
1 sqq.)—

“At once there rose so wild a yell  
Within that dark and narrow dell,  
As all the fiends, from heaven that fell,  
Had peal'd the banner-cry of hell !”

or, later on, in the following from Cardinal Newman's *Dream of  
Gerontius* (§ 2 init.)—

“I feel in me  
An inexpressive lightness . . .  
. . . , as I were at length myself,  
And ne'er had been before.”

So in Chaucer *The Millere's Tale* 3812 “as he were wood,  
for wo he gan to crie, | help, water, water, help for Goddes  
herte.” See too the *Reve's Tale* 4229 “as he were mad.”

So again Herrick *Hesperides*: “*His age*” (vol. ii. p. 49) “if  
we can meet and so confer, | . . . we'll eat our bean with that

full mirth | as we were lords of all the earth." And again, in the Communion Service *Preface for Whitsunday* "the Holy Ghost came down . . . with a sudden great sound, as it had been a mighty wind." cxl

Catullus x. 29.

5. In Catullus x. 29 Dr. Postgate reads (the spelling is his own) *meus sodalis*, | *Cinnast Gaius*, is *sibi parauit*. | *uerum*, *utrum illius an mei*, *quid ad me?* | *utor tam bene quam mihi paratis*; where the last word must be meant for the ablative plural of the participle: "I use them as freely as things prepared for myself."

The reading of Doering and the older editors was *pararim*, and such, according to Dr. Postgate, is the reading of the Paris (G) and Oxford (O) MSS., *paratis* being a mere conjecture. *Pararim* is wrong in tense; but either *pararem* or (derived "ex veteri lectione *parassim*"—Doering *ad l.*) *parassem* would seem a better reading than *paratis*: "I use them equally freely as had I been preparing them," or "had I prepared them, for myself."

Caius )( Gaius.

6. *Obiter*, the present writer would enter his protest against the habit of some reforming modern editors, which Dr. Postgate

cxl 1. Further examples are Shaksp. *Mach.* v. 5 "the time has been, . . . | . . . my fell of hair | would at a dismal treatise rouse, and stir, | as life were in 't"; Ps. cii. 3 (Prayer Book Version) "my bones are burnt up as it were a fire-brand"; 7 "I have watched, and am even as it were a sparrow"; Shirley *Witty Fair One* i. 2 "her smiles were powerful to infuse a warmth | into the flowers, . . . | . . . as 'twere ever spring"; iii. 2 "her lips betray their virgin red, | as they only blushed for this, | that they one another kiss"; *Lady of Pl.* i. 1 "my lady | is troubled, as she feared to be eclipsed"; iii. 2 (*bis*); *Hyde Park* iv. 3 "you talk as you inclined to a consumption"; Beaum. and Fletch. *Philast.* v. 5 "my blood flew out and back again, as fast | as I had puff'd it forth and suck'd it in | like breath"; Shirley *Hyde Park* iv. 3 "you look as you had wept."

An instance of the inverted form we have in Bailey's *Festus*, init. "thou fill'st our eyes | as were the skies | one burning, boundless sun."

Come se )( come  
—in Italian.

2. There is a similar usage in Italian. Thus while we have on the one hand sentences such as Aretino *Ragion. del Zoppino* p. 433 "vanno a la guardarobba de profumi, . . . come se non fosse cosi difficile a restrignerli quelle, che serrare la bocca dell' abisso"; Il Lasca *Le Cene* i. 9 "come se fussero stati nomini, le aveva condotte a piè della scala delle forche"; Fortini *Nov.* i. "come se da lungo tempo amati si fusseno, . . . l'uno l'altro scherzava"; we also find—especially in Aretino's *Ragionamenti*—come used without *se*. For example—

Aretino *Ragion.* i. 1 p. 40 "come ella fosse disnodata, tutta si volgea indietro"; p. 49 "ponendo il piede in terra, come havessi a porlo sopra l'uovo"; i. 2 p. 101 "ritornossi a casa sua, come tutto l'honore de le donne del mondo dipendesse da lei"; p. 102 "come non toccasse a lui, cianciava"; ii. 1 p. 207; ii. 2 pp. 282, 300, 313; ii. 3 p. 348.

Che se )( che.

3. Similarly with *che*: while we have in Aretino *Ragion.* ii. 3 p. 348 "non si moveva ne più ne meno che s' ella fosse passata,"

We have also Aretino *Ragion.* ii. 1 p. 183 "si lamentano . . . , non altrimenti che il loro esser pazze gli roinasce"; p. 191; ii. 2 p. 311 "ci dicano lupaccie e cagnaccie, non altrimenti che i luponacci e i cagnonacci se ne stessero con una sola"; Fortini *Nov.* xi. "stavo tutto intento, non altrimenti che di marmo fossi stato."

has surely too hastily fallen in with, to spell Caius with an initial G. The word was spelt with a C; but the pronunciation of that C was that of our G. See Key *Lat. Dict.* s.v. *C*; cited above in note 257. 3.

329. The passage recalls Dr. Evans' famous epitaph for Sir John Vanbrugh: "Lie heavy on him, Earth; for he | laid many heavy loads on thee!" 329. Plin. *H.N.* ii. 63.

330. 1. The words (ii. 9) which immediately precede those here cited in the Text are probably an instance of the same use; but the reading of them is doubtful. 330. Persius ii. 9.

2. The old reading was "o si | ebullit patruī praeclarum funus! et, etc."; and such seems to be the reading of (amongst others) the two best—the Montepessulan and Roman—MSS. Jahn, unnecessarily it should seem,—but with Koenig as his fellow in so doing,—altered the concluding words of the sentence into *patruus, praeclarum funus*, making a sense akin to the meaning of a chambermaid at the Grand Hotel in Paris, who remarked to the writer, of the funeral pageant of the Comte Walewski, "n'est-ce pas que c'était bien joli?" But he also changed *ebullit*, which he thought a "forma difficilis explicatu," into *ebulliat*; by doing which he would seem to have jumped from a grammatical into a metrical difficulty.

3. May not however *ebullit* stand?—not indeed, as Prateus would have had it, "pro *ebullierit*," but as an old form (in *-im*) of the present imperfect or indefinite subjunctive active. Cf. Madvig *Lat. Gram.* § 115 d; Key *Lat. Dict.* s.v. *Audeo* 12.

331. So

331. *Quid si—?*

Plaut. *Capt.* iii. 4. 80 quid ais? quid si adeam hūc insanum?  
T. Nūgas ludificābitur.

Plaut. *Curc.* i. 2. 57 quid si adeam ad forēs atque occentēm?

Plaut. *Merc.* iii. 3. 17 quid si igitur (unum factum hoc si censēs) coquum | aliquem adripiamus, prāndium qui pér-coquat | apūd te hic usque ad vésperum?

Plaut. *Poenul.* iii. 3. 95 quid si evocemus hūc foras Agorástoclem, | ut ipse testis sit sibi certissimus?

332. In which expression are not, of course, included *dependent* sentences; such as Cic. *Catil.* ii. 10. 21 illud non intellego, quamobrem, si vivere honeste non possunt, perire turpiter velint: aut cur minore dolore perituros se cum multis, quam si soli 332. "Indirect speech." Cic. *Catil.* ii. 10. 21.

pereant, arbitrentur; where *velint* and *arbitrentur* are subjunctives, because the clause in which they stand represents a *dependent* interrogative proposition.

Quamobrem perire turpiter vultis, aut cur minore dolore perituros vos arbitramini?—the direct form—becomes what we find it in Cicero's language; while at the same time there is nothing to affect, in the dependent clause, except in point of person, what would have been in the independent clause, "si vivere honeste non potestis," and "quam si soli pereatis."

As to the subjunctive in this latter phrase, see Text § 220.

333. Oscillation  
in past indirect  
speech between  
uses after present  
( $\alpha$ ) past introduc-  
tory verb.

Caesar *B. G.*  
vii. 20.

333. "Normally," for nothing can exceed the readiness with which the Romans will oscillate in the same connection between the normal use and that adapted to the case of the introductory verb being in the *present* tense.

A remarkable instance is to be found in Caesar *Bell. Gall.* vii. 20, where the introductory verb is in the past tense, and ( $\alpha$ ) the opening parts of the indirect speech are normal. Then ( $\beta$ ) there is a jump to the forms which would have been applicable, in case the introductory verb had been in the present tense; and finally ( $\gamma$ ), the actual words of the speaker are reported. The whole passage should be referred to; the following extract will show what is meant: "Vercingetorix, cum ad suos redisset, proditionis insimulatus, quod castra propius Romanos movisset, . . . quod sine imperio tantas copias reliquisset, quod ejus discessu Romani tanta opportunitate et celeritate venissent: . . . regnum illum Galliae malle Caesaris concessu quam ipsorum habere beneficio: tali modo accusatus ad haec respondit: ( $\alpha$ ) quod castra movisset, factum inopia pabuli, . . .: quod propius Romanos accessisset, persuasum loci opportunitate, qui se ipsum munitione defenderet: . . . summam imperii se consulto nulli discedentem tradidisse, ne is multitudinis studio ad dimicandum impelleretur: cui rei propter animi mollietatem studere omnes videret, quod diutius laborem ferre non possent: ( $\beta$ ) Romani si casu intervenerint [if they came], fortunae: si alicujus indicio vocati, huic habendam gratiam, quod et paucitatem eorum ex loco superiore cognoscere et virtutem despicere potuerint, qui dimicare non ausi turpiter se in castra receperint. Imperium se ab Caesare per proditionem nullum desiderare, quod habere victoria posset ("could | have had"), quae jam esset ("was") sibi atque omnibus Gallis explorata: quin etiam ipsis remittere, si sibi magis honorem tribuere, quam ab se salutem accipere, videantur. ( $\gamma$ ) Haec ut intellegatis, inquit, a me sincere pronuntiari, audite Romanos milites."

Again, in Livy iv. 43 we have (α) the normal use; (β) the abnormal use; and (γ) a return to the normal use: "(α) desertam omissamque ab hominibus rem publicam, deorum providentia curaque exceptam, memorabat Veientibus indutiis et cunctatione Aequorum stare. (β) Unde si quid increpet [reported form of increpabit] terroris, sine patricio magistratu placere rem publicam opprimi<sup>cxli</sup>? . . . An bello intestino bellum externum propulsaturos? quae si in unum convenient, vix deorum opibus, quin obruatur Romana res, resisti posse. (γ) Quin illi remittendo de summa quisque juris, mediis copularent concordiam."

Livy iv. 43.

And again, in xxiv. 26: "(α) addidit preces . . ., ne se innoxiam invidia Hieronymi conflagrare sinerent . . . (β) Si quis Zoippo nuntiet [reported form of nuntiabit] interfectum Hieronymum ac liberatas Syracusas, cui dubium esse, quin extemplo consensurus sit navim atque in patriam rediturus? . . . (γ) Ablegarent ergo procul ab Syracusis Siciliaeque, et asportari Alexandriam juberent ad virum uxorem, ad patrem filias."

xxiv. 26.

334. 1. "Omnis interrogatio," says Madvig *Opusc. Acad. Alt.* pp. 211, 212, "quae recta oratione fit simpliciter per modum indicativum Imae et 3ae personae in oratione obliqua transit in accusativum cum infinitivo . . . Ergo *Quid merui* (*Hoc merui*) fit *Quid se meruisse* (*Hoc se meruisse*). Pronomen *se* tamen non ita raro omittitur . . . Omnis interrogatio, quae recta oratione conjunctivum habet, eum modum in oratione obliqua retinet, mutato tantum, ubi opus est, tempore. *Quid facerem* fit *Quid faceret*? *Quis credat* fit *Quis crederet*"—that is, where the introductory verb is in the past, or what is an equivalent of a past, tense; of which (on p. 215) Madvig cites an instance from Caes. *Bell. Gall.* v. 29 "quis hoc sibi persuaderet?" which would have been *persuadeat* in the direct form.

334. Livy vii. 18.

2. *Obtinere*, = "to hold against," corresponds to the English "occupy"; whilst *occupare*, = "to seize against," corresponds to the English "obtain": so that, for practical purposes, it may be said that

Caes. *B. G.* v. 29.*Obtinere*)(*occupo*.*occupo* = "I obtain,"

and

*obtineo* = "I occupy."

See further Key *Dict.* s.vv., and Madvig ad Cic. *de Fin.* ii. 22. 71.

cxli "Notanda est," says Madvig *Opusc. Acad. Alt.* p. 213, "omissio particulae interrogativae, quae ferri hic et hujusmodi locis potest in interrogatione vehementer urgente."

335. Pompon.  
Gall. *Transalp.*  
51.

335. *Voveo facturum*. So the Books; unnecessarily altered by Fleckeisen (ap. Ribbeck, who follows him) into *facturum voveo*.

336.

336. The sentences here collected in the Text, under the heading (B) *a ii.*, are the indirect forms of, respectively,

*Quid auditurus fuit, si perseverasset?*

*An laetaturus fuit, si sciret?*

*Qualis, si ita accidisset, futurus fuisti?*

*Ejus filius adoptaturus eram, si imperarem.*

"Quia . . . Latine dicitur," says Madvig *Opusc. Acad. Alt.* p. 212 note, "*Quid facturum fuit, si hoc accidisset? non quid facturum fuisset? obliqua etiam oratione fiet Quid facturum fuisse?*"

Cic. *p. Ligar.*  
8. 24.

In Cic. *pro Ligar.* 8. 24 Cicero asks the direct question "quaero, quid facturi fuistis?" and proceeds to put it immediately into an indirect form; when it appears thus: "quamquam quid facturi fueritis non dubitem, quum videam quid feceritis."

On the construction of the direct sentence in such cases, see above in the Text § 152, and note thereon, 220.

337. Tac. *Hist.*  
ii. 77.

337. *Fuerit* = present perfect subjunctive—"it will perchance have been, sc. if haply the matter shall have arisen for consideration."

338.

338. The sentences here collected in the Text, under the heading (B) *b ii.* are the indirect forms of, respectively,

*Quantum obfuerim, si victus siem?*

*Quomodo possit, si sit?*

*Si videatur, ut possim?*

*Etiam si ita sit, mors non sit in malis.*

*Si adfuerit, cui acquiratur?*

*Indaget, si dixerim.*

*Nisi id fecerim, afficiar (subj.)*

*Si permisceantur, neglegentiores sint.*

Sentences such as the following, on the other hand, are direct sentences: viz.

Plin. *Epp.* ix.  
19. 3.

Plin. *Epp.* ix. 19. 3 omnes ego qui magnum aliquid memorandumque fecerunt, non modo venia verum etiam laude dignissimos iudico, si immortalitatem quam meruere secantur victurique nominis famam supremis etiam titulis



prorogare nituntur; Id. *ib.* ix. 21. 4 vereor ne videar non  
rogare sed cogere, si precibus ejus meas junxero. Plin. *Epp.* ix.  
21. 4.

So also is Lucilius xxviii. 710 submittas alios, si quos possis, Censeas. So the Books. *Censeo* is a mere correction. But whichever word stands, it is used parenthetically: "you will perchance put others beneath you, if haply you shall be able in any case so to do. That will probably be your judgment, if you give it a moment's thought": and does not affect the government of the sentence. Lucil. xxviii.  
710.

339. This passage is an instance, in its own context, of a sudden jump on the part of the writer from a series of plurals, used in connection with a class of persons, to the singular. On this see Madvig *ad l.*, and *supra* subnote xxxii. 339. Cic. *de Fin.* ii. 7. 22.

340. The sentences which here follow under the heading (B) a ii. are the indirect forms of, respectively, 340.

Si esses, qui potuisti?  
Quid potuit, si fuisset?

341. *Lubenter . . . me accepturum* must be taken together, the collocation of words in the sentence being for the sake of emphasis. See above note 210. 4. 341. Cic. *ad Att.* i. 20. 7.

342. *Sceleris sibi conscio*. The pronoun is always expressed in the best Latin writers with *conscius*, when it is made use of for the expression of the English idea of *conscious with oneself*. Thus 342. Tac. *Ann.* xiii. 18.

Cic. *Tusc.* ii. 4. 10 etsi enim mihi sum conscius, numquam me nimis cupidum fuisse vitae, tamen objiciebatur interdum animo metus quidam et dolor, cogitanti, fore aliquando finem hujus lucis et amissionem omnium vitae commodorum. Conscius *mihi*, *tibi*, etc.

Caes. *Bell. Gall.* i. 14 qui si alicujus injuriae sibi conscius fuisset, non fuisse difficile cavere.

Nor was Virgil so ignorant of Latin, as those who invariably misquote him by leaving out the pronoun, when he wrote

*Aen.* i. 603 di tibi, si qua pios respectant numina, si quid |  
usquam justitia est, et mens sibi conscia recti, | praemia  
digna ferant. Mens *sibi* con-  
scia recti.

So with the verb *conscire*.

Hor. *Epp.* i. 1. 60 hic murus aeneus esto : | nil conscire sibi,  
nulla pallescere culpa.

343. Tac. *Ann.*  
xiii. 40.

343. 1. Note the variation of the tenses in concessisset, videretur, prohiberet, illigaret.

2. As to the reading "productior cornu in sinistro," the Medicean MS. has "productiore cornus in sinistro"; which Lipsius corrects into "productiore cornuum sinistro." This Orelli calls "et necessaria . . . emendatio, multoque melior" than the reading given in the Text from Orelli's own edition.

3. *Si laxare . . . posset.* "Experturus, si (ob) efficeret, ut Romani ordines laxarent ac deinde ipse distractos persequi et urgere posset," says Ernesti as quoted by Orelli *ad l.*

*Si* = "if haply."

But why not take the *si* as = "if haply," "if by any means"? Compare

Ter. *Phorm.* i. 4. 51 nunc prior adito tu. égo in subsidiis hic ero | succénturiatus, sí quid deficiás = "I will be here, if haply you shall want anything"; *Adelph.* iv. 7. 34 tu intéreas restim dúctans saltabís. *M. Probe.* | et túte nobiscum úna, si opus sit = "if haply there shall be need"; Verg. *Ecl.* vi. 56 nemorum jam claudite saltus, | si qua forte ferant oculis sese obvia nostris | errabunda bovis vestigia = "if haply they shall bring themselves before us"; ix. 37 tacitus . . . mecum ipse voluto | si valeam meminisse = "if haply I shall be able."

Compare too, in Greek, such phrases as

Hom. *Il.* iii. 449 Ἀτρείδης ἀν' ὅμιλον ἐφοίτα θηρὶ ἐοικώς, | εἴ ποῦ ἐσταθρήσειεν Ἀλέξανδρον θεοειδέα = "if haply anywhere he might set eyes upon"; and (in the New Testament) St. Paul *Philipp.* iii. 11 εἴ πως; also (Acts xvii. 27) εἴ ἄρα γε.

In passages like

Hom. *Il.* ii. 83 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν νῆας Ἀχαιῶν = "come, if truly in any way we shall get the sons of the Greeks into harness,"

the addition of the κέν to the αἶ relegates them to a different category.

344. Plin. *H.N.*  
*Praef.* 26.

344. *Emendaturo, si non esset interceptus.*

In form this resembles the passage from Tacitus (*Ann.* iii. 14) cited above in the Text § 239, viz.

Non temperaturos, si evasisset.

But whereas the latter is the reported form of

Non temperaturi sumus, si evaserit ;

the former is the reported form of

Emendaturus (eram or fui), si non essem.

On the use of the indicative in the apodosis in such cases, see above Text § 152 and notes 220 and 336. See also below note 346.

345. 1. The modest usage of painters and statuaries, to which Pliny refers, is acknowledged in the lately discovered Herodas iv. 21 τίς ἦ ῥα τὴν λίθον ταύτην | τέκτων ἐποίει καὶ τίς ἔστιν ὁ στήσας ; 345. ἐποίει : of painters and statuaries ;

Pliny, however, mentions at least three exceptions to the general rule in such matters.

2. Similarly Aristophanes, speaking of a poem, says (*Nub.* 1056) εἰ γὰρ πονηρὸν ἦν, "Ὁμηρὸς οὐδέ ποτ' ἂν ἐποίει | τὸν Νέστορ' ἀγορητὴν ἂν οὐδὲ τοὺς σοφοὺς ἅπαντας. and poets.

346. These two passages, and also that from xxi. 34, which follows the second of them in the Text, are cited by Mr. Key in his *Latin Dictionary* s.v. *Sum* 45, and he appends to his citation of them the remark that in them "*fuit* and *fuere* would have been required in or. dir.;" adding "Cicero in this construction has *erat* rather than *fuit*, as in Verr. 2. 3. 121." 346. Livy xxiv. 26 ; xxi. 34.

This reference to the *Verres* is wrong. It should probably be *Verr.* ii. : iii. 52. 121, being the passage quoted in the Text § 176. (a).

On the use of the indicative in such cases see above note 344, and the references there given.

347. The reported form of *excitatura fuit*. See note 346 and references. 347.

## D.—TO THE CONCLUSION

348. *Co. Litt.* : Preface, *ad fin.* 348.

349. Cf. Plin. *Epp.* ix. 25 *lulus et ineptias nostras legis, amas, flagitas, meque ad similia condenda non mediocriter* 349.

incitas . . . Aliquid earundem Camenarum in istum benignissimum sinum mittam. Tu passerculis et columbulis nostris inter aquilas vestras dabis pennas, si tamen et sibi et tibi placebunt: si tantum sibi, continendos cavea nidove curabis.

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<i>Erinna Fr.</i>	iv. 3,	50 ii. (γ)
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<i>Hec.</i>	788,	44 (β)
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	1111,	61 (α)
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## INDEX II

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